



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

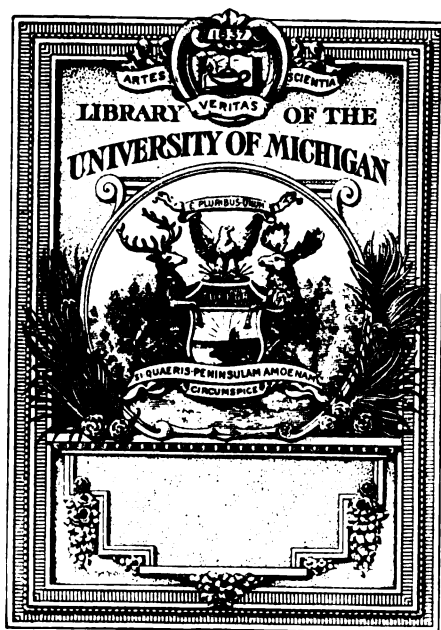
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



The Chautauquan



AP

2

.C51

THE CHAUTAUQUAN

**Issued Monthly with
Illustrations**

JUNE TO AUGUST, 1910

VOLUME 59

**CHAUTAUQUA PRESS
CHAUTAUQUA, NEW YORK.**

**Copyright Chautauqua Press
1910**

INDEX

JUNE TO AUGUST, 1910

- Abbott, Edith. Women in Industry, Library Shelf, 148; review, 150.
Abbott, Lyman. Wanted—A Campaign for our Homes, 246.
Baldwin, Elbert F. Edward the Peacemaker, 227.
Bates, Katherine Lee. The Chautauqua Idea, 270.
Blichfeldt, E. H. The W. C. T. U. Field, 127.
Bray, Frank Chapin. The National Consumers' League, 106.
Brooks, John Graham. The Chautauqua Idea, 271.
Cadman, S. Parkes. The Chautauqua Idea, 269.
Chautauqua Assembly Calendar, 168; Classified Program, 311; Idea, 269; Summer Schools, 315.
C. L. S. C. Round Table. Class of 1910, 154; Gladstone Class Banner, 155; 1910's Class Poem, 156; Class of 1908, Try It and See, Graduation not the End, 157; Sappho, 158; Building up a Library, 160; English Year Reading, 161; 1909 Circle Letters, 162; Answers to Search Questions on June Readings, 163; News from Readers and Circles, 164; Welcome to 1910, Henry W. Sage, Greetings to 1913, 296; Children's Day at Colorado Assembly, Dante Class, 298; Public Library of Durango, Colorado, Library at Bellevue, Ohio, 300; Past and Present, Class of '85, 301; Year in Retrospect, 302; C. L. S. C. at the Assemblies, 303; Decennial Reunion of 1900, Looking Backward, 304; Dum-dum Bullet Question, 306; News from Readers and Circles, 307; "My Heart's in the Highlands," 454; Helps to Efficiency, 454, 454-h; "Highland Cattle," Fort Dodge, Iowa, Circle, 456; What Lebanon Valley is Doing, 457; Forge of Vulcan, 458; Two Chautauquan Contributions, 458; Local Newspapers, 459; Review Questions on "A Reading Journey through Scotland, 460; Suggestive Programs, 463; News from Readers and Circles, 466.
Chautauqua, A French View of, 251.
Chautauqua Lake, Pioneers of, 186.
Clark, Felicia Buttz. The Women of Italy, 242.
Collegiate Alumnae, The Association of, 90.
Consumers' League, The National, 106.
Davis, Philip. The Shirtwaist Makers' Strike, 99.
Edson, Obed. Pioneers of Chautauqua Lake, 186.
Edward the Peacemaker, Elbert F. Baldwin, 227.
Fourth, Our Barbarous, 289.
Godfrey, F. N. The Chautauqua Idea, 270.
Hall, G. Stanley. The Chautauqua Idea, 269.
Hazard, Mrs. Barclay. New York State Association Opposed to Women Suffrage, 84.
Henderson, Charles R. The Chautauqua Idea, 270.
Highways and Byways: Woman, Childhood, and the State, 3; Progress Toward Industrial Justice, 4; Socialism, Radicalism, and Graft, 7; The Death of Mark Twain, 9; Edward VII. and George V., 173; Mr. Roosevelt's Peace Plans and the Peace Movement, 175; The Stability of the French Republic, 177; The Course of Progress in China, 179; Colleges and Moral Education, 180; Bjornstjerne Bjornson, 182; Canadian and American Immigration, 183; United South Africa, "Ten Years After," 327; Egyptian Nationalism vs. English Rule, 328; Taxing Unearned Increments of Landowners, 330; Goldwin

The Chautauquan

- Smith as Man and Thinker, 332; The "Freedom of the Press," 334; The Life of Immigrants and Starvation Wages, 336; Congress, Taft, Roosevelt, and the Political Situation, 338.
- Homes, Wanted—A Campaign for Our, 246.
- In the Heart of Kansas, 274.
- Klein, Abbé Félix. A French View of Chautauqua, 251.
- Library Shelf. Abbott's "Women in Industry," 148.
- Macarthur, Robert Stuart. The Chautauqua Idea, 270.
- Magee, Franklin Rand. Two Scottish Experiences, 451.
- McCarter, Margaret Hill. In the Heart of Kansas, 274.
- Patriotic Societies, National, 142.
- Peace and Progress, 221.
- Pioneers of Chautauqua Lake, 186.
- Rice, Mrs. Isaac L. Our Barbarous Fourth, 289.
- Scotland, A Reading Journey Through: I. Historical Sketch, 343; II. Edinburgh, 362; III. The Environs of Edinburgh, 378; IV. Aberdeen, Deeside, and Central Scotland, 393; V. The Highlands and Islands, 415; VI. Glasgow and Ayrshire, 434.
- Scottish Experiences, Two, 451.
- Shirtwaist Makers' Strike, 99.
- Short, Josephine Helena. "Oberammergau," 320. . Reading Journey through Scotland, 343. Six chapters. Illustrated.
- Smith, James Ravenel. Young Women's Christian Association, 135.
- Smith, Mabel S. C. The Association of Collegiate Alumnae, 90.
- Stewart, Jane A. National Societies, 142; National Woman's Trade Union League, 116.
- Tarbell, Ida M. The Chautauqua Idea, 269.
- Thornton, Joseph. The Chautauqua Idea, 271.
- Warren, Henry W. The Chautauqua Idea, 269.
- Wells, Amos R. Peace and Progress, 221.
- "What Mama Knows" and Other Chautauquans Say, 221.
- W. C. T. U. Field, 127.
- Women's Christian Association, Young, 135.
- Woman's Club Movement, 13.
- Women's Organizations: Woman's Organization Number of THE CHAUTAUQUAN, 11; The Woman's Club Movement, Mary I. Wood, 13; International and National Councils of Women, 65; The Woman Suffrage Movement, 69; New York State Association Opposed to Woman Suffrage, Mrs. Barclay Hazard, 84; The Association of Collegiate Alumnae, Mabel S. C. Smith; Southern Association of College Women, 96; The Shirtwaist Makers' Strike, Philip Davis, 99; The National Consumers' League, Frank Chapin Bray, 106; National Woman's Trade Union League, Jane A. Stewart, 116; Women Leaders of Washington Uplift, 121; The W. C. T. U. Field, E. H. Blichfeldt, 127; Young Women's Christian Association, James Ravenel Smith, 135; National Patriotic Societies, Jane A. Stewart, 142; International Sunshine Society, 146.
- Women's Trade Union League, National, 116.
- Woman Suffrage, New York State Association Opposed to, 84.
- Women of Italy, The, 242.
- Wood, Mary I. The Woman's Club Movement, 13.
- Wooley, Mary E. The Chautauqua Idea, 271.

The Chautauquan

TALK ABOUT BOOKS

Pages 150, 319, 469.

PORTRAITS

Alden, Mrs. Cynthia Westover, 125. Countess of Aberdeen, 80. Decker, Mrs. Sarah S. Platt, 20. Denison, Mrs. Dimes T. S., 21. Edward VII, 233; Remains of, lying in state, 234. George V and the Duke of Cornwall, 235. Gill, Laura Drake, 81. Gyant-wa-chico, 190. Margherita of Savoy, 236. McVea, Emilie Watts, 82. Moore, Mrs. Philip N., 19. Sage, Henry W, 297. Shaw, Rev. Anna H., 79. Short, Josephine Helena, 454-h. Stevens, Mrs. Lillian M. N., 124. Taft, Mrs. William H., 123.

PICTURES

Anti-Woman Suffrage Postcard, 83.

Chautauqua Views (In and around Chautauqua): Inlet and Outlet, frontispieces, 170, 171; Indian Stockade, 191; Indian Encampment, Long Point, 192; Bemus Point Ferry, 193; Birdseye Views of Chautauqua, 189, Map showing where Lake is, 189; Sketches of Early Chautauqua, 194, 195; Gravestone of Jonathan Smith 197; Lake shore Line, 213; Prendergast Cemetery 214; Headstones in Prendergast Cemetery, James and Nancy, 215; Holland Land Company's Vault, 216; View of Lake from Hotel, 261; Hall of Philosophy, 263; Flower Girls, 263; Aula Christi, 264; Athletic Club, 264; Arts and Crafts Studios, 265; Annual Sailing Regatta, 265; Book Store, 266; Colonnade, 266; Print Shop, 267; Postoffice and Print Shop, 267; Hotel Athenæum, 268.

C. L. S. C. Round Table: Library at Cody, Wyoming, 43; Sappho and Alcaeus (Burck), 159; Aspasia, 160; Vestal Virgin, 160; Complete Four Years' Reading Course, 262; Graduates in Procession, 262; Banner Bookmark of Dante Class, 297; Tremezzo on Lake Como, 297; Children's Day at Colorado Assembly, 298; Seton Indians, Mountain Lake Park Assembly, 299; Library at Bellevue, Ohio, 300; Public Library, Durango, Colorado, 300; Forge of Vulcan (Velasquez), 454-a; Home of the Fort Dodge C. L. S. C., 454-b; Public Library, Fort Dodge, Iowa, 454-c; Carnegie Library, Lebanon Valley College, Annville, Pennsylvania, 454-c; Girls' Dormitory and Engle Conservatory of Music, Lebanon Valley College, Annville, Pennsylvania, 454-d; Deerpark Circle and Public Library, Port Jervis, New York, 454-e; Library and Schools at Tipton, Iowa, 454-f; Carnegie Library, Paris, Illinois, 454-g; Florida Orange Groves, 454-g; Josephine Helena Short and Highland Cattle, 454-h.

Club House, Cincinnati, Woman's, 22.

Club House of Good Citizenship League, Flushing, New York, 23.

Club House, Plainfield, New Hampshire, Interior of, 46.

D. A. R. Continental Hall 126.

Dump converted into a Park, Topeka, Kansas, 44-45.

Ebell Club House, Los Angeles, interior and exterior of, 26.

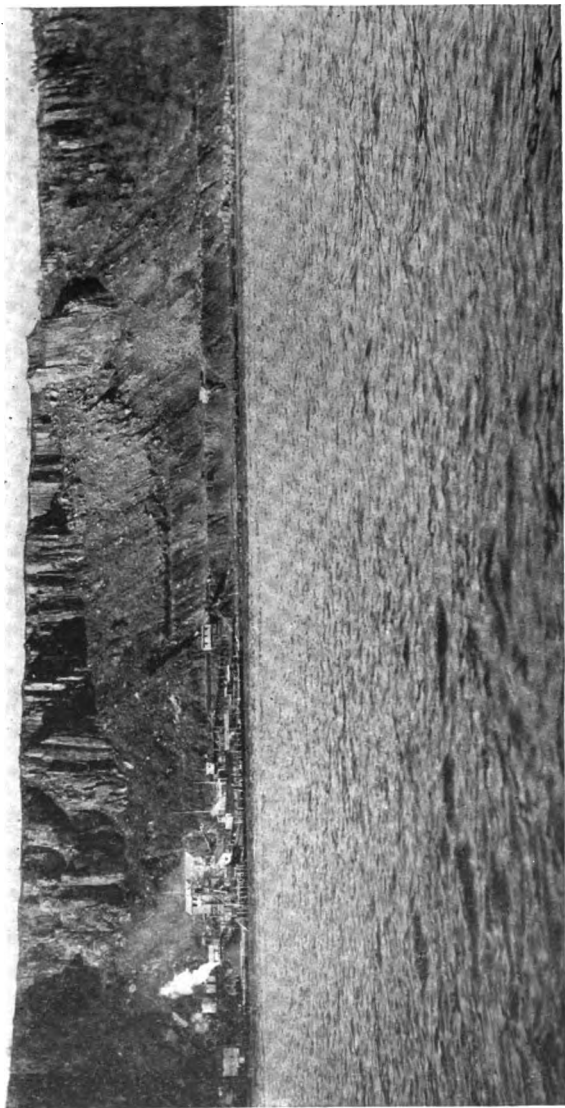
Gardens, Cincinnati, Four Views of Home and School, 24-25.

Hudson, Palisades of the, frontispiece, 2.

Scotland, A Reading Journey Through, 57 views.

Woman Suffrage Postcard, 83.

Digitized by Google



Destruction in Progress on Palisades of the Hudson—Saved by New Jersey Club Women, 1901.

THE CHAUTAUQUAN

Vol. 59

JUNE, 1910.

No. 1.



Woman, Childhood and the State

The Illinois Supreme Court, reversing a decision which it rendered in 1895, has held that it is a proper exercise of the police power of the state—the power to protect public life, health and morals—to limit the labor of adult women in factories and other mechanical establishments to ten hours a day. Fourteen years ago the court could not see any connection between such statutory regulation of woman's labor and the public welfare; it dwelt on the legal rights acquired by women, their economic and social conquests, their demand to be treated as the equals of men as regards property and other interests; and it argued that women could not enjoy such equal rights and at the same time ask to be protected and treated as wards of the state. It virtually declared that the kind of regulation that would admittedly be unconstitutional in the case of adult males was invalid in the case of adult female workers, who have the same rights of contract, of labor and of self-ownership.

This year, the same court decides that the labor of women may be regulated and restricted by the state in the interest of public health and public morality. The argument of the court is the same which was successfully made in Oregon and before the United States Supreme Court* in defending statutes similar to that of Illinois. The following

*Justice Brewer's famous decision is reproduced in connection with the article on "The National Consumers' League" on other pages of this magazine.

extract from the opinion in the case in question sufficiently indicates its drift and character:

As weakly and sickly women cannot be the mothers of vigorous children, it is of the greatest importance to the public that the state take such measures as may be necessary to protect its women from the consequences induced by long, continuous manual labor in those occupations which tend to break them down physically. It would therefore seem obvious that the legislation which limits the number of hours which women shall be permitted to work to ten hours in a single day in such employments as are carried on in mechanical establishments, factories and laundries would tend to preserve the health of women and insure the production of vigorous offspring by them and would directly conduce to the health, morals and general welfare of the public and that such legislation would fall clearly within the police power of the state.

Child labor laws were once attacked as unconstitutional in our states, but today no sane employer of labor questions the right of the state to regulate and restrict the labor of children. The right to limit the labor of adult women is now so firmly established, thanks to the federal Supreme Court, that the states that have no legislation of that kind need have no fear that their courts would invalidate it. The logic of the situation is perfectly plain. If childhood, if the vigor of health of the race, may be protected, certainly motherhood may be protected, and what men know as men, from ordinary experience, they know as judges interpreting constitutions. What, however, of adult men, what of fatherhood? This question is likely to be raised in the near future—especially where there is no Sunday rest or long hours of toil under extreme and hazardous conditions. In the case of minors and workers in smelters it *has* been raised.



Progress Toward Industrial Justice

There are many gratifying indications that industry is being "moralized" and the great corporation "peopleized." Law follows public sentiment—at a safe distance—and we may expect many important changes in the legislation and judicial doctrines bearing on corporate rights and duties. Meantime the more intelligent or fair-minded directors of powerful corporations are introducing reforms on their own

account or motion, meeting or anticipating "the spirit of the age."

Thus the United States Steel Corporation has issued orders for the strict enforcement of a neglected rule reducing to the minimum all Sunday work. It is stated that several thousand laborers will be affected by the order. The seven-day week, it hardly needs saying, is detrimental in every way—physically and morally. It stunts growth, brutalizes, leads to drunkenness and animal existence. It also shortens life and destroys health. A day of rest after six days of labor is essential to decent human living, and public sentiment should demand it for the sake of the individual as well as in the interest of society and the race.

The United States Steel Corporation, the International Harvester Company and other corporations have announced the establishment of relief or compensation funds for the benefit of injured employes or the families of employes killed accidentally in the course of their employment. A number of states are now wrestling with the problem of "employers' liability" and considering revision of ancient doctrines as well as insurance and compensation plans that might be constitutionally required of employers. Bills on the subject are pending in some legislatures, and the opposition to them, thanks to public discussion, is much weaker than formerly. But the corporations just referred to have been more liberal than the legislative commissions. They have waived all the protection and advantage of available legal defenses and have adopted the principle, "Compensation in every case," excepting only those cases where either intoxication or willful recklessness is the cause of the accident or injury. In short, they have adopted the principle contended for by advanced thinkers and still opposed by many employers—that the cost of industrial accidents should be a charge upon industry or society. Among other symptoms of industrial and moral progress may be mentioned the announcement of voluntary old-age pension systems by the Steel and other corporations, and the advocacy by the heads

of great combinations of profit-sharing and stock distribution among employees. Given "peopleized" corporations, proper control by the government, prevention of stock-watering and gambling in securities, and nothing would be more natural and more beneficial than investment of labor's savings in the securities of the companies employing it. This would make partners of "hands," and breed harmony where now there is discord. It would give the workmen a sense of dignity and equality and freedom, and would certainly lead to sounder corporate policies, especially if the workers were represented suitably on the boards of directors.

However, coöperation or profit-sharing by means of stock ownership will extend slowly, as neither the corporations nor the trade unions are in reality ready for it. But old-age pensions for industrial veterans, accident insurance and accident compensation are matters of immediate and burning interest. Too long has injustice been endured by labor, and too long has society neglected its duty. A Minnesota state bulletin on the question of employers' liability presents the case for new legislation with force, clearness and brevity. The following extracts are particularly illuminating:

"Employees injured in industry are compensated in America under employers' liability laws. The basic principles of these laws are the liability of the employer to the workmen for all injuries received by the latter on account of the employer's negligence, and the exemption of the employer from liability when not at fault.

"The principles originated at the time when industry was carried on in small shops and the employer and the employe stood in individual relations to each other. Steam and high-power machines had not been introduced, and the risk of injury was largely in the hands of the workman. If he was hurt, it was presumably his own fault. The courts which considered the early cases were greatly impressed with the injustice of compelling the employer to pay for an accident which grew out of the nature of the work and for which he was not personally responsible, and so laid down general rules that the workman could not recover where the accident was due to the fault of no one in particular, to the fault of a fellow-workman, to the fault of the injured, or to the injured as well as of the employer. They declared that the workman assumed the risks of the industry, and that if the employer exercised reasonable care to provide a workman a safe place to work, and safe tools and materials with which to work he was devoid of liability.

"The introduction of power machinery and corporate industry

have since entirely changed the workman's industrial environment. The domestic shop was a relatively safe place to be, the modern factory is a relatively dangerous one. Today power machinery brings all of the workmen in an establishment into close industrial relations, and an error or carelessness on the part of a man in one part of an establishment often results in death or injury to those in other parts. Industry has changed; the law has remained the same. Eighteenth century rules of negligence are applied to twentieth century industrial conditions. The workman bears the burden, both physical and financial, of the hazards of modern industry."



Socialism, Radicalism and Graft

Once more the country is shocked and scandalized by "graft" sensations and revelations of wholesale bribery of city councils, legislatures, executive officials. The "moral awakening" of the period which produced Hughes and Folk, and a mass of insurance and other reform legislation, had no lasting effects. Corruption has continued; legislative influence has been bought and sold; bankers, presidents of corporations, greedy and arrogant men of affairs have been indicted and punished at Pittsburg for deliberate and successful conspiracies to corrupt the city council; while at Albany state senators have been found guilty of corruption and only their own resignations saved them from expulsion. In San Francisco, Boston, Philadelphia, Chicago, waste, theft, gross mismanagement of public affairs have been laid bare by investigating committees or by the press and other agencies.

Some of the disclosures show that the old excuses of "respectable" business men—that small and corrupt politicians blackmail them, threaten their prosperity, introduce so-called "strike bills" in order to extort money, and that they pay bribes solely as a means of protection—hold good in but few cases. Men who are rich and powerful employ lobbyists to bribe weak or petty officials in order to secure special privileges in the shape of franchises, deposits of public money, land, fat contracts, and so on. "Big business" makes common cause with "low vice" to resist good government, to elect boodlers and defeat upright candidates.

What are the results of such conditions, of exposures,

indictments, trials, immunity baths, prison terms for bribers and bribed—where the two charitable statute of limitations does not preclude prosecution? The results may be seen in Milwaukee, where the social democrats “captured” the council, the mayoralty, the executive departments. For the first time in our history conservative men in a large industrial city voted for socialists because of their extreme disgust with the ordinary politicians and spoilsmen. All sound observers agree that Milwaukee did not vote for state or municipal “socialism,” but for socialists who had shown themselves honest, energetic, efficient, and who could be counted on to give a good administration “in spite of” their supposed political and economic heresies. The Milwaukee socialists have, in fact, promised “insistent and consistent conservatism,” and the reforms they have indicated are such as many progressive cities are carrying out under so-called republican or democratic leadership—namely, equal taxation, lower street car fares, municipal control or ownership of public utilities, the establishment of small parks and playgrounds, the use of school buildings as neighborhood centers, etc. The platform of national or state socialism is, of course, inapplicable to the municipal sphere of activity, and in any case what is loosely called “municipal socialism” cannot be introduced without the sanction of the state legislature or the people and without constitutional amendments in many instances.

In other cities spoils politics, corruption and waste of taxpayers' money have not yet produced so startling a result as the election of a socialist executive and council, but they have had other significant results. For Pittsburg commission government is now demanded by influential bodies of citizens in the belief that it will be easier to watch and control a few officials clothed with great power and responsibility than many obscure and venal politicians sitting in a double-chambered council. Commission government may develop its own dangers and vices, but it is undeniable that so far, in small cities at any rate, it has worked well and

justified the expectations of friends of clean and efficient administration. No city that has adopted it seems to regret the step, and during the last several weeks a dozen or more municipalities have voted to try the commission plan as perfected by Des Moines, Colorado and Kansas cities, and other municipalities. As we have repeatedly pointed out, the former objection to commission government—that it is undemocratic and reactionary—cannot be urged, and is not urged even by the most advanced believers in democracy, where the charter contains provisions for the recall of commissioners, the referendum, the initiative, and other safeguards and “checks.”

The disinterested and honest people will find a remedy for graft and corruption in local government, and they will not hesitate to make bold experiments in searching for such a remedy. They no longer fear “isms” and “labels,” and they are not alarmed by “radical” platforms. They realize that the worst “anarchy” conceivable is the anarchy of boodle, bribery, traffic in legislation and privilege, official perjury and official blackmail.



The Death of Mark Twain

Samuel L. Clemens died on April 21 after a brief illness at the age of seventy-four. A great career, characteristically American, was then closed. Literature, humor, humanitarianism, intellectual and moral progress suffered a severe loss.

Many glowing tributes have been paid to Mark Twain since his death by men and women of distinction, both of Europe and America. It is a source of satisfaction to know that in his rather sad old age, a period of personal bereavement and loneliness, Mark Twain knew that he had the affection, gratitude, admiration of legions of readers, young and old. He had been signally honored by Oxford and English literary and educated bodies; he had won ample recognition not as a “mere humorist” but as one of the most original and gifted men of letters of America.

Mark Twain's humor, rich and delicious as it was, was always fundamentally serious. It was the humor of a deep thinker, a gentle but penetrating observer, a philosopher who loved mankind while seeing all its weaknesses. Mark Twain was racy, playful, whimsical, extravagant; but he was never guilty of deliberate coarseness, and as President Taft has remarked, "he never wrote a line that a father could not read to a daughter." And this in spite of the fact that he wrote much about rough men, hard and primitive conditions, pioneering, the taming of nature and the lower elements in man. He was breezy, vital, candid, colloquial, "western;" but the civilization, ideas and manners he expressed and expounded were essentially sound. Geniality, charity, unselfishness informed and inspired every utterance.

Mark Twain wrote in several styles and contributed to several forms of literature. He is best known, perhaps, for his earliest works, "Adventures of Tom Sawyer," "Huckleberry Finn," "Jumping Frog," etc., and certainly his studies of boy nature are wonderfully acute and entertaining. But he wrote excellent history, biography, criticism, disguised philosophy. "Is Shakespeare Dead?" the latest work, dealt with the controversy over the authorship of the plays attributed to "the immortal bard," and was keen and suggestive, if not original or scholarly. "Joan of Arc" and "Christian Science" were notable books of their respective kinds. It was impossible for Mark Twain not to be humorous, stimulating, inimitable, but in his most exuberant and irrepressible moments of mirth-making he was no boisterous jester.

The cause of political morality, freedom, human equality, honest government, democracy had in him a stanch and courageous defender. He took a deep interest in the social and industrial reforms of the day, and supported children's theaters, social settlements and similar welfare work. He was an enemy of snobbery, solemn pedantry, cant and corruption in public and commercial life. His death removed a salutary, beneficent force, a rare, if not unique, personality.

Woman's Organization Number of The Chautauquan

This annual Civic Number of THE CHAUTAUQUAN Magazine brings to public attention an unprecedented group of articles about National Organizations of Women, whose civic activities are, in many respects, the most striking characteristic of the present day in the United States.

Following the illuminating series on "Woman in the Progress of Civilization" in this magazine during the year ending last month, it seemed especially appropriate to gather some accounts of what organized women are doing now. The result has exceeded our expectations and will astonish those who are only aware that American women are certainly busy about something. The fact is that they are tremendously in earnest concerning what we call civic problems. To get a kind of bird's-eye view of some of the many objects for which they have organized nationally, even internationally, is surprising. That the civic note is struck even where the name of the organization would not lead one to look especially for it, is significant. To a general public the contents of this number of THE CHAUTAUQUAN will be nothing less than a revelation.

Here is an authoritative and remarkable live History of the Woman's Club Movement, not to be found anywhere else in print.

We believe also that the comprehensive reviews of the Suffrage and Anti-Suffrage organized work to date are exceptional magazine features.

While members of the national organizations repre-

12 Woman's Organization Number of The Chautauquan

sented may be reasonably familiar with official reports of their own societies, THE CHAUTAUQUAN's group of articles will undoubtedly bring them real news of what others are doing in allied fields.

The sequence of articles in this issue suggests certain classifications of women's national organizations; editorials in Highways and Byways, the Library Shelf, and Talk About Books relate to topics for this special number.

Previous annual civic numbers have been devoted to the Conservation Movement, Niagara Preservation, Anti-Bill-board Campaign, Commission Government, and various Civic Improvement problems of timely importance. It is hoped that this issue for 1910 will prove widely serviceable to organized women as a civic force.

The Woman's Club Movement

By Mary I. Wood

Manager Bureau of Information, General Federation of Women's Clubs.

IN May of this present year there convened at Cincinnati, Ohio, one of the largest and most representative bodies of women which the world has ever known. In very truth all roads, for American women at least, led this year not to Rome but to the enterprising city on the banks of the Ohio: from village and hamlet, from city and town, from the Atlantic to the Pacific, from the Canadian provinces to the Isthmus of Panama, and even from a few foreign ports, regularly appointed and accredited delegates came, representing an organized body of eight hundred thousand women who comprise the membership of the General Federation of Women's Clubs.

The name of the organization is admitted by all to be an unfortunate one since the word "club" as applied to a body of individuals has come to mean, in the common acceptance of the term, an organization which exists largely for purposes of entertainment and amusement. The term as applied to men's clubs, whist clubs, country clubs and the countless other clubs which exist in every locality is in no wise applicable in the same sense to the women's clubs. The latter, in contradistinction to the former, exist not at all for entertainment but rather for the mental, moral and social improvement of the members and their several communities. The Women's Club is one of the few active organizations which is neither constructive nor destructive, which exists neither to inaugurate some notable reform nor to demolish an existing evil. The Women's Club has no policy, no creed. Its one watchword is "Service" and in this one word lies the whole interpretation of its meaning, its sole reason for existence.

A PHASE OF EVOLUTION

The club movement has been of rapid growth, so rapid, indeed, that it has been difficult for the public to keep pace

with it. It has been looked upon as a fad, a harmless but pretentious fad to be thrown aside whenever the newness shall have worn away. Indeed, there have been good women, themselves members of active clubs, who have failed to catch the full significance of the great movement which teems with possibilities and with power. There have been those outside the membership who have thought that the movement signified a banding together of women who desired power and position or social prestige. But the club movement is in reality none of these things. It is a simple phase of the whole scheme of evolution, a natural result of the readjustment necessary to the great economic and moral awakening of the late eighteenth and early nineteenth centuries. The germ of its existence may be found as far back as that period of awakening known to history as the Renaissance, which placed the first emphasis upon the value of the individual. There were a few women of leisure, even then, who yearned to be of real value to civilization, women who willingly gave up the pursuit of purely personal pleasure for the sake of culture.

It may be well to note, in passing, that the Women's Club as a feature of civilization is an organization which is in harmony with the part which seems to have been marked out for women in the great scheme of evolution. If we look backward over the ages and note the relation of the sexes to each other and the relation of each sex to the affairs of the world, we shall see that the distinction and differentiation of the sexes is not a difference of labor nor of recreation wholly, but rather a difference of function. The hard and fast lines with which the conservative people of the present day seek to surround what they are pleased to term woman's sphere, seem to melt away when differences of time and place are taken into consideration. In America today, man ploughs the field and tills the soil, but one need not go far among the peasant people in Europe to find that this masculine occupation in America is a feminine one in many countries abroad. With the common people of

our own country, cooking is a feminine art but it becomes a distinctly masculine accomplishment in the hands of the French chef of the great hotel or restaurant. Playing upon the piano is a masculine or feminine accomplishment according merely to whether the artist be Paderewski or Mme. Samaroff. Such examples as these might be given ad infinitum, from the beginning of history down to the present time, examples which would prove conclusively that the occupation of man and woman now and in the past and in the future, is ever a matter of expediency, both of time and place and attendant conditions.

But a study of the race demonstrates another fact which maintains throughout the ages with but slight deviation. There are certain functions of man and certain functions of woman which may with safety be relied upon. Women are not creators: they are not discoverers: they are not inventors: they are not warriors. The function of man seems to embrace the creative, inventive, exploring and fighting qualities. But whenever man has entered new fields, either of country or of thought, he has brought woman with him to conserve and preserve the good of the new life into which he himself has entered. In all times and ages, this high calling of conserver and preserver has belonged almost exclusively to woman.

It is upon this fundamentally true basis that the Woman's Club movement is founded: there was no great scheme of distinct and separate work laid down by the founders of the club movement nor do we find today, after the organization has been in existence almost fifty years, a desire or an effort, on the part of the leaders, to accomplish any great work which shall be apart from that of other forces which are working toward the same end, namely, a higher and better civilization.

A SIGNIFICANT DATE

Although the exact date of the formation of the first club, or even the exact fact of which was that first club is still a matter of some difference of opinion, it is safe to

state that the club movement, as it is understood today, took tangible shape not far from the year 1866. This is a significant date, since it marked the settling down of the country after the fierce struggle which, in North and South alike, had wrought havoc in the hearts of the American people. Previous to the war between the states there had been heard the voices of women asking for greater advantages and privileges. Fichte, Goethe and the entire German school which advocated individual sovereignty found in Mary Wollstonecraft a great woman exponent. Emma Willard, Mary Lyon and other women had also worked for the broadening of educational opportunities for women early in the century.

There was at that time everywhere an awakening of a communal spirit and a growing appreciation of the value of the individual in the community, as well as the right of each to the possession and use of individual thought and action. The nineteenth century will go down in history forever stamped with the mark of an aroused conscience which moralized and humanized all nature. It demanded a broader human sympathy and a clearer recognition of the rights of one's fellow-men. It was also an era of unprecedented inventive and industrial activity which completely revolutionized the economic world. It developed new duties and new responsibilities for woman as well as man. Perhaps no picture shows more plainly the great change which the inventive, industrial period of the middle of the nineteenth century wrought in the life of woman than to glance at the home life of the women of the first quarter of the century and compare it with that of the last quarter.

REVOLUTION IN FAMILY CONDITIONS

It might be well to look at a pioneer family of New England as they sit at their evening meal. At the table are the father, mother, and a large family of children. Under their feet the carpet, if they are so fortunate as to possess one, is the work of the housewife. She it is who has torn and sewed those rags and braided them into rugs or, at the

great loom under the rafters of the upper room, woven them into the breadths of carpeting which cover the floor. From the huge timbers overhead hang every kind of dried fruit and berry, while from rafters and beams of still other rooms, or deeply hidden away in barrels, are great cuts of meat; all conserved and preserved by her untiring energy. Every article of food upon the table is the result of her labor. Every article of clothing which is worn by the good man of the house and by each of his children, unless the shoes be excepted, is the result of her handiwork. A little later, as they retire for the night, they sleep upon beds, the feathers for which were plucked and the ticks made and filled by this same active woman; they sleep also between sheets and under blankets, patchwork quilt and coverlid, which are the work of her hands. The doorway of that early cottage was the gateway between the kingdom of man and that of woman. Beyond that doorway man toiled, tending the flocks and tilling the soil and bringing to that gateway the raw material which woman received and straightway, within the home, converted into the finished product. She carded and spun, wove, cut, fashioned and sewed, until the sheep's fleece became clothing for the entire family. She brewed, baked, preserved and cured until the berries of the field, the yield of the earth, and the patient animals themselves became food for those dependent upon her.

Into this active, restricted, but altogether useful life of woman came a new factor which was to revolutionize that life. Nor is it without significance that that factor came not as a result of her own unrest or dissatisfaction, but as a result of that ever-inventive and resourceful mind of man, which was alert both to the financial and economic advantage of his own ability to bring about marvelous changes in the established order of things. It was the invasion of her home industries by such labor saving devices as the sewing machine, the knitting machine, the carder, the spooler, the spinning jenny and the loom, driven by motive power within the walls of great factories, that turned the

hands and mind of woman into new channels. It was the advent of the butcher, the baker, the tailor, the candle maker, the cannery, the ready-made clothing house, the steam laundry and a thousand other industries, once hers, now taken over into the hands of men, that made out of what had hitherto been one great class of women at least three distinct classes.

THREE CLASSES OF WOMEN

One of these classes is made up of those women who, being obliged to add to the wage-earning capacity of the family under its changed conditions, followed her work as it went out of the home and may be found today beside the looms of our great factories, behind the machines in our workshops, at the counters of our great stores. Everywhere in this world where work may be found there also may be found representatives of this great class of women workers—an economic force—with entire time and thought devoted to the furtherance of the employer's interest and the maintenance of life itself.

At the other extreme may be found a large class of women, who, with the coffers of husband and father filled to overflowing with the result of the successful management of what was formerly woman's work, find themselves with a possession hitherto unknown to woman—leisure time. These women have enlarged their homes, increased the amount of personal adornment, and have given themselves over to the pursuit of personal pleasure. From neither of these classes was the woman's club movement formed, but between these two classes is a third, a great throng of earnest, eager women who are neither forced by the exigencies of their fortune to add to the wage-earning capacity of their families nor are they willing to give themselves up to a life of personal indulgence. These women are they who realize somewhat the responsibility of life, and know that, with every added moment of leisure time comes an added meed of responsibility—that each additional dollar brings its measure of responsibility for the proper expenditure of it. These



**Mrs. Philip N. Moore, St. Louis, Mo., President General Federation
of Women's Clubs.**



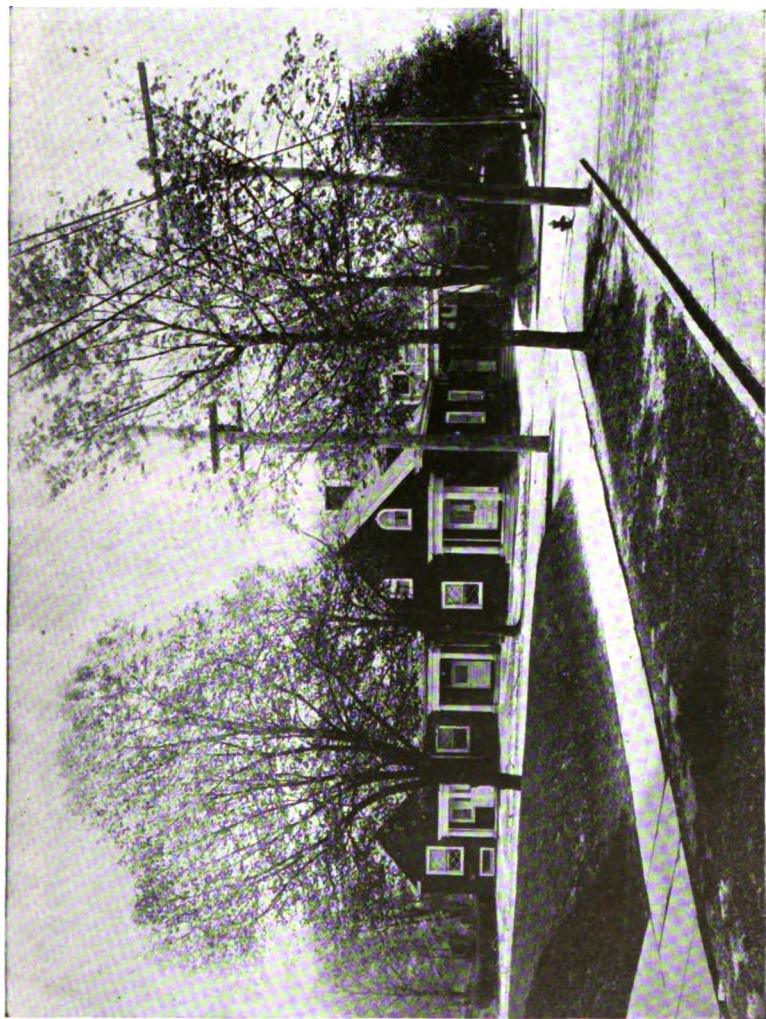
**Mrs. Sarah S. Platt Decker, Denver, Col. Past President General
Federation of Women's Clubs.**



**Mrs. Dimies T. S. Denison, Past President General Federation of
Women's Clubs.**



Woman's Club House, Cincinnati, Ohio.



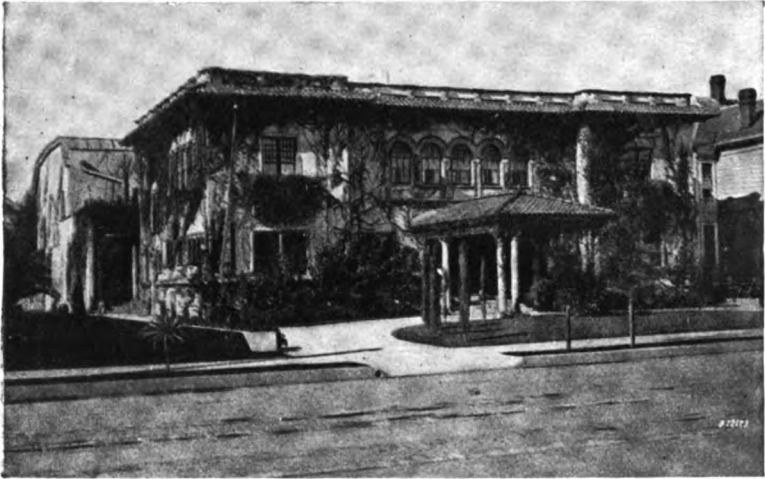
Club House of Good Citizenship League, Flushing, N. Y.



**Four Views of Home and
Under management of
of Tenement**



**School Gardens. Cincinnati, Ohio.
Club Women—Pictures
House Children.**



Exterior Ebell Club House, Los Angeles, California.



Interior Court of Ebell Club House, Los Angeles, California.

women realize that their part is still that of conserver and preserver and they had asked themselves, as soon as their eyes became a bit accustomed to the growing light of freedom: In what way may I become of service under these changed conditions of life? 'A' little of this was brought home to them in those days of trial when every able-bodied man had gone to the front to lay down his life at his country's call or to come back maimed, crippled or impoverished by that terrible experience. Women had learned a little of their own strength and ability to help in that time of need. All things had combined to make ripe the time for the foundation of the movement which is now known as the Woman's Club: the educational door had been opened a little, the work of the home had been usurped, the call to service had come to women at home as to men at the front; all things worked together to give to women a conscious freedom of thought and action, a quickened sense of their own responsibility and power.

EARLY FORM OF WOMAN'S CLUB

The earliest form of the woman's club was the study club, the "Middle-aged Woman's University," as it was called somewhat facetiously by those who felt half-inclined to criticize. But the term, given at first in semi-derision, does not sound so badly now that the club has become a fixture upon society and has evolved into a useful adjunct to our everyday civilization. It is true that the club attracted at first and still does attract, in a very large degree, the women who are no longer of school age, women who have already entered upon the serious work of life, women whose children are well out of the nursery, women who desire to be of service to women other than themselves and children other than their own. The early club was a rather exclusive affair, in which the membership was ordinarily confined to women of similar walks in life, women who had interests in common, whose tastes were congenial. It was an unusual thing to find in those earlier clubs women who did not meet often at other social gatherings, or at

church, or at each others' homes. These bodies of congenial spirits met regularly and discussed questions in the realm of art or literature. The first programs savored strongly of the artistic and literary themes and but little of the scientific and philanthropic.

While the foregoing is true of the clubs which began to spring up all over the country, and while it is still true, in a greater or lesser degree, in many clubs today, the real meaning of the club movement as laid down by such women as Mrs. Croly, Julia Ward Howe, Charlotte Wilbour and others, and as carried out by the best and most active leaders of the present day, was something far greater and deeper in significance than the formation of study classes and literary clubs.

In 1868 we find Sorosis of New York setting forth in her articles of incorporation the fact that the society was formed for the promotion of useful relations among women, the discussion of principles which promised to exert a salutary effect on women and on society, and the establishment of an order which should render women helpful to each other and actively benevolent in the world. And in 1869 we find Mrs. Croly attempting to introduce a measure which commended to the attention of the club matters connected with public education and reformatory schools, hygienic and sanitary reforms, female labor, the department of domestic economy, dishonesty in public life, and so forth. This measure was defeated, it is true, but its introduction at that time shows conclusively that, even at the outset, the founders of the women's club movement had in mind the organization of a body of social workers who should make better conditions on every hand.

But it should not be forgotten that Mrs. Croly and her co-workers were of a most fortunate class; they were women who had already many interests outside the then limited sphere of woman's activities. They were women who had seen and felt and become a vital part of the great moral and spiritual quickening of the times, which was already

forcing men and women out of the tyranny of tradition and prejudice into the freedom of intellectual thought and action. They had seen brave women come out at least partially victorious in their campaign for the higher education for women, and they belonged to the class of women who were stirred to higher thought and nobler action by the trying times from which the country was but then struggling to emerge. They were ready to take a firm hold upon the affairs of the world. They needed but a strength of fellowship and federation to give them courage and faith. This the club gave them.

Not so, however, with the women remote from the large centers, women who had not yet felt the thrill of the pregnant possibilities of the times, women who had still to combat tradition and prejudice and bigotry in their own communities and sometimes even in the bosom of their own families. For these women the club meant first of all a fellowship, a community of interests, an opportunity for enlarged mental activity and a genial and appreciative atmosphere. It meant a school where they might teach and be taught, a mutual improvement society, which should educate them and lead them out into better hopes, nobler aspirations and larger life. An examination of the programs followed by those clubs shows also a decided leaning toward the study of history, art and literature. There are many high-sounding titles and many names of philosophers and poets. The working out of these programs brought down upon the heads of the workers much adverse criticism. They were termed "second hand wisdom," "encyclopedic rehearsals," and many other unpleasant sounding names, the more unpleasant because there was a goodly modicum of truth in the accusations. Club members writing on Plato and Dante, on the language of the Iroquois, or the trail of the Saracens in Spain, found it difficult to improve upon the carefully written and wisely edited pages of encyclopedias and historic tomes.

But while granting that the critics had some basis for

their jibes, the fact must be constantly kept in mind that these pages of borrowed wisdom, delivered before a body of earnest women were not to be despised. They were stepping-stones to greater things. They represented a stage in the evolution of the leading social service club of the present day. They gave to women, unaccustomed to the sound of their own voices, courage to speak before an audience; they gave them an ability to express their thoughts in logical sequence, they enabled the speakers in the discussions which followed the papers to "think on their feet," an accomplishment which is of inestimable value to either man or woman; they gave an interchange of ideas whereby other thoughts, fresh and creative, had birth.

Even as the child creeps before he walks and supports his first steps by clinging to those stronger and older than himself, so the pioneer club woman developed slowly but surely her own independence of thought and action, and the resolute, useful club worker of today is the true outgrowth of the club woman of the middle-aged women's university of twenty-five years ago.

FIRST-CLUBS IN EACH STATE

There is a very great difference of opinion regarding the first woman's club. Several states have a claimant for this honor and many substantiate their claims with strong arguments. It may be of interest to quote from an article which appeared in the July, 1908, number of the *New England Magazine*, from the pen of Helen M. Winslow, than whom there is no woman better able to speak with accuracy.

"The following," she says, "is a table giving the earliest clubs formed in each state:"

"Arkansas, the Columbian of Little Rock, 1883; Pacaha, 1888.

"Alabama, Cadmean Circle, Birmingham, 1888; Kettledrum, Tuscaloosa, 1888; Thursday, Selma, 1890.

"California, Ebells of Oakland, 1876.

"Colorado, Denver Fortnightly, 1881; Monday Literary, 1881; Boulder Fortnightly, 1884.

"Connecticut, Cosy Club, Bridgeport, the '50's; New Britain Woman's Club, 1875; English Literary Club of Bridgeport, 1879.

- "Dakotas, Sioux Falls, South Dakota, Ladies' History Club, 1879; Fargo, North Dakota, Woman's, 1884.
- "Delaware, New Century Club of Wilmington, 1889.
- "District of Columbia, National Woman's Press Association, 1882.
- "Florida, Green Cove Springs Village Improvement Society, 1887.
- "Georgia, Nineteenth Century History Club, 1885.
- "Idaho, Treble Clef of Coeur de Alene, 1894.
- "Illinois, Ladies' Education Association of Jacksonville, 1833; Friends in Council, Quincy, 1866; Jacksonville Sorosis, 1868.
- "Indiana, Minerva of New Harmony, 1858; Bronté of Madison, 1864; Indianapolis Woman's Club, 1875; Muncie Woman's Club, 1876.
- "Iowa, Fenelon Street Circle of Dubuque, 1857; Conversational Club of Dubuque, 1868; Ladies' Literary Association of Dubuque, 1876.
- "Kansas, Friends in Council of Lawrence, 1877; Zodiac, 1878; Social Science Club (state), 1880.
- "Kentucky, Covington Art Club, 1887.
- "Louisiana, the Geographic Club of New Orleans, 1880.
- "Maine, Monday Club of Portland, 1877; First State Federation, 1892.
- "Maryland, Lend a Hand Club of Mt. Washington, 1872.
- "Massachusetts, Ladies' Physiological Institute, 1848; Randolph Ladies' Library Association, 1855; New England Woman's Club, 1868; Wednesday Morning of Boston, 1870; Nantucket Sorosis, 1872; Lady Teachers Association, Boston, 1874; Home Club, East Boston, 1875.
- "Michigan, Ladies' Library Association of Kalamazoo, 1852; Ladies' Library Association of Battle Creek, 1864, Ladies' Literary Club of Grand Rapids, 1869; Lansing Woman's Club, 1874; Detroit Woman's, Jackson Woman's, and Ladies' Library of Schoolcraft, 1879.
- "Minnesota, St. Cloud Reading Circle, 1880; Minneapolis Tuesday Club, 1872.
- "Missouri, Springfield Ladies' Saturday Club, 1879.
- "Montana, Homer Club of Butte, 1891.
- "Nebraska, Zotic of Weeping Water, 1884.
- "New Hampshire, Manchester Shakespeare Club, early '70's; Concord Shakespeare Club, 1877.
- "New Jersey, Woman's Club of Orange, 1872; Shrewsbury Reading Circle, 1877; Friday Club of Bridgeton, 1880.
- "New Mexico, Fifteen Club of Santa Fe, 1891.
- "New York, Sorosis, 1868; Brooklyn Woman's Club, 1869; Social Art Club of Syracuse, 1875; Graduates' Association of Buffalo, 1876.
- "Ohio, Ladies' Centennial Book Club of Ottawa, and the New Century of Toledo, 1876; Conversational Club of Cleveland, 1878.
- "Oregon, Thursday Afternoon Club of Pendleton, 1884.
- "Pennsylvania, Schuylkill Shakespearian Society, 1875; the New Century Club of Philadelphia, 1877.
- "Rhode Island, Olla Podrida of Woonsocket, 1875; Rhode Island Woman's Club (Providence), 1877.
- "South Carolina, Spartansburg Ladies' Association, 1884.

"Tennessee, Ossoli Circle of Knoxville, 1884.

"Texas, Quid Nunc of Tyler, and Dallas Shakespeare Club, 1886.

"Utah, the Ladies' Literary Club of Salt Lake City, 1877.

"Vermont, Friends in Council, Rutland, 1878.

"Washington, Olympia Woman's Club, 1883.

"Wisconsin, Clio of Sparta, 1871; Friends in Council of Berlin, 1873; Milwaukee Art and Science Association, 1874; Woman's Club of Wisconsin, 1876.

"Wyoming, Queen Anne of Cheyenne, sometime in the '80's."

In this table will be noted several clubs whose date of organization precedes that of the two clubs most commonly regarded as the pioneer women's clubs, Sorosis of New York and the New England Woman's Club of Massachusetts. Illinois shows two clubs which antedate and one which is co-existent with Sorosis. Indiana and Michigan each have two and Iowa one which were organized prior to 1868. Of these the Ladies' Education Association of Illinois has the distinction of being the earliest federated club in existence.

The exact date of organization of a club has no intrinsic value to anyone, other than its own individual members. It would be possible to find groups of women meeting for intellectual improvement at various times of the world's history; there was Aspasia's band four hundred years before the Christian era; and the early Catholic orders; and, in our own country, the classes of Anne Hutchinson, Anne Bradstreet, Margaret Fuller and others. But none of these marked the beginning of a new era for women nor did they look forward to a time when each village, hamlet, city and town should have its organization of women, banded together for service, a civic power which should make itself felt in the affairs of the community. After all latitude has been granted to other clubs regarding the actual priority of organization, there still remains the fact that to two clubs alone belongs the title of "the pioneer clubs," two clubs whose platforms were broad enough and strong enough to uphold and sustain the work of succeeding generations, two clubs whose founders had a prophetic vision and builded with a thought for the future.

"THE PIONEER WOMAN'S CLUBS"

The immediate events which called into life these two clubs were widely dissimilar. The founder of Sorosis, Mrs. J. C. Croly, better known to her contemporaries as Jennie June, gives the following reason for the formation of Sorosis:

"It was prior to March, 1868, that the Press Club of New York offered to Mr. Charles Dickens a dinner, which was to be given at the close of his reading tour in this country.

"The somewhat churlish treatment accorded to Mrs. Croly's application for a ticket, and, subsequently, to other ladies who applied for an extension of the same privilege upon the same terms as men, suggested to Mrs. Croly the idea of a club composed of women only, that should manage its own affairs, represent as far as possible the active interests of women, and create a bond of fellowship between them which many women, as well as men, thought at that time it would be impossible to establish."

This idea, being imparted to such women as Charlotte Wilbour, Kate Field, Mrs. Botta and Mrs. H. M. Field, took root and, after some disappointments and discouraging events the new club was organized on the second Monday of March, 1868, with Alice Carey as the first president. It is worthy of note that, even at its inception, Sorosis did not lay out a campaign of great accomplishments. Rather was there present in the minds of all a spirit of inquiry, a getting together of women of different creeds and walks of life that they might take counsel together and become informed of existing conditions, and learn to know themselves by knowing others.

At the time that Mrs. Croly and the women of New York were engaged in the formation of Sorosis, Massachusetts women, under the leadership of Caroline Severance, Julia Ward Howe, Sarah D. Cheney, Lucy Stone, Mary A. Livermore, and others, were laying the foundation of the New England Woman's Club of Boston, a club which should achieve much in the encouragement of philanthropy, letters and the advance of civilization along all lines. It is a sig-

nificant fact that this was the first to adopt the name club used in the sense with which we have grown so familiar—the “clubbing” together for mutual interest, the adhering to a central principle, in this case one of service. The New England Woman's Club has been, from its very inception, a leader in every good work; its pathway has been trodden by those who have been foremost in philanthropy and reform in Massachusetts, and it stands today an exponent of the best and noblest aspirations and accomplishments of organized womanhood.

To Sorosis of New York are due many excellent things but perhaps none is more far reaching in its effects than the founding of the General Federation of Women's Clubs.

FOUNDING OF THE GENERAL FEDERATION

In 1889, Sorosis celebrated its twenty-first anniversary by inviting to the celebration of its majority after the manner of other youths, delegates from all other clubs in existence at that time. The delegates were also invited to report upon the work accomplished by their home organizations.

In the call, the following topics for discussion were set forth:

1. The enunciation of the woman's club idea and its point of departure from the society.
2. The data upon which to gauge the extent to which in twenty-one years club life has grown upon women.
3. In what it consists, and how it differs from the club life of men.
4. The methods employed and their operation.
5. Results obtained and outlook for the future.
6. The influence exerted upon the communities in which they exist.

At the conference thus obtained there were present sixty-one delegates and other clubs responded by letter, in all making ninety-seven clubs. From this number an advisory committee was formed to draw up a constitution and present a plan for organization, to be acted upon the following year.

Again in March of 1890 a second call was sent out, this time by the General Federation Advisory Board. The re-

sult of the work of this board was manifested at this meeting by the applications of sixty clubs for membership, with which goodly showing the General Federation of Women's Clubs was launched. At the end of two years there were one hundred and eighty-nine clubs represented at the Biennial Convention held in Chicago. The members have steadily increased until at Cincinnati, at the eleventh Biennial, there were about fifteen hundred delegates representing a membership, direct, indirect and allied, of nearly one million women.

CONVENTIONS AND OFFICIAL LEADERSHIP

In the meantime, conventions have been held biennially at Philadelphia in 1894, at Louisville in 1896, at Denver in 1898, at Milwaukee in 1900, at Los Angeles in 1902, at St. Louis in 1904, at St. Paul in 1906, and at Boston in 1908. During the first years much attention was paid to perfecting the organization; the later years have been devoted to making more compact and useful an organization of such large and diverse membership.

The General Federation has been fortunate in the personnel of its officers and each board has left its lasting impression upon the plastic body. Mrs. Charlotte Emerson Brown, Mrs. Ella Dietz Clymer, Mrs. Ellen M. Henrotin, Mrs. Dimies T. S. Denison, and others contributed each in turn their quota of impetus to the General Federation along lines of philanthropy, education, industrial conditions and literature. Each had served wisely and well.

When the St. Louis Biennial elected Mrs. Sarah S. Platt Decker to be the president of the General Federation, many of the delegates present, as well as many more of the club women at home, knew that such action marked the entrance of this great body of workers into the field of social service. Those who knew Mrs. Decker well, knew also that her sympathies centered in humanity. They knew that from that time forth the exclusive, literary club must yield to the inclusive far-reaching club, the keynote of whose existence should be service to the world.

Probably no more fortunate choice of vice-president could be made at that time than Mrs. Philip N. Moore, for this combination of president and vice-president gave to the General Federation the great warm-hearted, whole-souled, broad perspective of the one, tempered and supplemented by the careful, conservative, wise and orderly influence of the other.

The four years that followed marked the crisis; clubs struggling with the miscellaneous, heterogeneous study outlines (commonly called literary), clubs grown weak for the very meagerness of their mental food, received new life, new vigor, new inspiration. Many of them learned for the first time that club life meant service. A visit from the General Federation president left behind it a desire to live up to things which she expected of them and the result was a great quickening all along the line. The fact that the club movement today is fast leaving behind it the fragmentary work of the early days and is reaching out into paths of greater usefulness is in no small degree due to Mrs. Decker and her first vice-president who has succeeded her in office and is now herself the president of the General Federation of Women's Clubs, carrying out the same policies.

FEDERATION COMMITTEE WORK

The work of the General Federation is divided into eleven standing committees: Art, Civics, Civil Service Reform, Education, Food Sanitation, Forestry, Health, Household Economics, Industrial and Child Labor Conditions, Legislation, Literature and Library Extension. At the head of each of these is a woman who has been carefully selected for the place because of her especial fitness both by nature and education. With her are associated an equally carefully selected corps of workers.

Nor have these committees existed in name only; they have been and still are active and great results have already been accomplished. Each committee is constantly sowing seeds which are bearing fruit throughout the whole country.

The Committee on Art has to its credit the circulating

of traveling galleries of original paintings and etchings, the compiling of an art handbook, the establishing of municipal art commissions, and a quickening of the appreciation of art and beauty, the latter a work of which America is in particular need.

The Committee on Civics has been the means of furnishing to women in almost every town where the woman's club exists a way by which the club may really be of benefit to the community. Civics is a broad term and covers work of the proportions of that done by the New Jersey women in saving the palisades or by the Colorado women in preserving the cliff dwellings of New Mexico and Colorado, or by the little club in the Southwest, who planted an avenue of five hundred catalpa trees to beautify their town, or the smaller but also serviceable placing of seats in a park, or waste baskets at street corners. The term has also been applied to the welfare work of many clubs who furnish medical inspection to the public schools of their localities, or support a district nurse, or open noonday rest-rooms for tired working women, or in numberless other ways serve their fellow citizens. So important is the work of this committee and so broad has been the interpretation of its title that it has seemed that, if all other committees of the General Federation of Women's Clubs should be disbanded, their work could be included under this one. But a strong effort is being made to separate the duties of the committees, leaving only the beautifying and improving of the external features of a city as belonging to the Civic Committee.

The Committee on Civil Service Reform urges the righteousness of the Merit System and investigates, visits, and studies the condition of the helpless, the dependent, the deficient and the defective.

The Committee on Education strives to arouse an interest in education, mental, manual and moral, to secure just and uniform educational legislation, to establish scholarships and bring the home and school into closer relationship.

The Committee on Forestry (Conservation) works to educate public opinion to recognize the value of our forests and our waterways and to conserve our natural resources.

The Committee on Food Sanitation works unceasingly for clean as well as pure food. No example of the power of combined womanhood is better than that of the "long, strong pull and the pull all together" which was made by the club women of America in behalf of the Pure Food Bill of 1906.

The Committee on Health devotes its main effort toward the education of the club women at large regarding tuberculosis. So vigorous has been the work of this committee and so timely its action that it is difficult to find a club untouched by its literature or a federation without a well organized department devoted to the suppression of consumption.

The Committee on Household Economics is striving to introduce domestic science into our public schools throughout the country. It is also encouraging and aiding the clubs to take up the study of home-making in every phase, from the building of the house and its care and management, through the chemistry of the household and the principles of cookery, up to the decoration of the home and the care and culture of children.

The Committee on Industrial and Child Labor Conditions have a rich past and a more hopeful future. In the past are many long wearisome hours of investigation among the working women and children whose lives are hardened by the weight of bitter poverty, investigation which turned the investigator, sad and sick at heart, back among her own, there to beg and plead, urge and demand better conditions for those who toil. For the future, there is a belief in the ultimate victory of righteousness and a certainty that soon the American people will awaken to an appreciation of the wanton waste of life which goes on under present conditions.

The Committee on Legislation stands ready to advise,

to direct or to engage in battle in any case which is right and just.

The Committee on Literature and Library Extension has done great service for the club women. It has encouraged the study of good literature, furnished outlines for the guidance and direction of study clubs, given to the busy mothers selected lists for childrens' reading, and, through its lieutenants in every club and federation, put in circulation nearly four hundred thousand volumes in traveling libraries for those removed, either by location or ignorance, from the wellsprings of learning. Many public libraries have been established by club women who have been directed and advised by the committee.

BUREAU OF INFORMATION

One of the results of Mrs. Decker's administration was the establishing of a General Federation Bureau of Information. It had already been noted by the leaders of the Federation that the relationship between the individual club and the parent organization was far from being as close as it should be. Club members in remote localities found it hard to remember the names and addresses of the entire list of officers and committee chairmen, and many clubs felt themselves out of touch with the great organization to which they paid dues and owed loyalty.

To overcome this a suggestion was made at the St. Louis Biennial by Mrs. Philip N. Moore that a Bureau of Information should be established. This suggestion took definite shape in the mind of Mrs. Decker and under the direction of the Board of Managers, letters were sent to the various State Federation Presidents, asking for expressions of opinion regarding the advisability of such a step. So decisive were the answers that the bureau was established for a trial six months during which time the experiment was fully justified and the St. Paul Biennial authorized its continuance.

The Bureau is described by its title. It is in reality

a Bureau of Information for club women, a clearing house for the perplexities of the members of the average club.

This Bureau furnishes continuous or co-related programs for study clubs, loans books and magazine articles, disseminates printed matter, and strives in every way to be of service to the club woman; whether she be president, committee chairman or average member.

STATE FEDERATIONS.

The formation of state federations was but an inevitable phase of the increase in membership and enthusiasm which marked the rapid progress of the woman's club movement everywhere. At the birthday party of Sorosis Maine was not represented. She was attending to very important business at home. The club women of Portland were forming in that city a Literary Union which should be in itself a federation of local clubs. That the Maine women were in entire sympathy with the growing spirit of federation was further evinced by the fact that, at the field meeting of the Woman's Literary Union of Portland in June, 1892, an informal gathering at the home of Mrs. Eunice N. Frye saw the first impetus given to a movement for the formation of a state federation. In September of the same year, the organization was perfected, officers were elected and the Maine Federation made its début by giving a program of great interest to a delegate body of club women from the various parts of the state. It is noteworthy that that program, the first to be presented by a state federation, should contain such subjects for consideration and discussion as Free Libraries, Practical Education and The Duties of the Club Woman, subjects that have ever since received much new life and secured most excellent results at the hands of state federations everywhere.

Following the example of the Maine club women, federations were formed throughout the country in the following order:

Iowa, 1893; Utah, 1893; Massachusetts, 1894; Kentucky, 1894; Illinois, 1894; Ohio, 1894; New Jersey, 1894; New York, 1894; Nebraska, 1894; Minnesota, 1895; District of Columbia, 1895; Michi-

gan, 1895; Colorado, 1895; Pennsylvania, 1895; Rhode Island, 1895; Georgia, 1895; New Hampshire, 1895; Missouri, 1896; Tennessee, 1896; Vermont, 1896; Washington, Wisconsin, North Dakota, Arkansas, Connecticut, 1896 and 1897; Delaware, 1897; Florida, 1897; Oklahoma, 1897; Texas, 1899; South Carolina, 1899; Maryland, 1900; California, 1900; South Dakota, 1900; Oregon, 1901; Arizona, 1902; Louisiana, 1902; Montana, 1904; Indian Territory, 1904; West Virginia, 1904; Mississippi, 1904; Wyoming, 1904; Idaho, 1905; Alabama, 1907; Virginia, 1907; Nevada, 1910.

A separate distinction belongs to Iowa which furnished the first state federation to hold direct membership with the General Federation, having joined immediately after its own federation was effected in 1893.

Kansas and Indiana could justly claim an honor very similar to the one belonging to Maine, since as early as 1890 state unions were formed, called in the one state the Kansas Social Science Association and in the other the Indiana Literary Union.

Of the work of the state federations no accurate record can ever be made. Much of the work of the women's clubs, whether in local, state or general organization, is accomplished in that subtle, far-reaching, all-important, but ofttimes unrecognized, method known as the educating of public opinion, and it has been wisely remarked that education is as important as legislation. How great the influence has been of those presentations, at the women's club, of some vital subjects touching the civic, social or moral life of the community, carried out of the club room to the various homes of the members, there to be discussed by the husbands, fathers and children, and thence into the outside world again to become the subject of discussion in other places where people in public or private meet and exchange thoughts upon the affairs of the day: how great this influence has been and still is can never be known, but it is safe to say that it is playing a great part in the world of thought today. It is having its unconscious influence not alone upon entire communities but upon the home life of its members, forming common meeting grounds for father, mother and children, and cementing and elevating the interest and sympathy of the entire family in things that are "worth while."

But the state federations have also done much tangible work; in this it may be well to let the state federations speak for themselves. A few months ago a letter was addressed to each state federation president, asking her to name the best and most important work of her federation. It is impossible to give the answers at length, but it may be interesting to cull from these letters, setting forth the work which each president deemed best worthy of mention, using as nearly as possible the words of each. In noting these reports it is necessary to bear in mind that only a brief space can be allowed and, in consequence, much valuable work must be omitted:

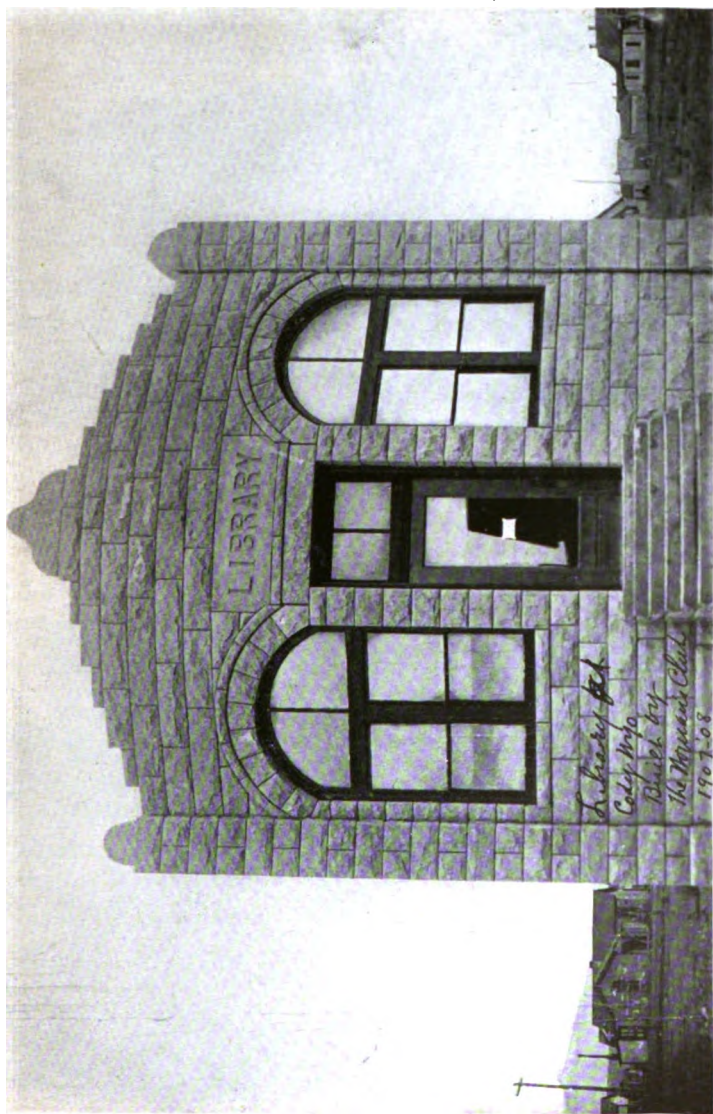
WHAT THE STATE FEDERATIONS ARE DOING

Alabama names the establishment of a reform school for boys, which has the reputation of being the best managed of the State Institutions; the School Improvement work and the Scholarship Fund also receive mention.

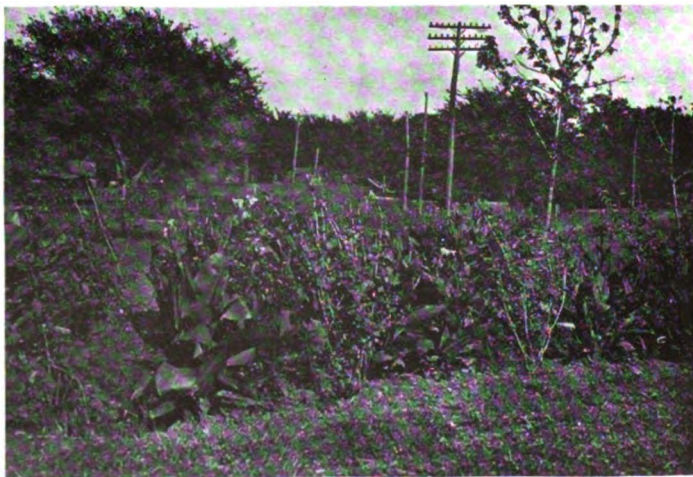
Arizona reports the passage of a Juvenile Court Law and valuable later amendments to make it more effective; the compilation of the laws of the State affecting the status of women is well under way; effective work is being done in the campaign against the White Plague and also against the Black Plague; the club women of the State are aroused as never before over the question of the White Slave Traffic.

Arkansas reports her clubs all active in good work but especially so in the raising of the standard of education throughout the State; two scholarships in the State university are supported and a permanent endowment fund is being raised; a third scholarship has been secured from the order of the Elks, largely through the influence of the federation; through the efforts of the club women a bill passed the last Legislature carrying with it an appropriation for a State Tuberculosis Sanitarium.

California places first the valiant service rendered in preserving the Hetchy Hetchy Valley from being turned into a municipal water supply for San Francisco; a proposed amendment, providing for a reorganization of the State Board of Education, which was put forward by political schemers, was also defeated through the work of educational and legislative committees, especially worthy of mention is the fact that the federation is now recognized as a factor to be reckoned with by those who have projects relating to the welfare of the community or commonwealth.



Library at Cody, Wyoming. Built by Woman's Club, 1907-8.



**A piece of land which was a dumping
into a park by the West Side**



**ground before rescued and converted
Forestry Club, of Topeka, Kansas.**



Interior of Club House of Mothers and Daughters Club, Plainfield, N. H.

The Canal Zone Federation emphasizes the social and philanthropic work, calling attention to the gifts sent to the Luper Colony at fiesta and Christmas times; the children of Colon, regardless of nationality or color have Christmas remembrances; playgrounds have been fitted up and presented to the children of Colon and for the white children of Cristobal, in the former case the equipment has been increased and a teacher furnished by the Panamanian authorities; children's libraries have been started in several towns, under the charge of a Federation Library Committee; conveniences and improvements have been installed by the United States Commissioners at the request of the club women, such as separate quarters for women and children in some of the jails, a rest-house for white women and children at Cristobal where the steamers land, and many other excellent things.

The club women of the Canal Zone are also attempting a work which will have a distinct scientific value when finished, a complete classification of the flora and fauna of the Isthmus. Nothing of this kind has ever been accomplished in that section.

A few words of direct quotation are of great value as touching the work of the Federation in the Canal Zone:

"And yet after all it seems to me that the best thing that the club movement has accomplished here is the kindly, friendly feeling it has produced among the members of the clubs. Women from all over the States and of all classes are here, and outside of the clubs the social lines and the salary lines are rather rigidly drawn. But in the Federation no one ever asks how much a woman's husband gets or what his position is. Women stand for what they are, not for what they have, and that is a tremendous gain down here."

Colorado writes: "I take pleasure in mentioning one of the best works in America, I am sure—our scholarship loan fund. We loan money without security and without interest to girls who wish to prepare to teach instead of being able to earn wages only. These girls are recommended by representative club women. When they begin earning salary they pay the money back, 'not less than ten dollars per month,' so the money repeats itself. At each annual meeting personal and club gifts are made to add to this fund. We loan it only where girls could not otherwise complete their preparation. We have assisted over one hundred girls; have had gifts of over \$3,000 and, in its repeating itself, we have handled over \$8,000. The girl who borrows is known only to the committee unless she herself tells it. Many of 'our girls' have been honor scholars and we are already reaping a very rich harvest. We do some other things too."

Connecticut is especially active in civic work and gives as worthy of mention: The final success of the Federation, after

strenuous effort, in securing the appointment of a woman factory inspector; the share which the club women had in the Juvenile Court movement; the passage of an equal guardianship law; active interest in state educational matters, and the raising of a memorial fund to Mary Abbott, to be used as a scholarship for Connecticut teachers for further study.

Delaware writes: "We surely have the right to claim that it was owing to the pressure brought to bear upon our legislature by our Federation that we now have a compulsory school law, a forestry commission and state forester, and an appropriation and a health commission to be entirely devoted to the fight against tuberculosis."

Georgia unhesitatingly names as the most important work: The educational work which embraces the establishment of Industrial Schools, the raising of money as a loan fund for poor boys and girls, the obtaining of scholarships, the establishment of libraries. One industrial school at Tallulah Falls opened last July with twenty-one mountain boys and girls and closed at Christmas with sixty pupils. Two teachers are employed, one at sixty and the other at fifty dollars per month. The Federation has over one hundred scholarships for worthy boys and girls and also a considerable loan fund.

Indiana places first the value of the club movement as a training school where the women have learned to think clearly, to speak their thoughts deliberately and frankly and to take counsel together; the Federation keeps a close watch upon all educational matters, on conditions of women and children in mines, factories and workshops, upon state and local institutions, especially those where women and children are confined, upon civic affairs, upon matters affecting public health—; the keynote of the Federation is "Women's Responsibility to the Community" and they stand pledged to work for school franchise for women, for the introduction of a complete system of manual training and domestic science in the public schools.

Illinois voices so well the difficulty which each president feels when asked to report "the best and most important work," when all is good and important that a considerable space is given to direct quotation:

"The question of what our Federation has accomplished is a difficult one to answer in brief. I have been saying in an address before clubs that a state Federation of Women's Clubs is a clearing-house of information, is a center for inspiration, but—more than either or both of these—it is a force to accomplish what the women who constitute the Federation never could accomplish standing

singly, scattered over the state.' What we have accomplished in the first and second of these capacities cannot be listed; but I will endeavor to tell you a little of what we have done and are doing in the third.

"On the statute books of Illinois are many good laws which stand, some in part and some wholly, to the credit of the Federation. Among these are the compulsory education law, and the child labor law, and, following the passage of these two, we secured an amendment to the compulsory education law abolishing idle time between compulsory school days and legal employment for wages. Another gives parents joint guardianship of their children, previous to the enactment of this law fathers having been the sole legal guardians of their children in Illinois. Among others are the provisions for state registration of trained nurses, the raising of the age of consent from fourteen to sixteen, and a law defining and providing for the punishment of crimes against children.

"In addition to these—and I know the list is far from complete—are our victories of the past year, when, in addition to lending our influence to certain humanitarian measures which passed—notably, a bill aimed at the white slave traffic and another concerning the payment of certain debts by prostitutes—we secured an amendment to the library law of Illinois which gives our state a Library Extension Commission. For fourteen years we had labored for this, conditions in Illinois having been unusual, but now we have the commission and its existence is entirely due to the wise methods employed by the Legislative Committee of the Federation.

"Our Public Health work is as great a work as we are doing at present. We have a standing committee on Public Health, and for the last two years tuberculosis (its prevention and cure) and social hygiene have the two themes of this carefully selected department. Upon the latter subject, which we consider the more important, much literature has been circulated, care being taken to prepare the way before it, and lectures have been arranged in all parts of the state. These have usually been by physicians.

"Our Civil Service Committee of the past two years has worked in close coöperation with the State Civil Service Commission, and with the president of the United States Civil Service Commission, and has thus been able to give real service of the kind needed and at the same time to give correct instruction to the club women of the state upon this important subject.

"We have had a special committee to visit the seventeen state institutions which are under Civil Service and to report to the Federation the results of these visits. The final report of this commit-

tee was rendered at our annual meeting in November, and we are having it published as a pamphlet. The incomplete report, submitted a year ago, we recently discovered was reprinted and made to do service as a campaign document before the last election.

"One of the foremost interests of our women at present is the condition of the county almshouses and the lives of the inmates, 'the forgotten people.'

"I have confined myself to the state-wide work saying nothing of the great work being done by our city clubs for the city and its surroundings. Just now, the Juvenile Protective Association of Chicago, through the Civics Committee of our Federation, is extending its work and carrying it into all the large towns of the state.

"Now I know you would like to have me close, but I must tell you that Mr. Bok is mistaken in believing the club women do not dare mention equal suffrage. By vote, at our state convention in 1902, we endorsed the then proposed legislative measure to grant limited suffrage to tax-paying women; in 1904, we endorsed a bill to give to the women of Illinois suffrage on equal terms with men; and in 1906, we endorsed the Chicago municipal suffrage measure. No suffrage measure has ever come before the Illinois Federation and been defeated.

"Our 30,000 women are becoming better informed, more efficient, and, because of the information and the efficiency, are growing more confident and more earnest in good works year by year."

Iowa considers the Press Committee's work of very great importance since by them public opinion is moulded and directed in favor of good measures; through the efforts of the Educational Committee sewing has been placed in many public schools and three scholarships have been established for women in the state university; the Health Committee is battling against the encroachments of the white plague and is striving also to check the spread of the black plague; great interest in civics has been aroused with the result that several of the large cities have employed experts to assist them in their work of civic improvement.

Kansas reports an active campaign against tuberculosis; the introduction of a unique kind of civic work, the Civic Rally; two scholarships in the state university and a constant increase in the educational fund; public playgrounds established, and great civic activity everywhere.

Louisiana is justly proud of her part in the combined work of the Federation and the Louisiana Forestry Association, which resulted in the establishment of a chair of Forestry at the state university; prizes have been offered to the child writing the best essay suggesting a state tree, with reasons for choice, for the best school

garden and for nature observations (these prizes are offered with the two-fold object of increasing interest in nature study and of securing a correct history of the flora and fauna of the state); great interest is exhibited in the child labor legislation, in state scholarships and especially in civic work in establishing crèches for the babes of those who must toil in factories and shops, in school improvement associations for teachers and parents, and in all legislation which will make better conditions for women.

Kentucky's most important work is, unquestionably, the arousing of the whole state to an appreciation of its educational needs. Within two and one-half years the Federation has organized school improvement leagues in one hundred and nineteen counties. This work is planned, executed and financed by the club women and is already showing splendid results; work with the Traveling Libraries, now in its fourteenth year, still continues and much work is done for food sanitation, child labor legislation, anti-tuberculosis campaign, civic cleanliness, forestry and waterways, good roads, school suffrage, legislation touching the White Slave Traffic and many other phases of advancing civilization.

Maine names as first in importance the result of eight years' hard work, arousing public interest, shaping public opinion, arguing before legislators, and finally securing the passage of a very good child labor law which, however, the president declares still "needs some tinkering—which it going to get."

The Educational Committee is very active and, by means of the scholarship fund, tries to supply at least one college educated teacher a year to a rural school in a community of low educational ideals. In speaking of this work, Mrs. Flagg says, "We persuade the club nearest the school to make it their charge and transform it into a model school. Then we hope to form a club among the parents and influence them to keep it a model school."

Much good work is done in Maine by literary workers and by Health Committees, and the present work of the Forestry Committee is to aid the movement which shall establish a State Forest Reserve at Mt. Katahdin.

Maryland is working to create public sentiment and to pave the way for many civic and reform movements. To work of this kind on the part of the federated clubs is due in no small measure many existing institutions and the closest harmony exists between the Federation and the organized associations for relief and reform throughout the state. An energetic campaign against the White Slave Traffic is at present being carried on by the Social Hygiene Committee; an effort is being made to secure the proper licensing

of Employment Bureaus; work for bills providing for proper registry of births and for eligibility of women for representation upon the county school boards.

The Massachusetts president says: "Perhaps one work which our Federation does that differs from others is the teaching of thrift to pupils of the public schools through the system known as 'stamp saving.' For illustration, the children in the public schools of one town (not city) saved over ten thousand dollars in five years. In another town where the work was started last fall fifty-six dollars was saved in the first week. All our committees are doing excellent work and the relations between the clubs and the Federation are becoming stronger each year. Much was accomplished last year in the interest of playgrounds. A bill with referendum attached having been passed, many clubs sought to educate the citizens in their communities in favor of the establishment of one or more playgrounds with the result that nearly every city and town in the state adopted the referendum. In some cases the clubs coöperated with other organizations and established and equipped supervised playgrounds as an object lesson. This year our main work is to bring the workers together in conference and before the season is over we shall have had thirteen conferences, each taking up a different line of work."

Michigan gives the following concise statement:

"President Angell of our State University says the best thing we have done is the establishment of the Lucinda Hinsdale Stone loan scholarship fund (\$5,000) for the assistance of worthy young women through college.

"We are proud of all our work, have done wonders legislatively, have a bill of our own to come out in next session of our Legislature entitled 'A Bill to Pension Indigent Children Under School Age.' We are strong on civics and philanthropy."

From Minnesota:

"The Minnesota Federation has accomplished five things:

"1. State Art Commission.

"2. Traveling Libraries.

"3. A large factor in securing Forest Reserve.

"4. Established Loan Scholarship Fund.

"5. Separation of sexes in State Training School and establishing new Industrial School for Girls.

"The last was the greatest effort and was notable on account of the very able opposition. Contest was carried through three sessions of Legislature before bill passed and appropriation was secured.

"The Federation has this year assumed variety in Educational Methods.

- "1. Foreign Scholarship.
- "2. Loan Scholarships.
- "3. 'Institute' for girls at State Fair.
- "4. Sending out literature to restrain girls from going to cities. (Fighting White Slave Traffic.)"

Mississippi reports: "Our Federation has only been an active worker about six years. In that time we have succeeded in getting the Legislature to pass a better Child Labor Law; we have contributed one hundred dollars to the English Scholarship Fund and are, this year, assisting a young lady at Columbia University to take advantage of the scholarship she won.

"The work that is being pushed most energetically at present is that of the Health Committee, which is trying to get a sanitarium for tuberculosis, and the Legislative Committee, urging an appropriation from the state for a training school for teachers."

The Missouri Federation is alive both to its duties and its privileges and in all ways works for the advancement of civilization. Definite achievements to the credit of the club women are the passage of the Compulsory Education, Pure Food, Child Labor, Library Commission and Juvenile Court laws. They have also materially aided in the passage of the law for county superintendencies of schools and they are pledged to such measures as pensions for teachers, women on school boards, salary rather than fee basis for factory inspection and better enforcement of all laws which particularly affect women and children.

Montana is bending her strongest effort to raise a fund to build a tuberculosis sanitarium. A single club issued one hundred thousand stamps for this purpose last year and this year the Federation hopes to have a similar stamp on all mail going out of the state. The president says: "If we can accomplish this, the sanitarium will soon be a reality."

The most important work of the New Jersey Federation was the saving of the Palisades of the Hudson in their state. "When the Governor said that it was hopeless, when on all sides the men had failed, the persistent club women kept at it until a commission of five including three Federation members was appointed by the Governor. So fine was the work of this commission that there is today a public recognition of the fact that the New Jersey Federation of Women's Clubs saved the Palisades." The Federation is working now for a state reformatory for girls, for the abolishment of the unsightly billboard by the issuing of pledge cards to the ad-

vertiser that he may put himself on record as wishing it publicly known that he will discontinue that mode of advertising; for more women on school boards; and for "new ideas" in housekeeping. They are also working for a higher appreciation of music among Americans and to encourage original composition. They hope to materially aid in abolishing the mosquito and housefly; to institute a safe and sane Fourth of July celebration; to advance social purity and to improve school conditions.

The New York president replies: "The best and most important work that our Federation has accomplished has been to come to a knowledge of the mighty power of organized effort, unity and synchronization of work for practical and timely objects under competent Federation direction, and the recognition and application of the principle of oneness in essentials with wide latitude in non-essentials; and, of course, underlying everything and dominating everything, the realization that service for others is the only work worth while.

"The most important work that we are carrying on at present is the raising of an Endowment Fund of at least \$25,000—more than one-half of which is already paid in or safely pledged."

North Carolina reports an ever increasing interest in civic matters on the part of study clubs. Many clubs have been able to have established in their communities a municipal art commission, whose approval is necessary before any public building, statue or monument can be erected. Active departments report progress in forestry, pure food, literature, library extension and education. Contributions have been made to the English Scholarship Fund. Ten scholarships have been secured for colleges and State University—parents' and teachers' meetings have been held in many localities by Educational Committee. The Health Committee is assisting Dr. Stiles in his fight against the hook-worm disease.

North Dakota names a unique but very valuable work, the preserving of the history of the state. Information is sought from the old residents and everything of value is carefully preserved. The greatest interests is in things educational.

New Hampshire has to the credit of her Federation many noble achievements. The State Board of Charities and Corrections (whose chairman is the founder of the State Federation), the State School for Feeble-minded Children (one of whose trustees is a former president of the State Federation), the State Conference of Charities and Corrections (the pioneer mover in which is another former state president), the State Educational Fund, by means of which several girls each year are trained for teachers in the rural

districts; these are some of the avenues which the work of the State Federation has opened up for the betterment of the state.

The reply from Ohio was enlightening as showing the development of federation activities:

"1. The women of the state have been brought into closer relationship to each other, the different sections understand more clearly the relative needs and conditions of the other sections and all are more ready to coöperate in movements for the benefit of the state as a whole, while roused to more active participation in the duties and responsibilities of their own immediate section.

"2. There is a greater feeling of good comradeship among the women of the state, those of greater opportunity and ability are more ready to share their advantages with those less fortunate.

"3. In looking over recent year books and comparing them with those of earlier date, there is a noticeable difference in subject matter and arrangement showing growth and development along many lines.

"4. Literary study led to the need of libraries and traveling libraries were introduced into the state leading to the establishment, eventually, of many permanent libraries and bringing about a much greater use of good books in the state.

"5. The exchange of papers and year books, the willingness of club women to visit other clubs and some of the best have led to an interchange which has broadened the outlook in many communities.

"6. In investigating industrial and child labor conditions the women became a potent factor in having excellent laws introduced which are considered among the best in the country.

"7. Factory club representatives have appeared on the state program—have given a clearer vision of industrial conditions and needs and have carried back to their constituents a greater inspiration for better things and a clearer insight into general conditions outside their own immediate horizon—also a feeling of sympathetic relationship to other women.

"8. The women in the state have been largely the factors in introducing household economics, manual training, gymnasiums, playgrounds and kindergartens into the public schools, and the two State Normal Schools were made possible largely through the efforts of the women.

"9. Civic conditions have been studied and the women have brought about many important changes and improvements. No place has been either too large or too small to be ignored by the women.

"The matters accomplished or still under way in every community in the state would be too numerous to mention. Possibly the one most important thing accomplished has been to awaken in women a civic consciousness and realization of what an important factory they were in the life of the community, and the value of seeing everything from two standpoints, the man's and the woman's.

"State institutions have been vastly improved since women began to have a hand in their affairs and three or rather four very important matters are now receiving consideration—the insertion of *female* into the law regulating the State Reformatory giving to women the same advantages as the men, a greater appropriation for our Girls' Industrial School, the eight hour law for women and the small school board elected at large.

"Juvenile Courts have been largely the results of the women's work.

"10. Forestry and water ways are now receiving due attention.

"11. Matters pertaining to health are receiving their quota of interest especially along the lines of food sanitation.

"12. Municipal Art has been encouraged and this through the efforts of some of the art clubs of the State. Art education in various directions has received a marked impetus. Possibly one of the great values of the State Federation is the fact that it becomes the medium through which information is furnished, interest awakened, public sentiment created and education pursued leading eventually to a larger participation by women in the affairs of every community."

The clubwomen of Oklahoma were searching for light before the State was admitted and the result has been felt in the laws of that new state touching child labor, compulsory education, juvenile courts, State training schools for delinquents and incorrigibles, and kindergartens. An educational loan fund has been recently established and an active warfare against tuberculosis is being waged, and influence and effort are exerted along many lines of reform and education.

The following shows that the Oregon Federation has existed to some purpose: "The first accomplished work of our Federation was to have a library law passed, the year after we organized (in 1900), which enabled any incorporated town in the state to appropriate money for library purposes. It was the first library law ever put on the statute books of the state, and we hadn't a free library in the state till it passed.

"Our next work was to have a good Child Labor law enacted,

in which is incorporated the provision that there must be 'at least three of the five commissioners club women.' This provision was put in by the legislative committee, and not at our suggestion.

"Through the direct work of our Federation we had a bill passed for better transportation of our insane to the asylum. This had been brought before the legislature at ten previous sessions, by various organizations, but the influence of the sheriffs defeated it each time, and we lost it the first time. From a humanitarian point of view, I would say this was by far the most important piece of work any organization in this State ever did.

"Another bill that had been defeated time and again till we took it up, was the appropriation for a home for the feeble minded children. Secured an appropriation of \$100,020. I regret to say it went into politics and we had to withdraw our interest in it.

"At present, I consider our most important work the Scholarship Loan Fund. It was started three years ago. We have now a fund of nearly \$1,400 loaned to eleven beneficiaries. We are having splendid results from our young women. We loan the money without interest, and require no security other than that she be satisfactorily recommended. When she becomes a wage earner, she is to return the money in installments, as her salary will justify. In connection with this, and in order to ensure systematic and continued giving to the fund by the clubs, we have established a 'Scholarship Loan Fund Day,' when every club in the state is expected to do something to raise money for the work.

"The day is the last Wednesday in January, this year falling on the 26th, and every club woman in the state was busy working for it. In Portland we had ten federated clubs, and they combined and gave a mammoth party, where the taste of everybody could be suited, from *the wicked card player to the musical and literary lady.*"

Rhode Island mentions first the Traveling Library work, next the tenement house investigation, then the work for better child labor legislation which is more difficult because of the hitherto almost unsurmountable obstacles in the path, and last, the work of the Health Committee in the anti-tuberculosis fight. Although small in area and numbers, the club women of this state are of undaunted courage and admirable organization.

In South Carolina the federated clubwomen established the Industrial School and Reformatory for Boys which is now supported by the State. Great results are being secured by the School Improvement Association and the federation is actively engaged in working for a compulsory education law, a library commission, a

state sanatorium for consumptives, and the incorporation of the kindergarten as a part of the public school system.

After working for ten years the Texas Federation has secured the passage of a Library Commission bill with one of the prominent clubwomen named upon that commission; they were also of valuable assistance in the passage of a bill improving the State Reformatory, upon whose board of managers were named two clubwomen; a history of the Texas Federation has been issued and home and school clubs are being organized throughout the State.

Utah's best work was the securing of a proper Juvenile Court Law. The Industrial School at Ogden has been put under new management through the combined efforts of the Ogden clubwomen and those of the State Federation. Work this year is for the separating of the boys and girls in industrial homes, for a Detention Home for Girls, for the perfecting of a Loan Scholarship Fund; and for Pure Food law and humane work.

In Vermont the federation demonstrated to the state the need of traveling libraries and secured the passage of a bill providing for them; they have also, after ten years of untiring effort, succeeded in getting a law passed making women eligible to serve on the visiting board of the State Institution. Two club women are a part of the Library commission and one is on the State Institution Visiting Board. Schoolrooms have been decorated, schoolhouses have become more sanitary, schoolyards more beautiful and general interest in educational matters is more keen because of the work of the clubwomen. Great enthusiasm accompanied the work for the suppression of tuberculosis. There is a scholarship fund which aids such girls to enter the Normal Schools as are unable to do so otherwise and are willing to pledge themselves to teach in rural schools for two years immediately after graduation.

In Washington there is much general activity along the lines of the various departments. Traveling libraries were first introduced through the federation, but were later taken over by the State. Upon the State Library Advisory Board is a federation member. The Historical Committee is preserving old landmarks, gathering diaries and manuscripts, photographs, relics, reminiscences of the pioneers, Indian legends and folk lore. The material collected is sent to the University of Washington where present and future generations may have access to them.

A scholarship fund is a part of the work of the educational committee. The Pure Food Committee demands better conditions for markets, pure milk, pure water, the protection of bakery products, clean as well as pure foods. Much good work is put into Civic improvement including the tuberculosis warfare. A new com-

mittee called "The Interest of the Home Committee" bids fair to accomplish much.

The work of the Wisconsin clubwomen succeeded in killing a proposed amendment to the constitution which would have practically abolished the kindergarten from the public school system. They have raised a fund with which domestic science has been introduced into Downer College. They have been instrumental in having this practical branch of learning added to the curriculum of many public schools throughout the state.

Traveling Health Libraries have been but one phase of the work against tuberculosis. A loan fund assists young girls to higher education—and contributions have been raised for the English Scholarship Fund.

Wyoming puts a very great deal in a few words and reports the best work of a very vigorous organization to be the work for loan scholarships, legislative work for the young and unfortunate people of the state, civic improvement, aid to the Pure Food Commissioner and Humane Officer.

A FEDERATION FOR SERVICE

The object in giving so much space to the reports of State Federation work has not been wholly due to the fact that in this way a larger or more comprehensive report has been secured. On the contrary, the presidents have in very many cases failed to do justice to the work of their state federation, due to the fact that only the "best and most important" work was requested. It will be noted that from the replies from some of the states where the work has really assumed monumental proportions, as for example Massachusetts and Colorado, the statements quoted above give little idea of the full scope of the accomplished work.

But in thus allowing each state to have a spokesman, it is possible to see, not alone the work accomplished, but also the meaning of federation as it is interpreted in the different states and by the different individuals. It is possible to see the aims and aspirations, although in some cases still unfulfilled, of these bodies of women working together. If the accusation be made that the movement is a fad or that it is entered into as a means of self-glorification, these extracts alone would conclusively refute it, for each and every

one is marked by a desire to have the organization with which the writer is identified, be of service to the state. No effort is made by any writer to take to herself credit for the results accomplished, but rather is there a remarkable sinking of self-consciousness in the desire to portray the work of all.

EDUCATION AND LIBRARY EXTENSION

Again as the program of that first State Federation meeting in Maine is recalled, it will be remembered that Education and Better Library Facilities were topics for discussion. By an examination of the reports of these various state presidents, it will be seen that no new subjects have been able to displace them in the programs of today. Compulsory education laws, schools for the children of mountain people, moral education, domestic science teaching, better school supervision, more sanitary and hygienic school houses, more perfect coöperation, better school and child-labor laws, parents' and teachers' associations, kindergartens and vacation schools; these are some of the tangible results of the interest which the federated clubs are showing in educational matters. Adult education receives attention, and evening schools, the public lecture course, and the indirect means of educating public opinion, referred to previously, are constantly raising standards everywhere.

Library work has received a great impetus at the hands of the federations. In a special report of the Traveling Library Committee of the Rhode Island State Federation the number of books circulated by this federation in the smallest state in the Union is given as 15,000, in the nine months covered by the report. At the State Sanitarium were placed 997 books with a circulation of 2,590 books loaned. Health and Domestic Science Libraries have been placed with the State Board of Health. Pictures, scrap-books and illustrated magazines are sent to town asylums and five hundred stories and magazine articles bound in light covers have been sent to hospitals. A total of 22,487 maga-

zines are reported to have been in circulation during the year. With this record for Rhode Island it would be interesting, if there were space, to enumerate the work of the traveling libraries of other state federations and to locate the great number of libraries established and maintained through the untiring efforts of the club women. This latter phase of library work has been very common in the West and South.

CIVIC IMPORTANCE OF INDIVIDUAL CLUBS

Along lines of work identical with that reported for the State Federation are the various interests of the individual clubs. Everywhere, in the smallest hamlet and in the largest city, the club is doing work of great civic importance.

From the vast philanthropic work of a club like the Women's Club of Denver, Colo., with its sick visiting committee distributing food, clothing and reading matter to the shut-ins, its jail committee, its free baths and free employment bureau, its loan fund committee (for the benefit of needy people), its League House Library, its free dispensary, its playground committee, its sewing school and day nursery, its Home and Education Department, and all doing splendid active service,—which expends many thousand dollars each year and is a great social and civic power in the city of Denver—from such a club as this to the small rural club is a long stride but each, according to its ability, opportunity and locality, is doing its part.

In many of the smaller clubs work is being accomplished which is of an entirely different nature but of great value. Such an instance is the Mothers' and Daughters' Club of Plainfield, N. H., where in a small rural community the wives and daughters of the farmers own a club house, meet and discuss affairs of the day, both literary and social, and carry on a useful industry at the same time. Rugs, curtains, cover-lids and tablespreads, such as our grandmothers fashioned in early days, are made by the splendid band of club women. These very artistic productions find a ready

market and many specimens rival in beauty the now famous Deerfield work.

If space were allowed, examples might be given of almost numberless forms of artistic, civic, and social service rendered by individual clubs, but unfortunately only the merest reference to the work of the Women's Clubs of the country can be made in an article of magazine length.

A MOVEMENT WORTH WHILE.

The crucial question is, however: Is it worth while? No one who is in close touch with the whole great movement can hesitate to answer: Yes. If educational work is worth while; if juvenile courts are worth while; if clean as well as pure foods are worth while; if a more scientific knowledge and practice of domestic science is worth while; if better legislation for women and children; if organized effort to benefit the poor, the needy, those who have faltered by the wayside, is worth while; if a better understanding the fullness of life, with its responsibilities and privileges is worth while; if these things are worth while, then most emphatically the Women's Club movement is of value, for along all these and many other lines are women working together for the upbuilding of a kingdom on earth in which each shall serve her fellow creatures and all shall work together for the good of the whole.

INFLUENCE UPON WOMAN HERSELF

The greatest value of the club movement is still to be touched upon. Far greater than any other has been the influence of the club upon woman herself. She has become a better homemaker, because the domestic science work of the federated clubs has given her a new understanding of the beauty of a well ordered home, where the art of house-keeping includes a knowledge of food values, chemistry, sanitation and harmony. She has become a better mother, because she has come to know other mothers; she has studied child life in its many phases; she has come in touch with the great questions of the world which her children

must soon face and she is able to intelligently guide them into paths of greater safety. No greater libel can be cast than the implication that club work detracts from the home. On the contrary, the fine club women of the country do not figure in the divorce court and the home life of the club woman is, almost without exception, harmonious, well-ordered and happy.

Club work has made woman broader in her sympathies, as well as in her understanding. It has taught her to be tolerant of the views of those who differ with her. It has given her interests beyond the petty gossip of her neighbors and friends. It has buried personal spites and jealousies. Perhaps, best of all, it has united women of all classes and creeds, it has formed a massive chain of earnest, active women, a chain which stretches from ocean to ocean in this great republic, a chain which binds American womanhood into a vast army of workers for the benefit of humanity.

LOOKING FORWARD

Granted that all this is true, has the club movement reached perfection? Has it gained the heights upon which the eyes of those pioneer women of '68 gazed in prophetic vision? Has the movement no weak places? Are there no weak links in the great chain? Are the leaders resting content? These are some of the questions still asked by the skeptical, and herein lies the problem of the club worker.

Catching a glimpse of the latent force of this great body of women; seeing the eagerness for service manifested everywhere throughout the membership; recognizing the functional power of womanhood; realizing that, under proper direction, this great organization of nearly 1,000,000 women might become a force for civic righteousness unequaled in the history of our country, the leaders of the General Federation are striving to secure a foundation which shall enable them to so train and direct this power that no energy or vital force shall be lost. Secure in the knowledge that the weak places come not from vicious or pernicious

motives or influences, but rather from a lack of training and organization, the leaders of the club movement are confident that these difficulties may be overcome. Knowing how young the organization is and looking at the really great results of its short existence, the thoughtful women of the federation take heart anew even in the face of discouragement. And discouragements arise even with so stalwart and hopeful an organization. Probably the greatest obstacle in the work of the General Federation at present is the lack of funds, the dues being kept at the minimum owing to the fact that it is of the utmost importance that all women may belong equally, that the wife of the farmer and the wife of the millionaire may each contribute her quota without distinction of class. But in the face of this, which seems at times an almost unsurmountable obstacle to the full measure of their aspirations, the leaders of the General Federation of Women's Clubs rest secure in the hope that the near future will open up a way by which this too may be overcome. There can be no question of the future of a band of workers, either great or small, whose sole ambition is to serve their fellowmen. Two thousand years ago there was a promise made to those who should serve humanity unselfishly. With a sure knowledge that the fundamental principle of the Women's Club movement is Service, the leaders work on in the unshaken conviction that the time will come when each and every individual member will have at heart the real meaning of the movement, when trained leadership may be provided and the forces of the General Federation of Women's Clubs may become, as prophesied by Mrs. Decker "a mighty factor in the civilization of the century, if wielded as a whole,—an army of builders ready, alert, systematic and scientific, not only a potent force in this generation but transmitting to the next a vigor and strength which has never been given by any race of women to their inheritors."

International and National Councils of Women

We, women of all Nations, sincerely believing that the best good of humanity will be advanced by greater unity of thought, sympathy, and purpose, and that an organized movement of women will best conserve the highest good of the family and of the State, do hereby band ourselves in a confederation of workers to further the application of the Golden Rule to society, and law.

THE GOLDEN RULE—Do unto others as ye would that they should do unto you.

Such is the preamble to the constitution of the International Council of Women, organized at Washington, D. C., in 1888, whose objects are:

(a) To provide a means of communication between women's organizations in all countries.

(b) To provide opportunities for women to meet together from all parts of the world to confer upon questions relating to the welfare of the commonwealth and the family.

The definition of general policy says:

This International Council is organized in the interests of no one propaganda, and has no power over its members beyond that of suggestion and sympathy; therefore, no National Council voting to become a member of the International Council, shall render itself liable to be interfered with in respect to its complete organic unity, independence, or methods of work, or shall be committed to any principle or method of any other Council, or to any utterance or act of this International Council, beyond compliance with the terms of this Constitution.

Meetings of delegated representatives are held every five years, conduct of affairs in the capacity of international advisers being vested in an executive committee. National Councils of twenty-two countries with an aggregate membership of 7,000,000 women are now said to be affiliated with the Council. The list with dates of federation includes the United States, 1893; Canada and Germany, 1897; Sweden, Great Britain and Ireland, 1898; Denmark, Netherlands, Tasmania, New South Wales, 1899; Italy, 1900; France, Argentina, 1901; Victoria, South Australia, Switzerland, Austria, 1903;

Hungary, Norway, 1904; Queensland, Belgium, 1906; Greece, Bulgaria, 1908.

The roll of General Officers is interesting personally and geographically as indicating one of the increasingly numerous bonds of internationalism in our day: President, H. E. The Countess of Aberdeen, Dublin, Ireland; Vice-Presidents: first, Miss Ogilvie Gordon, D. Sc., Ph. D., F. L. S., Aberdeen, Scotland; second, Contessa Spalletti Rasponi, Roma, Italy; third, Frau Marianne Hainisch, Wien, Austria; Corresponding Secretary, Dr. Phil. Alice Salomon, Berlin, Germany; Recording Secretary, Dr. Alexandra Skoglund, Stockholm, Sweden; Treasurer, Mrs. W. E. Sanford, Hamilton, Ont., Canada.

Honorary Officers: Hon. President, Mrs. May Wright Sewall; Hon. Vice-Presidents, H. E. Mme. Anna de Philosphoff, St. Petersburg; Baroness Alexandra Gripenberg, Helsingfors, Finland; Mrs. Sheppard, Christchurch, New Zealand; Miss Selma Hanum, Constantinople, Turkey.

The scope of activities is shown by the list of "Conveners of Committees:" Finance, Mrs. Willoughby Cummings, Toronto, Ont., Canada; Press, Mejuffrouw Johanna Naber, Amsterdam, Netherlands; Peace and Arbitration, Mrs. May Wright Sewall, Cambridge, Mass, U. S. A.; Laws concerning the Legal Position of Women, Mme. d'Abbadie d'Arrast, Paris; Suffrage and Rights of Citizenship, Rev. Anna Howard Shaw, Moylan, Pa., U. S. A.; Equal Moral Standard and Traffic in Women, Mme. Avril de Ste. Croix, Paris; Public Health, H. E. The Countess of Aberdeen, Dublin, Ireland; Education, Mrs. Ogilvie Gordon, D. Sc., Ph. D., F. L. S., Aberdeen, Scotland; Emigration and Immigration, Contessa Danieli Camozzi, Roma.

Numerous official publications are issued in three official languages, French, German and English. "The Health of Nations" comprising reports on public health sent in at one time or another from affiliated National Councils was an important publication. Special magazines are published by the National Councils of Germany, Austria, Great Britain

and Ireland, Argentina, Belgium, France, and the Annual Reports of the United States, Canada, Italy, and several other Councils are full and elaborate productions. May Wright Sewall, now Honorary President, is the editor of a two-volume history of the International Council of Women, recording its influence in the development of the sense of solidarity in international association for human progress. The International Council was organized under the auspices of the National Woman's Suffrage Association at Washington in 1888.

NATIONAL COUNCIL OF WOMEN OF THE UNITED STATES

For "all nations" substitute "the United States" in the preamble and constitution of the International Council and you have the basic document of the National Council of Women of the United States. This is more than a coincidence. In the year 1882, Mrs. Elizabeth Cady Stanton, conceived the idea of an International Council of Women, and pressed its consideration on the leading reformers in England and France, where she was at that time visiting, in the interest of equal educational, political, professional and industrial rights for women.

A few accepted the idea, and when Miss Susan B. Anthony arrived in England, some months later, they discussed the question fully with each other; and, seeing that such a convention was both advisable and practicable, they resolved to call it in the near future. Upon their return to America, and upon consultation with friends, it was decided to celebrate the fortieth anniversary of the first organized demand for Equal Rights for women by convening an International Council of Women. The task of making the necessary arrangements fell chiefly upon Miss Anthony, Miss Rachel G. Foster, and Mrs. May Wright Sewall. The National Council of Women of the United States was organized at this time with Miss Frances E. Willard, as President, Miss Susan B. Anthony, Vice-President-at-large, Mrs. May Wright Sewall, Corresponding Secretary, M. Louise Thomas, Treasurer, and Mrs. F. East-

man, Recording Secretary, and has the proud honor of being the first National Council organized, having been organized in 1888, contemporaneous with the International Council.

The National Council of Women of the United States is composed of sixteen national organizations, representing as many phases of national thought and activity, and nine local councils, consisting of over two hundred federated societies; in all, representing over three millions of women. The National Societies affiliated include: National Woman's Suffrage Association, National Woman's Relief Society, Young Ladies' National Mutual Improvement Association, National Christian League for the Promotion of Social Purity, Universal Peace Union, National Association of Loyal Women of American Liberty, National Woman's Relief Corps, The Council of Jewish Women, The Florence Crittenton Mission, Ladies of the Maccabees of the World, Pythian Sisters, Ladies of the Modern Maccabees, National Council of Colored Women, Ladies of the Grand Army of the Republic, Grand Circle of Woodcraft, Woodmen's Circle.

The National Council represents organized effort along the lines of education, industry, and philanthropy, as well as moral and government reform. With all their diversified work, they are united upon many of the vital questions touching the home, humanity and government. There are committees on Peace and Arbitration, Education, Children, Equal Standard of Morals, Political Equality, Home, Immigration, Divorce, Illiteracy, Art and Literature, Philanthropics and Charities, Domestic Relations, Legal Status of Women and Children, Health, Foreign Correspondence, etc.

The Sixth triennial session was held last year in connection with the Alaska-Yukon Exposition at Seattle. The President is Mrs. Lillian M. Hollister of Detroit, Michigan, and the Honorary Presidents are Mrs. May Wright Sewall, Mrs. Mary Lowe Dickinson, Mrs. Fannie Humphreys Gaffney, Mrs. Mary Wood Swift.

The Woman Suffrage Movement*

THE first Woman's Rights convention was held in July, 1848, at Seneca Falls, New York. A "Declaration of Sentiments" was signed by a hundred men and women and resolutions were adopted. This Declaration stated the whole case for woman as comprehensively as it ever has been stated since; the resolutions comprised practically every demand that ever afterwards was made for women.

The second convention met at Salem, Ohio, in 1850, and the third at Worcester, Massachusetts, in October, 1850. From that time until the Civil War a national convention was held annually in various states. After the war the advocates of universal suffrage organized as the Equal Rights Association, but its platform was so broad that women were being sacrificed to agitation for the negro; therefore in May, 1869, under the leadership of Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony, there was formed in New York City the National Woman Suffrage Association whose sole object should be to secure a Sixteenth Amendment to the National Constitution which would enfranchise women. In November, 1869, Lucy Stone founded at Cleveland, Ohio, the American Woman Suffrage Association which worked principally to obtain the suffrage through amendments to State constitutions. Both societies held national conventions every year thereafter.

NATIONAL WOMAN SUFFRAGE ASSOCIATIONS

In 1890 the two bodies united under the name National American Woman Suffrage Association and since then both methods of work have been followed. Mrs. Stanton was elected president of the new organization; Miss Anthony, vice-president; Lucy Stone, chairman of the Executive Committee. In 1892 Mrs. Stanton resigned her

*Prepared from information contributed by the National American Woman Suffrage Association, the Equal Franchise Society, the National Progressive Woman Suffrage Union, the Equality League of Self-Supporting Women, the Collegiate Equal Suffrage League of New York State, and the Woman Suffrage Party.

office because of advancing age; Miss Anthony was elected president and the Rev. Anna Howard Shaw, vice-president. Miss Anthony resigned the presidency in 1900 and Mrs. Carrie Chapman Catt was elected to it. In 1904 she felt unable to serve longer and Dr. Shaw was made president, and still holds the office.

Until the collection of the Susan B. Anthony Memorial Fund none of the officers of the National Association received any salaries, Mrs. Rachel Foster Avery having served twenty-one years without pay, and Miss Anthony having given fifty years of labor for love of the cause. Since 1906, however, moderate salaries have been paid from the Anthony fund to the president, secretary, and treasurer.

National headquarters were opened in 1895. The National Association is a federation of State Suffrage Associations, of which there are now thirty-eight; the latter are composed of County Societies made up of local suffrage clubs. An individual who is a member of any affiliated local club is thereby a member of County, State and National Associations.

Women now have complete suffrage on the same terms as men in Wyoming, Colorado, Utah and Idaho; municipal suffrage in Kansas; school suffrage in twenty-six States and Territories; tax-payers' suffrage in four States. The result in these places was the outcome of work done by the women of the States, but the National Association helped by furnishing speakers, as it does to hundreds of State meetings every year. In order to obtain an amendment to any State constitution the legislature must agree to a resolution embodying the desired amendment, and must then submit it to the voters, this being the only country in the world where the individual voter has an opportunity to express his opinion directly on the subject. When the question is referred to the people the National Association comes to the assistance of the State Associations with advisory, financial, and other practical help.

Never since 1869 has the National Association failed

to have a hearing before Congress at every session on the addition of an Equal Suffrage amendment to the federal constitution and it has secured many reports, some in favor and some against.

Auxiliary to the National American Woman Suffrage Association are the National College-Suffrage League which is organized in twenty-three States and whose president is Dr. M. Carey Thomas, president of Bryn Mawr; the Friends Equal Rights Association of which Mrs. Mary Bentley Thomas of Ednor, Maryland, is president, and the Equal Franchise Society, presided over by Mrs. Katherine Duer Mackay of New York City.

In addition to these National organizations is the National Progressive Woman Suffrage Union of which Mrs. B. Borrmann Wells of London was the founder. Its members are known as the "American Suffragettes" and they do outdoor work almost entirely, their activities being "militant" though American conditions do not demand aggressiveness like that displayed by English women.

SUFFRAGE ACTIVITIES IN NEW YORK CITY

The suffrage activities of New York City are illustrations of those developed in other parts of the country. In Greater New York there are some forty suffrage organizations, some of national scope, some affiliated with the New York State Society, of which Mrs. Crossett is president, and some entirely independent. Of the last named the best known is the Political Equality League recently started by Mrs. O. H. P. Belmont. This League works through the establishment of Settlements which are to serve as centers for educating their neighborhoods in the principles of Equal Suffrage. One of these settlements is now in operation in Harlem, one in the Bronx, one on the East Side, and one in Brooklyn.

The Equality League of Self-Supporting Women was the outgrowth, says the president, Mrs. Harriot Stanton Blatch, of some work that had been carried on in the East

Side. A small group of women went to various clubs, trade unions, working women's and girls' organizations and talked on social and industrial questions. At first suffrage was very seldom introduced, but gradually the question of citizenship for women was brought to the front. It was gradually borne in upon the speakers that the enthusiasm in the suffrage movement in the future would come from the industrial woman, and that what she most needed was to be brought in contact, not with leisure women, but with women who, like herself, were out in the world facing life just as men do, and earning their own living. It seemed to those who were carrying on this work that if a league could be formed which brought into its ranks the enthusiasm of the industrial woman and the training of the professional woman, great good might be accomplished. Such a League was formed in January, 1907. Membership includes individuals and associations, and the list now covers 1,800 individuals and 21,000 members in affiliated societies. The League does educational work by holding monthly meetings and weekly Sunday afternoon teas at which good speakers present topics considered vital. An evening class in public speaking and suffrage argument is conducted through the winter, and with warm weather the recently trained speakers enter upon a campaign of outdoor work, their plan being to hold a meeting somewhere in the city every night with three addresses at each.

The following circular issued by the League suggests methods by which friends of suffrage may aid the cause: "Will you speak at outdoor meetings? Will you speak at indoor meetings? Will you usher, collect and sell literature at meetings? Will you sell tickets and boxes for meetings? Will you help to secure speakers and musicians for meetings? Will you distribute notices of meetings? Will you post placard notices of meetings? Will you wear sandwich boards advertising meetings? Will you help to address envelopes? Will you work at the office in the daytime a certain number of hours a week? Will you try to

secure members among your acquaintances? Will you sell literature and buttons among your acquaintances? Will you distribute notices at meetings of other societies of which you are a member? Will you try to arrange for some one to speak on suffrage before such societies at least once a year? Is there any work not mentioned which you would like to do?"

In her address at the annual meeting of the Equal Franchise Society, Mrs. Mackay, the president, said a few words that are explanatory of the variety of suffrage societies:

"There are so many reasons why we women want the ballot," she said, "that it is almost impossible to express even a small portion of them to you here.

"The wage-earner needs the ballot so that she may express through legislation what she feels her working day and her wage should be. Women in this State earn their living under man-made laws; and it is a physical impossibility for men to appreciate the conditions under which it is necessary that women should work. There is another class of women who want the ballot because they feel that they need it to protect their home. They are directly affected by the tariff and by all food laws. The mother, the wife, the daughter, is the one who keeps house, and keeping house means making a family income go as far as current prices and restrictions enable it to go. The housekeeper is, or represents, the consumer. There is a third class of women who want the ballot because they are ready, willing, competent, to give the State service in those offices where women can do work as well, if not better, than men."

The Equal Franchise Society makes educational propaganda its work, distributing literature among office women, selling it at bazaars, giving a prize for the best suffrage essay by a college student, and conducting a series of meetings at one of the city theaters throughout the winter.

The Collegiate Equal Suffrage League of New York State, which is made up chiefly of women, but which ad-

mits men also, carries on in New York City a Suffrage Shop and Reading Room which serves as a place for meetings where aspects of the suffrage question may be discussed from both practical and academic standpoints. It also holds outdoor meetings. Miss Jessie Ashley is the President and Mrs. Florence Kelley, Mrs. Herbert Parsons, and Mrs. Philip Snowden are the Honorary Vice-Presidents.

In close accord with the Collegiate League is the Men's League for Woman Suffrage of the State of New York. George Foster Peabody is the president, and William D. Howells heads the list of Vice-presidents. Its constitution declares that:

"The purpose of this League shall be to express approval of the movement of women to attain the full suffrage in this country, and to aid them in their efforts toward that end by public appearance in behalf of the cause, by the circulation of literature, the holding of meetings, and in such other ways as may from time to time seem desirable."

A similar body of younger men has been formed among the students at Columbia University under the leadership of Prof. Max Eastman and Arthur S. Levy, Jr.

NEW POLICY OF SUFFRAGE SOCIETIES

With the year 1910 the Woman Suffrage societies are entering upon a new working policy. Heretofore they have abstained from politics and have urged the issue as a moral question. They have given this method forty years of consistent trial, with results that seem to indicate that more radical and aggressive means are necessary. The National Association is alive to the recent awakening on the subject due (1) to the suffrage successes in England, (2) to the entrance of women's clubs into civic work whose successful accomplishment would be facilitated by the ballot, (3) to the prestige given to the movement by the acquisition of women of social influence, (4) to the interest taken by the trade union women, (5) to the favorable pronouncements of the National American Federation of Labor and the Federations of Labor of twenty-one States, (6) to the enthus-

iasm of the advocates of temperance, and (7) to the opening of large, handsome headquarters in New York City, where a monthly paper, *Progress*, is published.

The Association realizes, however, that with both the great political parties opposed to the movement, with the organized liquor traffic bringing its influence to bear against an enfranchisement that would be active against it, and with the great corporations contending against a multiplication of voters, interests hostile to women suffrage dominate the community. The new policy is well described in its local application in a leaflet issued by the Equality League of Self-Supporting Women. It says:

"The political policy adopted by the Votes for Women Committee is the logical sequence of the recognition of this fact, that while there has been growth of suffrage opinion in the State, there has been no increase in the number of legislators at Albany friendly to our cause.

"The Votes for Women Committee thinks, therefore, the chief problem in the suffrage movement of New York State is how to change the legislature from an indifferent body into one responsive to our ideas. The political method we have adopted to accomplish this end is as follows:

"We begin in the primaries and nominating conventions to ask that a man favorable to suffrage be nominated. The candidates finally chosen are carefully questioned as to how they stand on Woman Suffrage. That is: 1. Will they work to bring the suffrage resolution out of Committee? 2. Will they vote to submit to the voters the question of Woman Suffrage?

"These questions are asked not in a spirit of amiable curiosity, but with the expressed purpose to act according to the replies we receive. In short, we are in earnest, *we mean to defeat our enemies*.

"And just here comes the second item in our policy. Shall we work for friends or against enemies; shall we support the candidate who declares in favor of Woman Suffrage, or work against the man who is our declared foe? We believe to work for friends would result in burdening ourselves with the idiosyncrasies of all sorts and conditions of candidates who would often agree with us just to secure our support. The way to get the right men at Albany is to defeat the wrong men in the constituencies.

"In districts where none of the candidates are on our side, we must recognize that the people themselves are not yet awake to the meaning of true democracy, and must use election time—which is a season when the people can be most easily stirred—for carrying on a vigorous Woman Suffrage campaign.

"In elections where all candidates are favorable to us, a period of stirring propaganda should also be our aim in order that the man elected may find that his friendly attitude towards our cause is backed up by a wide sentiment for Woman Suffrage in his own district.

"In our political work we must never lose sight of the fact that it is the constituency; *the constituency* upon which we depend. When we get the majority in a district on our side and make the connection between public opinion and the representative in the legislature, we have Woman Suffrage for the first time on its way to victory."

The methods described in the pamphlet quoted above are those elaborated by the Woman Suffrage Party. This is a new working force organized or in process of organization in Pittsburg, Philadelphia, Baltimore and Chicago, as well as in New York, where it came into being on January 15, 1910. An explanatory slip says:

"The Woman Suffrage Party is a political union of existing equal suffrage organizations in the City of New York. Its aim is to secure the submission of a woman suffrage amendment to the State Constitution and its adoption at the polls. To this end it is proposed:

"1. To diffuse among voters and non-voters a wider knowledge and deeper understanding of the underlying justice and expediency of woman's demand for the ballot.

"2. To enlist the active coöperation of men and women by means of a systematic, vigorous, educational campaign.

"3. To conduct a non-partisan campaign with the object of securing the pledges of all candidates for the legislature to vote in favor of the submission of the woman suffrage amendment; to hold Assembly District, County and City Conventions when deemed expedient; to nominate candidates for the legislature and secure a place on the official ballot by petition, should the continued adverse attitude of the legislature render such action necessary.

"The women of New York will not be able to vote until a bill authorizing an amendment to the State Constitution has passed two successive Legislatures, and the amendment has been ratified by a majority vote at the polls.

"To meet this difficult situation, the Woman Suffrage Party proposes to conduct a constructive, systematic, thorough campaign in the City of New York which will reach every man and woman in it. It will endeavor to enroll as members all men and women in each Assembly District who believe that women should vote in order that the rapidly growing sentiment in favor of equal suffrage may be united into a definite, positive force.

"The Woman Suffrage Party is organized by Districts in imitation of the plan followed by political parties, that a practical demonstration may be given to our Legislators and political parties that there is a decided public opinion in their constituencies which demands suffrage for woman.

"The organized district club will naturally become the instrument through which the District campaign will be waged."

To facilitate its work the Woman Suffrage Party has officered the existing political divisions of Greater New York, each Borough having its chairman, each Assembly District its leader, each Election District its captain. Mrs. Carrie Chapman Catt, the City Chairman, says, "This plan of work is that which men have evolved after a century of political experience as the best one for campaign purposes. It is a vain hope that an idea so radical as woman suffrage can be adopted through votes of men by any plan less thoroughgoing. Men agree in pronouncing the new movement 'practical,' 'on the right track,' etc.

"The plan itself needs no recommendation, since men have applied sufficient tests through years of political strife. The unknown factor in the situation is how men and women who believe in suffrage will respond to the call for support. Will they overlook the non-essentials in their loyalty to the one essential—a united whole; will they sink personality in service to the great cause? These things time must tell us. Is it possible for a 'machine' to remain operative which has no 'bosses,' no 'graft,' no personal rewards to offer, and

whose sole motor power is self-sacrificing, conscientious service to a noble cause? Time must answer."

The Woman Suffrage Party of New York City publishes a paper, *The Woman Voter*, and it announces as its aim,—“The enrollment of 100,000 members this year and the attainment of woman suffrage in the State of New York within five years.”

INTERNATIONAL ALLIANCE

In 1904 the International Woman Suffrage Alliance was formed with Mrs. Carrie Chapman Catt as its president. The advanced position of European countries over the United States in the matter of woman suffrage was made clear at the Congress in London in April, 1909, when, of the twenty-two countries making up the membership of the Alliance it was found that the representatives of twelve had more suffrage than Mrs. Catt. In her address to the Congress, Mrs. Catt said:

“Naturally, it would have flattered the pride and patriotism of American women, could their country have continued to lead the movement which there had its organized beginning. But their deep regret that this cannot be done does not modify the genuine sincerity of their joy over the progress in other lands. There are irresistible forces which make for human liberty, and against which kings and armies struggle in vain. Man suffrage and woman suffrage are such forces. In the long run it cannot matter where the victory came earliest, since our cause is not national, but international. The gains will always follow the path of least resistance, and a fortunate combination of political conditions may disclose it at the most unexpected times and in the most undreamed of places. The workers of every country must be watchful and prepared to seize the opportunity when it offers. Every victory gained adds momentum to the whole movement. Every association which labors unitedly and unselfishly to secure the suffrage, aids the work in other lands.”



Dr. Anna H. Shaw, President of National American Woman
Suffrage Association.



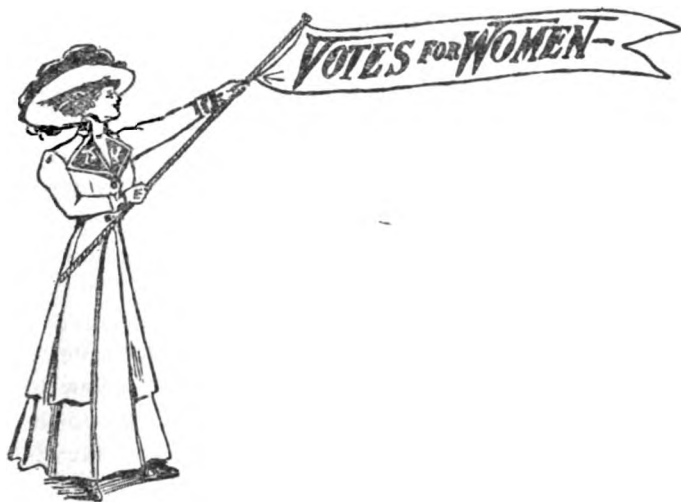
H. E., the Countess of Aberdeen, Dublin, Ireland, President International Council of Women.



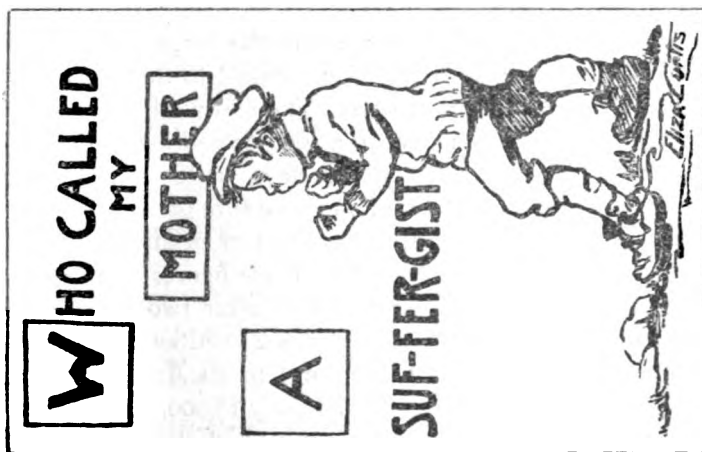
Laura Drake Gill, President Association of Collegiate Alumnae.



Emilie McVea, Dean of Women, University of Cincinnati. One of the Founders of the Southern Association of College Women.



WOMAN SUFFRAGE ASSOCIATION POSTCARD



ANTI-WOMAN SUFFRAGE POSTCARD

New York State Association Opposed to Woman Suffrage

By Mrs. Barclay Hazard

THE anti-suffrage movement is not furthered by any organization of national scope, but the methods of work of the New York State Association Opposed to Woman Suffrage are representative of those employed by the anti-suffrage associations of Massachusetts, Pennsylvania, Illinois, and Oregon and the committees of Maine and Rhode Island.

The New York Association, whose president is Mrs. Francis M. Scott, was founded in 1895. At the time of the last Constitutional Convention of the State of New York, fourteen years ago, a very determined effort was made by the suffragists to secure an amendment in their favor. At first this movement excited no particular interest and women were willing to watch with quiet amusement the efforts of their more strenuous sisters. As time went on, however, it became apparent that the subject must not be allowed to go by default. In consequence a handful of women gathered at Mrs. Abraham Hewitt's on April 8th, 1905, and then and there started what has grown into the large and ever increasingly influential association opposed to the further extension of franchise to woman. The first work before these ladies was to secure names to a counter petition to the Constitutional Convention. In the short space of six weeks, without an effort, and with no expenditure of money, except for the absolutely necessary expenses of printing and postage 18,000 names were secured. These figures are the more significant in view of the fact that after two years' work of the suffragists their "million name" petition just handed in to Congress has dwindled down to 404,825 names, and their quota for *New York State* is only 18,000. In two years and as a result of countless meetings and continued efforts,

they have achieved only the same number of names for New York that were secured in six weeks by the other side.

After the excitement of the Constitutional Convention died down it was at first supposed that the opposition organization would disband. When it became apparent, however, that the suffragists did not intend to abandon the field it was decided to put the association in sufficiently good working order that it might be called upon in any emergency. This emergency arose after the suffrage meeting in Baltimore at which \$60,000 was raised as a testimony to Susan B. Anthony. This fund immediately produced great activity in the suffrage ranks and compelled the opposition to more active measures. In June, 1909, the State Association was obliged, by the press of work, to take an office. Heretofore all work had been carried on in the home of the secretary. From this office has gone all the literature, demands for which come from all parts of the Union, letters to legislators and inquirers, and from this office the various auxiliaries have been organized. The work of the organization is entirely voluntary, only absolutely necessary clerical assistance being provided. In that respect it is a great contrast to the suffragist associations, with their list of salaried workers.

The aim of the association is to increase general interest in the subject which its name indicates, and to educate and stimulate public opinion to an intelligent opposition.

The policy is to present an unwavering opposition to the suffrage for women; to hold no public conventions; to avoid needless discussions; to advocate the duty of women towards the State through appointive office; to impress upon the public the belief that women without a vote exert upon the government the best influence in their power, and that such influence would be limited by the affiliation with parties made necessary by the use of the ballot.

The method of work is to disseminate the literature which the discussion of the subject calls forth; to encourage the writing of articles stating the reasons for opposing woman suffrage, and the testifying to legislative committees

and through the medium of the public press that the opposition to woman suffrage is based upon "the intelligent conviction of representative women in all lines of social, industrial, educational and domestic progress."

While the association believes that it represents the great majority of women who neither desire the ballot nor regard it as expedient that it should be thrust upon them, it believes that women whose training and experience fit them for the task should take as active a part in public life as shall be compatible with their other duties. Most of the women actively connected with the association are well known in philanthropic and sociological work. On January 30 it was decided that we should make a public declaration of what has always been one of our principles and in pursuance of this plan letters were sent to the Governor of the State and to the Mayor of New York as follows:

"Earnestly believing that the serious purpose, ability and experience, to be found among women in many walks of life, should be used for the benefit of the community, and that the public service can be rendered more effective and economical by the appointment of women of judgment and energy as members of such educational, charitable, sanitary and reformatory boards, commissions and committees, as deal directly with the needs of both sexes, we respectfully ask that as soon as may be you will make such appointments of women as are possible at the present time under the laws. We believe this to be the safest method of utilizing at the present time the capacities of women and their interest in the public welfare, without exposing our civic institutions to the risks attendant upon granting to women unrestricted suffrage."

It is with much gratification that we record the fact that, since these letters were sent, Governor Hughes has appointed fifteen women on State boards and Mayor McClellan has appointed four women on the Board of Education, this being the first instance of women so being appointed since the administration of Mayor Strong in 1895.

From all parts of the country demands for literature have poured in. These have been met by sending out the

following pamphlets: "What is an Anti-Suffragist?" Mrs. Robert McVickar; "Wages and the Ballot," Miss Mary Dean Adams; "Address Before Constitutional Convention, 1894," Hon. Elihu Root; "Real Opponents to Woman Suffrage Movement," Edward W. Bok; "First Legislative Address, 1895," Mrs. Francis M. Scott; "A Talk to Women on the Subject of Woman Suffrage," Miss Emily P. Bissell; "Do Working Women Need the Ballot?" Adeline Knapp; "Woman's Progress versus Woman Suffrage," Helen Kendrick Johnson; "Should We Ask for the Suffrage," Mrs. Schuyler Van Rensselaer; "How Women Can Best Serve the State," Mrs. Barclay Hazard; "The Blank Cartridge Ballot," Rositer Johnson; "Woman's Rights in America," Mrs. Caroline F. Corbin; "Statement in Regard to the Suffrage," Abram S. Hewitt; "Woman and the Law," Francis M. Scott; "Taxation and Suffrage," Frederick Dwight.

The only meetings that have been held during the past year have been parlor meetings in private houses, with the one exception of a meeting at the Colony Club, where Mrs. Arthur M. Dodge addressed the members; the Rev. Anna Garlin Spencer speaking in opposition. The response to the parlor meetings has been most gratifying and the association looks forward to a year of quiet work along these lines.

The work carried on by the auxiliary associations in the State has been as usual most thorough and capable. *The Anti-Suffragist*, published by the Albany auxiliary, has met with much approval and has stimulated great interest.

During the past summer, Mrs. Otto Kiliani, a member of the executive committee, most generously took upon herself the mission of a visit to England to investigate anti-suffrage conditions there. Her report was unexpectedly encouraging, and the association feels it to be of great value that it has come so closely in contact with the able women who are nobly resisting the disorganizing forces in England. In pursuance of a request from English friends an international secretary has been appointed, Mrs. Kiliani kindly filling the position.

The membership committee reports an encouraging demand for signature papers. It has hitherto been the policy of this association to accept the names of women only on signature papers. While this rule is still adhered to the coöperation and help of the men who believe that the suffrage is a question of expediency, not one of individual rights, is earnestly desired.

The appearance of the association at the hearing at Albany in opposition to a resolution for the submission of a woman suffrage amendment is justly regarded as its most important public service. The hearing took place on February 24th last. The result was not known until March 10th. It was a matter of congratulation to find that the vote in the Assembly Judiciary Committee stood 10 to 2 in our favor. No vote was taken in the Senate Judiciary Committee.

At the time of the Suffrage Convention held in Washington in April the New York Association mailed the following protest to each member of Congress:

To the Honorable Members of Senate and House in Congress now assembled:

The women of the United States who are opposed to the adoption of universal woman suffrage desire at this time to present their earnest protest against the proposed amendment of the Constitution of the United States which would confer full suffrage upon all the women in this country. They oppose this amendment on the ground that it is unnecessary. There would seem to be no possible justification for the effort now being made to secure federal interference with the reserved rights of the several states, since the object sought can be accomplished whenever public opinion in the several states shall be pronounced in its favor.

To extend the suffrage to women would be to introduce into the electorate a vast non-combatant party, incapable of enforcing its own rule. Manhood Suffrage is a method adopted for peacefully ascertaining the will of the majority, to which the minority must perforce submit. The majority prevails because it is the majority, and could, if necessary, compel compliance with its wishes. To make possible a majority which a minority could safely defy, would be to overthrow the fundamental idea of Republican Government.

There are limitations and peculiarities belonging to women as a sex which demand at the hands of men corresponding immunities and protections, and, as time has progressed, these have been more and more generally recognized and given. Special legislation, based upon the necessities of sex, has grown to command the support of our most eminent and intelligent statesmen.

To grant the power to make laws to men and women equally, and thereby destroy man's sense of responsibility for women's welfare, would leave the latter to enjoy only such special privileges as she could win by fighting for them, and even if woman had the unrestricted right to vote, any struggle between man and woman would be most unequal.

It seems only necessary to present this brief statement to convince your committee that the proposition to give the suffrage to women is not justified by any compensating advantages whatsoever. This change is not desired by a majority of the women of this country, and it is a measure liable to produce intolerable confusion leading to a revolution of the social order.

Mrs. G. Howland Shaw, President of the Massachusetts Association Opposed to the Further Extension of Suffrage to Women.

Mrs. Francis M. Scott, President of the New York State Association Opposed to Woman Suffrage.

Mrs. Caroline F. Corbin, President of the Illinois Association Opposed to Woman Suffrage.

Mrs. J. Gardner Cassatt, President of the Pennsylvania Association Opposed to Woman Suffrage.

Mrs. Rowland G. Hazard, President of the Rhode Island Committee Opposed to Woman Suffrage.

April, 1910.



The Association of Collegiate Alumnae

By Mabell S. C. Smith

THE phrase "a living wage" is one not usually associated with the work of college women. The living wage is, however, just as vitally connected with the economic efficiency of the teacher of history as of the shirtwaist maker. The more adequate the wage to satisfy the physical and mental needs of the worker the better the quality of her output.

A study of the economic efficiency of college women was the important contribution of the Association of Collegiate Alumnae in 1909 to the increasing volume of literature that concerns itself with the self-supporting woman. The research was conducted under a committee of which Mrs. Ellen H. Richards was chairman, and whose membership included Miss Sophonisba Breckinridge and Miss Edith Abbott, Director and Assistant Director of Research in the Chicago School of Civics and Philanthropy. The Boston Branch undertook the task of collating the data sent in by the other branches all over the country. Miss Susan M. Kingsbury of the committee and of the Boston Branch presented the result to the Association in a paper read before the annual meeting of October, 1909.

The study was based on returns from about twenty per cent. of the self-supporting membership of the organization, representing forty-two different colleges, twenty-six states of the Union, and a variety in the size of the towns under consideration. So large a percentage of the slips was from teachers that the investigation practically resolved itself into a discussion of the teaching profession. The information came from women who had been employed from one to twenty-one years, and whose incomes varied from \$500 to \$2,000. The conclusions reached in summing up the data are presented as follows by Miss Kingsbury:

1. The capital invested in a college education must be \$2,500 to \$3,500, and more often than not amounts to \$7,000 because of advanced work and travel.

2. Promotion from grade to high school work takes place after one to three, or sometimes five, years of teaching. To attain satisfactory positions in high schools or colleges requires graduate study.

3. Low salaries are not confined to the small towns, but exist equally in the larger towns.

4. Low salaries are not accepted because college women have independent incomes, and because they supplement their incomes by other work. These things are not true.

5. Earning capacity above apprenticeship commences at twenty-five to twenty-seven years of age. Low salaries are not confined to apprentices.

6. Length of service does not bring the requisite advancement in salary.

7. College women are apparently making every effort to increase efficiency, but are not receiving commensurate returns.

8. College women are not making equally vigorous attempts to reap the reward of effort, but permit love of, or a devotion to, the present work, or personal preference, to interfere; or they expend unwisely and thus fail of results.

9. The standard of living is, in the majority of cases, too low to secure adequate efficiency. College women do not live economically in the best sense of the word.

10. College women are not compelled to support families or dependent persons.

11. A lack of business sense is shown in the small sums actually saved, the low estimate of the amount necessary to save, and the universal complaint of ignorance as to best methods and forms of investment.

12. There is no prevailing "Standard of Living" among college women.

13. College women are contributing largely to development in their own profession and to civic, educational, and social advancement in their community.

By way of remedy for the conditions made apparent in this revelation of success in academic lines combined with a "lack of business sense" and "little apparent comprehension of responsibility to oneself," the committee made the following suggestions:

1. Should not the over-supply of teachers be reduced by directing many of our graduates into other pursuits than teaching? This will place upon the college, just where the responsibility is due, the obligation of discovering what those opportunities are, what preparation should be given, and, when once offered, what the results are.

2. Should not courses be added to the college curriculum to give women the fundamental principles in other professions or lines of industry or commerce, than teaching?

3. May not *required* courses be added to the college curriculum to inculcate business power and sense in *all* women, whether they expect to become self-supporting or not?

4. Especially should courses afford the woman who is to be self-dependent an understanding of the actual condition she is to meet; they should teach her the principles, at least, of the economics of earning and of spending.

5. Not less important is the effort to arouse among all college women a spirit of responsibility for the solution of the question concerning self-supporting women, and at the same time to secure a sense of solidarity among these women themselves.

6. It is really a matter of the establishment of self-respect, and dignifying the work which women can do, and in general changing their attitude from that of persons something less than free to that of persons not only free but consciously equal to the best.

The committee ended its report with a series of practical recommendations embodying the above suggestions whose carrying out will put the Association in a position to help, encourage and advise colleges toward a solution of the problem of a living wage for their graduates. As a result of the investigation the Association appointed a standing committee on "Vocational Opportunities," "whose duties shall be to study the opportunities for trained women other than teaching, and to endeavor to secure a uniform method among the colleges of keeping records of the occupational experience of their graduates."

The Philadelphia branch has appointed a special committee to investigate the business and professional openings for educated women in their part of the country, and in April held a conference on agriculture as a means of liveli-

hood for women. Women of practical experience in agriculture gave talks on landscape architecture, forestry, general farming, poultry farming, stock raising, truck gardening, fruit nurseries, forest tree nurseries, hot-house flowers, fruits and vegetables, and bee-keeping, and representatives of the State College Agricultural School and the prospective Pennsylvania School of Horticulture for Women, presented the opportunities in Pennsylvania for agricultural training.

Work like that of the Committee on Economic Efficiency, thorough and intelligent work, is the constant occupation of the Association, the present day demand being for such detailed service where, twenty-eight years ago, when the Association was incorporated, the need was for an enlargement of educational opportunity. Forty-seven branches, distributed from the Atlantic to the Pacific, make a comprehensive organization, and the more than 4,000 members furnish a diverse band unified for team work.

Not one who has observed the activities of the Association during the last quarter century can have failed to notice the way in which the interests of the branches have followed—where they have not led—the modern trend of thought away from the pursuit of culture for purposes of personal satisfaction to the pursuit of culture for the production of a personal efficiency which shall be of service to others. Lectures on Ibsen are infrequent now. They are replaced by studies of forestry, child development, sanitation, and the balanced ration; by discussions as to a more practical college curriculum for women, and the solving of municipal problems; by agitation of educational legislation and of the question of equal suffrage; by active welfare work for factory girls and public school children; by stirring up anti-tuberculosis and pro-peace enthusiasm. Playgrounds and day nurseries, loan scholarships and high school libraries, juvenile courts and travelers' aid societies all claim their own. Lectures to interest high school pupils in college and to inform college seniors as to the scope and usefulness of the Association of Collegiate Alumnae to which they soon

will be eligible form part of the undertakings of many groups. Even the Boston Branch shows that the Hub can send out other than literary spokes since its program embraces such topics as the school of saleswomen; the needs of schools in communities increasingly foreign; insurance and savings as necessary expenditures; the question of a living wage for college women; the care and education of defective children; the metropolitan water supply; and the students' union of Boston.

Aside from the pursuits of the individual branches the Association as a whole performs certain duties which are best undertaken by a corporate body. Of these the standardization of colleges is the most important. There are in the United States one hundred and thirty colleges for women only and three hundred and thirty coeducational universities and colleges. So high is the standard of the Association that it has granted membership to but twenty-three of these institutions with six other American and two Canadian institutions which admit women only to graduate work. In its last report the committee on corporate membership said:

The older members of the Association will remember how careful a search was made in the past for guidance in establishing standards. Every educational body was in the same state of ignorance and uncertainty that we were in and we were compelled to formulate our own standards. We may rightly claim to have rendered good pioneer service, since within the past year our work has been recognized in the third annual report of the Carnegie Foundation for the Advancement of Teaching and in the address by the Commissioner of Education on "American Standards in Education and the World-Standard" before the American Association for the Advancement of Science. ~

Other activities of the Association as a body include the partial support of the Naples Table for Laboratory Research by Women to which the Association has the privilege of appointing a limited number of students, and the awarding of a European Fellowship and of the Alice Freeman Palmer Memorial Fellowship. The holder of the former

grant for 1909-1910 is Miss Alma de Lallande Le Duc, a Columbia University student who has specialized in Romance languages. The Memorial Fellowship was not awarded for 1909-1910 but the successful competitor for 1910-1911 has just been announced to be Miss Mary Jude Hussey who presents as her major, Assyrian, and for minors Hebrew, Arabic, and Egyptian. She is an A. B. of Earlham College but has her Ph. D. from Bryn Mawr and has also spent two years at the University of Leipzig. She received the Baltimore Fellowship last spring and since that time has been working in the Harvard Museum with great success in deciphering cuneiform inscriptions. She wishes to continue this work for which she seems peculiarly well fitted. The recipient of the A. C. A. Fellowship for 1910-1911 is Miss Hope Emily Allen, A. B. and A. M. of Bryn Mawr and 1908-1910 student at Radcliffe. English is her line of work and she wishes to study in England to complete an interesting piece of work to determine a question of authorship.

The Association of Collegiate Alumnae is an organization of power because its members have similar traditions behind them, and like ideals before. When they pull they pull together, and, as the Cape Cod fisherman said to a landsman who was watching a sea-going tug extricate a schooner from an ill-considered bed on a sand-bank—"When the *Storm King* gits a holt on her she' *got* to move!"



Southern Association of College Women

THE Southern Association of College Women was founded at the University of Tennessee in July, 1903, by Miss Emilie Watts McVea, Dr. Lillian Wyckoff Johnson and Miss Celeste Parrish. Its objects, as defined by its constitution, are: "First, to unite college women in the South for the promotion of higher education of women; second, to raise the standard of education for women; third, to develop preparatory schools and to define the line of demarcation for women."

While the objects of the Association, as here stated, are in no way to be minimized or forgotten, it is none the less true that even larger purposes have been gradually evolved by the Association. This evolution has been due to the need of definite programs of work to keep the members together, to the natural interest in current educational movements, and to the variety of interests made necessary in the growth of the Association over so large an area as the South.

Moreover, it has been most natural that the women of the South to whom the privilege of a higher education has brought with it the obligation of service, should consider how they may most fully bring to fruition for the general betterment of education any efforts that they may be able to make, either as individuals or as an organization. Having had experience in obtaining and analyzing facts it would seem that college women could work most effectively in the particular field of getting and analyzing the facts in regard to Southern educational needs. And if the organization works for the thing that it can do best, it follows inevitably that it will secure the maximum of interest and coöperation.

In view of these truths, it seems well to attempt a statement of a plan of work for the Association.

First, to investigate the actual conditions as to education in the South, in the separate States, and in the various cities where there are branches of the Association, using

for this purpose original investigations when they are possible and also the reports of the Census Bureau, the United States Commissioner of Education, the various State School Superintendents, the County School Superintendents, and the local Boards of Education, all of which are mines of information absolutely untouched by the average citizen.

Second, to circulate facts as to these conditions and the needs revealed by them, using as media the meetings of the various branches, addresses to other organizations and coöperative work with them, and a column published at regular intervals in one of the local papers.

Third, to use all possible force as an Association and as individuals to create in this, and in other ways, such public opinion as will demand throughout the South larger appropriations for the rural and city schools, more competent Boards of Education, better trained and better paid superintendents and teachers, better buildings, more complete supervision of the physical as well as the mental welfare of the children, and, finally, a much larger enrollment of the school population.

With less than half the per capita wealth in the South Atlantic States that is to be found in the North Atlantic, and yet with an eight per cent. greater proportion of children of school age; with school teachers paid, in at least one Southern State, at an annual rate that is but two-thirds of the current estimate of the value of convict labor; with eighteen times as great a proportion of child illiteracy in the South as is to be found in the North Atlantic States; and with the further need of dividing all school funds, from so low a taxable wealth, so as to provide separate schools for both white and colored children, there is in the South an educational problem of which the surpassing difficulty of solution should enlist the services of every trained man and woman. It is not merely a Southern problem; it is, and should be, a national problem.

And other national problems confront the Association as part of the work resulting from alliance with the great

organizations of women that have formed a new department in the National Educational Association, currently designated as the N. E. A. Department of School Patrons. These organizations aggregate, nominally, more than a million of women and are the General Federation of Women's Clubs, the Congress of Mothers, the Council of Jewish Women, the Association of Collegiate Alumnae, and the Southern Association of College Women. Though the youngest and by far the smallest of these organizations, it is the hope of the Southern Association to prove its efficiency in this department by hearty coöperation in proposed lines of work.

As at present outlined, these include the physical betterment of the public school children, the socialization of the public school, and the enactment of the best legislation possible in regard to child labor, birth registration, compulsory education, and juvenile courts. As definitely as possible, it is the desire to increase public sentiment for these things, and it is hoped that every member of the Association will rally about these great movements which are not merely for the South, but for the whole Nation.

The Association has grown to a membership of over four hundred, and the number of its chapters is in the "teens." Graduates of these colleges are eligible to membership in the Southern Association of College Women:

1. George Washington University, Washington, D. C.
2. All colleges and universities recognized by the Southern Association of Colleges and Preparatory Schools. Woman's College of Baltimore, Baltimore, Md.; Randolph-Macon Woman's College, Lynchburg, Va.; Sophie Newcomb College, New Orleans, La.; Agnes Scott College, Decatur, Ga.; Trinity College, Durham, N. C.; Vanderbilt University, Nashville, Tenn.; University of Mississippi, Oxford, Miss.; University of Tennessee, Knoxville, Tenn.; University of Alabama, University, Ala.; University of West Virginia, Morgantown, W. Va.; University of Missouri, Columbia, Mo.; University of Texas, Austin, Texas.
3. All colleges eligible to membership in the Association of Collegiate Alumnae.

The Shirtwaist Makers' Strike

By Philip Davis

Formerly National Organizer of the International Ladies' Garment Workers' Union. Civic Service House, Boston, Mass.

READERS of THE CHAUTAUQUAN will find Dr. Edith Abbott's "Women in Industry"* an important contribution to their present study of "Woman in the Progress of Civilization." Dr. Abbott's graphic account of woman's share in industrial progress is particularly illuminating when read in connection with the stirring events of the greatest women's strike of this country—that of the 30,000 Shirtwaist Makers of New York. It is entirely an accident, though a good omen for the book, that it should have come out at this time, furnishing a perplexed public with so splendid a perspective for this epoch-making struggle. But in the light of history it is no accident at all that this shirtwaist makers' strike should have happened at this time, in this trade, under such conditions and with such results.

PRESENT STATUS OF WOMEN IN INDUSTRY

That the present is the most critical period in the history of women in industry is best proven by these six words: *Thirty Thousand Shirtwaist Makers Strike*. Think of it! Thirty thousand girls—not grown-up women, but girls of tender age in one industry of a *single* city! Moreover, these girls are all "newcomers" charmed away from countries of Europe by the hope of entering some "gainful occupation," only to find that they can't even gain a livelihood.

†"Never before in civilization have such numbers of young girls been suddenly released from the protection of the home and permitted to walk unattended upon city streets and to work under alien roofs; for the first time they are being prized more for their labor power than for their innocence, their ephemeral gaiety!"

*Women in Industry, by Edith Abbott, Ph. D., Associate Director of the Chicago School of Civics and Philanthropy. Appleton & Co., New York.

†Jane Addams: The Spirit of Youth and the City Streets.

The shirtwaist trade viewed as a branch of the vast garment industry strikingly illustrates the three-fold effect of industry upon womankind; the garment industry of to-day, more than any other, brought women out of the home into the factory; out of the country into the city; out of the Old World into the New.

History might help us trace those tendencies from their earliest rise to their present development. But after all, the history of "women in industry," from the crude beginnings of those processes invented by women which now make for the "house in order," to their present position as wage-earners, is yet to be written. Some stages are vaguely hinted at by Dr. Abbott, such as the specific contributions of primitive women; of women under the Greek and Roman forms of industry, or in the workshops of the monasteries and the convents, or the arts and crafts which flourished in English factories of the fourteenth century, the domestic or cottage system of industry which prevailed largely in England prior to the industrial revolution, and the household production in America during the colonial period. These historic stages are the steps which finally led up to the system of industry which the nineteenth century painfully evolved and passed on to the twentieth century with all the good and evil characteristic of the present system. The roots of this system as well as its fruits are found in the following masterly summary by another woman writer on women in industry:

*"Little by little the nineteenth century has seen one home industry after another gathered out of its individual relations into a collective impersonal unit. At the beginning of the century, brewing and baking, cooking, cleaning, and sewing, as well as much spinning, knitting and weaving were done within household walls. The family was not only a social but industrial unit. Today the bakeshop, the brewery, the laundry and the garment factory have in a large measure supplanted the housewife's ovens, vats, wash tubs

*Butler "Women and the Trades." P. 31.



and sewing baskets. As these industries passed out of the home the women followed them. From being all-round artisans many became, for example, packers of candy, or crackers and fruit, operators of ironing machinery and sewing machines. Others have gone farther. Many who have entered the doors of the factory in following after their home occupations found their way into industries which left the home so long before that the line of descent seemed broken if it ever existed. In Pittsburgh they have gone into the soap and paint factories. They have learned to grind and melt and paint the edges of glassware, to bore and rivet metal, to sort corn for brooms, to put threads in screws and bolts on nuts, to wind coils of electric motors and to tear apart the sheets of tin still faint-red from the furnace heat."

Nor are women today any longer in industry for pin money, as it used to be said, or only in light occupations, or on part time. There are probably two million women wage earners in this country at the present time. According to the twelfth census, women were engaged in 295 out of the 303 separate employments. There are even women wood-choppers. The only class of employment in which women are not found at all is that of street-car employees.

THE GARMENT INDUSTRY OF TODAY

The five leading industries, that is, those employing the largest number of women, are the garment, textile, tobacco, shoe and printing trades. The garment trades are numerically the biggest, that is giving employment to the biggest number of women. They are also the richest, that is, they employ the largest capital, being first in rank of women industries and fifth in rank of the leading industries of the country. Yet, these industries for decades fostered that infamous Sweating System, the lingering traces of which the shirtwaist makers' strike attempted to wipe out.

The sweating system is well named. Its victims, men, women and children alike, have been literally "sweated" for years through a "system" of low wages, long hours and

those working conditions which have made the sweat-shop the nearest approach to Hell. The hours of labor and shop conditions have since been much improved through legislation and legislative control, thanks to the work of powerful organizations of producers as well as consumers aided by the public at large.

But low wages have persisted because the American people, unlike the English, still lack courage to face the most fundamental of all industrial problems—the question of a Living Wage. Hence, the shirtwaist makers' strike, the Philadelphia car-workers' strike and the many others that preceded and are sure to follow these.

CONDITIONS OF LABOR

It is true that this shirtwaist makers' strike was primarily a question, not of the living wage, but of the recognition of the union. That is because this burning issue is always involved in the question of the Living Wage. Since this question has been systematically side-stepped by the American people as too "delicate" a matter and thrown on to the unions as their special business, it follows that the recognition of the union is often the first step towards securing a living or minimum wage.

The daughter of a rich manufacturer addressing the last convention of the Women's Trade Union League spoke poetically of the sunshine and fresh air in her father's factories. Someone pertinently asked "What of the wages?" That she did not know. Grant that the conditions of labor are sanitary or that the hours of labor are reasonable, if the wages are in truth "starvation wages"—what's the use? The so-called "Bosses Association" argued that women's wages in the garment industry have risen ten per cent. during the last decade. They might have added that women's wages have risen one hundred per cent. during the last century. Dr. Abbott cites numerous cases of working women in this country being paid as little as four pounds per annum—in the colonial days when the possession of four pounds represented a snug little fortune. Today four pounds

wouldn't support a widow with four children for four weeks. Peasant women in Russia are today working from sunrise to sunset for fifteen kopeck or seven and one-half cents per day. Yet this pitiable wage may be nearer the cost of living of the peasant women in Russia than one dollar per day of the shirtwaist maker of America. Nor does every shirtwaist maker earn a dollar every day in the year. Their wages range from \$3.00 to \$8.00 per week during the busy season. In the "slack" season they frequently get into debt. Under such conditions strikes are inevitable. Volumes of print-language could not make this clearer than the following lines of a Boston shirtwaist maker in one of the immigrant classes of the Civic Service House:

"My opinion is the shirt makers are right. I read a lot about them and the working people are always right. They want simply more wages and shorter hours, if only to be able to make a poor living. I, too, am working by waists on a power machine which is sucking up my strength. During a week I can't make more than \$5.00 or \$6.00 working ten hours a day. It is impossible to stay in such condition."

THE RESULTS OF THE STRIKE

The results have fully justified this bitter struggle and largely atoned for the immense amount of suffering which the girls had to endure: (1) The practical abolition of sub-contracting. (2) The adjustment of all differences by an arbitration committee consisting of the employer, a representative of the union and a committee of the shop. (3) The closed shop. Thirty-one thousand are now enrolled on the union books, the employes of about four hundred shops. The union now maintains large and permanent headquarters and engages six clerks and one walking delegate—the distinguished Miss Rose Schneiderman—all of them working overtime in the interests of the union.

In Philadelphia the shirtwaist makers' strike involved the concession on the part of the employers of a permanent arbitration board, on the part of the strikers of the open shop, but in other respects the Philadelphia victory is even

greater than that of New York. The essential points are the employment of union workers in their respective shops without discrimination, a committee of three in each shop to arrange the wage scale; no charges for needles, straps or ordinary wear and tear on the machinery, fifty-two and one-half hours a week, no work on Saturday after one o'clock, overtime cut out entirely.

These economic gains mean much to all women wage-earners of the land, but the moral victories of this memorable strike mean even more to the country at large. First and foremost this strike has definitely settled the moral question whether it is fair to treat woman labor *per se* as cheap labor. Equal pay for equal work performed has always been the moral issue raised by working women ever since they were pressed into industrial service. This strike has come nearer settling this question than any previous women's struggle. The shirtwaist makers have shown their might with which to enforce their right.

The shirtwaist makers' strike has in a very remarkable way quickened the conscience and aroused the sympathies of American womanhood at large. The opening of a model shirtwaist factory by Miss Anna Morgan is only one concrete instance of what American women think and feel about existing conditions. The order for a thousand union-made waists by the Wellesley College girls is another illustrious instance. The strike has also given great impetus to the organization of working women all over this country. Witness the rapid growth of the Women's Trade Union League of America which, by the way, has done so much to make the strike a success. The brutality of the police and the injustice of the police courts in glaring contrast with their behavior in the chauffeurs' strike drove home the meaning of "Votes for Women." When a little Italian girl of fifteen may be sent to the workhouse "across the water," for the unpardonable offence of pleading with another girl of fifteen not to "scab on her," then man-made law has indeed reached its limit.

To sum up: The social and moral significance of this epoch-making struggle lies far beyond its immediate gains. The shirtwaist makers' strike interprets the past, secures the present and forecasts the future of women in industry. However unwillingly they may have entered it originally, they are in it to stay. The improvement of their conditions, moreover, will in the future come through their efforts in their own behalf. The fact that this improvement increasingly calls for wise social legislation will become the leading argument in favor of equal suffrage as a means to this end. Men need to be reminded that so far as the garment industries are concerned, women cannot be said to have displaced them. These industries originally were women's industries as truly as they were home industries. The sweating system, child labor, women's strikes are some of the results of men's attempts to deal with these industries alone. The National Consumers' League on the one hand and the International Ladies' Garment Workers Union on the other, have shown not only the determination but a capacity and fitness for dealing with these industries and their problems successfully both as consumers and producers.

CONSUMERS' LEAGUE LABEL

Goods bearing the label below are made in factories in which—

The state factory law is obeyed;

All the goods are made on the premises;

Overtime is not worked;

Children under sixteen years of age are not employed.

This guaranty is based upon the following procedure: Before the use of the label is awarded to a manufacturer, his factory is visited by an agent of the League, who also asks both the local Board of Health and the State Factory Inspector for a report on the establishment. When this is satisfactory, the manufacturer signs a penalty contract embodying the four points guaranteed. After the use of the label is awarded, the factory is visited from time to time by the agent of the League, and the local committee of the League reports upon it to the National Secretary.



The National Consumers' League

By Frank Chapin Bray

A brief survey of the activities of the National Consumers' League suggests an interesting evolution. The initiative is by women for women. Women organize to secure better conditions for working women by agreeing to give their patronage only to the products of concerns which maintain certain factory standards. Such goods are identified by the League's White Label. Then the store which maintains a certain standard of decent conditions for salespersons goes on a "white list" for patronage; others are to be tabooed. This League of women spreads and organizes in state and local groups by reason of the revelations of bad factory and store conditions, but the attack upon conditions takes more and more decidedly the form of expert research, promotion of legislation affecting working women and children, defense of such legislation before the courts, inspection and enforcement of laws, the formulation of an industrial betterment program under the direction of a League Council. This body becomes in effect a Commission, whose work is supported by gifts and League memberships, having as an advisory group of honorary vice-presidents, men who are recognized authorities in economics, and men selected for some of the executive offices. Conventions of delegates from the state leagues of women elect this Council, no longer exclusively women, and thus both men and women coöperate in formulating and directing League policies. This type of "woman's organization" for social welfare is perhaps significant of a necessary coöperative spirit of approaching industrial problems which involve both men and women. One notes, for another example, that the president of the International Ladies' Garment Workers Union, of the American Federation of Labor, is a man. Mr. John Graham Brooks (author of "The Social Unrest," THE CHAUTAUQUAN's series "As Others See Us," and lecturer at Chautauqua) is president of the National Consumers' League.

"It shall be the special object of the National Consumers' League," says its constitution, "to secure adequate investigation of the conditions under which goods are made, in order to enable purchasers to distinguish in favor of goods made in the well-ordered factory. The majority of employers are virtually helpless to maintain a high standard as to hours, wages and working conditions under the stress of competition, unless sustained by the coöperation of consumers; therefore, the National Consumers' League also proposes to educate public opinion and to endeavor so to direct its force as to promote better conditions among the workers, while securing to the consumer exemption from the dangers attending unwholesome conditions. It further proposes to promote legislation, either state or federal, whenever it may appear expedient. The National Consumers' League further recognizes and declares the following:

"That the interests of the community demand that all workers shall receive fair living wages, and that goods shall be produced under sanitary conditions.

"That the responsibility for some of the worst evils from which producers suffer rests with the consumers who seek the cheapest markets, regardless of how cheapness is brought about.

"That it is, therefore, the duty of consumers to find out under what conditions the articles they purchase are produced and distributed, and insist that these conditions shall be wholesome and consistent with a respectable existence on the part of the workers."

At the annual meeting held in March the League adopted a ten-year's program for the decennial census period ending in 1920, which includes four items:

Establishment of Minimum Wage Boards.

Uniform ten-hour working day as the maximum for women in manufacture and commerce.

In the child-labor campaign, demand for education—on the half-time basis—of working girls and boys from sixteen to twenty-one years of age.

Further pure food legislation.

Florence Kelley, general secretary of the League (state inspector of factories for Illinois, 1893-7, the secretary and moving spirit of the National League since it was founded in 1899), commented on the first item of this program in *The Survey*, March 26, as follows:

"The campaign of education and legislation for minimum wage boards is undertaken in accordance with a recommendation of the International Conference of Consumers' Leagues held in Geneva, Switzerland, in September, 1908. A special committee has been formed with Miss Emily Greene Balch, of Wellesley College, as chairman. Through the efforts of Miss Balch, a tentative bill has been drafted to be discussed and ultimately submitted to the legislatures—one more contribution by the National Consumers' League to the nation-wide movement for uniform labor legislation.

"The Consumers' League has been forced to the advocacy of minimum wage board laws by the stern teachings of experience. After twenty years of effort, between fifty and sixty retail merchants in New York City have been brought to agree to pay to women eighteen years old and upward, who have had one year's experience as clerks, not less than six dollars a week. Meanwhile, Miss S. B. Ainslie's investigation of the income and expense of working women and girls shows that eight dollars is the least upon which women in New York City can keep themselves in health and efficiency. So grave a discrepancy between the need of the workers and the minimum wage attained in twenty years by the method of organized persuasion, calls for new and more effecting ways of compelling payment of a living wage. This call is strengthened by the demand of tuberculosis sanatoriums for funds for the care of broken down workers, the demand of reformatories for ever larger appropriations for use in reforming women who have abandoned the attempt to live on wages which do not support them, and the steady growth of institutions for the care of the insane and the melancholy. So long as women's wages rest upon the assumption that every woman has a husband, father, brother or lover contributing to her support, so long these sinister incidents of women's industrial employment (tuberculosis, insanity, vice) are inevitable.

"Minimum wage boards involve the fullest publicity of

payrolls and wage-books and assure to the public clear knowledge, where now there is blank ignorance, of wages—and the consequences of those wages—on the part of the shopping public.

"The English statute, which took effect January 1, affords an interesting and helpful basis of comparison for this new effort."

The fact that only twenty-one states and one territory have any laws whatever limiting the working hours of girls and women indicates the necessity of the campaign for ten-hour laws. The principle of such laws was frequently judged unconstitutional until the United States Supreme Court rendered a decision two years ago clearing the way so far as the constitution of the United States is concerned. Counsel for the League secured this unanimous decision which was rendered for the court by Justice Brewer (recently deceased). The writer believes that readers of *THE CHAUTAUQUAN* will be interested not alone in the substance but in reading the literal text of this decision, legal forms and all, which is here reproduced in full:

DECISION OF THE SUPREME COURT OF THE UNITED STATES IN THE OREGON CASE

**CURT MILLER, PLAINTIFF IN ERROR, VS. THE STATE OF OREGON
IN ERROR TO THE SUPREME COURT OF THE STATE OF OREGON**

February 24, 1908

Mr. Justice Brewer delivered the opinion of the Court.

On February 19, 1903, the Legislature of the State of Oregon passed an act (Session Laws, 1903, p. 148) the first section of which is in these words:

Sec. 1. That no female (shall) be employed in any mechanical establishment, or factory, or laundry in this state more than ten hours during any one day. The hours of work may be so arranged as to permit the employment of females at any time so that they shall not work more than ten hours during the twenty-four hours of any one day.

Section 3 made a violation of the provisions of the prior sections a misdemeanor, subject to a fine of not less than \$10 nor more than \$25. On September 18, 1895, an information was filed in the Circuit Court of the State for the County of Multnomah, charging that the defendant "on the fourth day of September, A. D. 1905, in the County of Multnomah and State of Oregon, then and there being the owner of a laundry, known as the Grand Laundry, in the City of Portland, and the employer of females therein, did then and there unlawfully permit and suffer one Joe Haselbock, he, the said Joe Haselbock, then and there being an overseer, superintendent and agent of said Curt Miller, in the said Grand Laundry, to require

a female, to wit, one Mrs. E. Gotcher, to work more than ten hours in said laundry on said fourth day of September, A. D. 1905, contrary to the statutes in such cases made and provided, and against the peace and dignity of the State of Oregon."

A trial resulted in a verdict against the defendant, who was sentenced to pay a fine of \$10. The Supreme Court of the State affirmed the conviction (48 Ore. 252), whereupon the case was brought here on writ of error.

The single question is the constitutionality of the statute under which the defendant was convicted so far as it affects the work of a female in a laundry. That it does not conflict with any provisions of the state constitution is settled by the decision of the Supreme Court of the State. The contentions of the defendant, now plaintiff in error, are thus stated in his brief:

"(1) Because the state attempts to prevent persons, *sui juris*, from making their own contracts, and thus violates the provisions of the Fourteenth Amendment, as follows:

"'No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.'

"(2) Because the statute does not apply equally to all persons similarly situated, and is class legislation.

"(3) The statute is not a valid exercise of the police power. The kinds of work prescribed are not unlawful, nor are they declared to be immoral or dangerous to the public health; nor can such a law be sustained on the ground that it is designed to protect women on account of their sex. There is no necessary or reasonable connection between the limitation prescribed by the act and the public health, safety, or welfare."

It is the law of Oregon that women, whether married or single, have equal contractual and personal rights with men. As said by Chief Justice Wolverton, in *First National Bank vs. Leonard*, 36 Ore. 390, 396, after a review of the various statutes of the state upon the subject:

"We may therefore say with perfect confidence that, with these three sections upon the statute book, the wife can deal, not only with her separate property, acquired from whatever source, in the same manner as her husband can with property belonging to him, but that she may make contracts and incur liabilities, and the same may be enforced against her, the same as if she were a *feme sole*. There is now no residuum of civil disability resting upon her which is not recognized as existing against the husband. The current runs steadily and strongly in the direction of the emancipation of the wife, and the policy, as disclosed by all recent legislation upon the subject in this state, is to place her upon the same footing as if she were a *feme sole*, not only with respect to her separate property, but as it affects her right to make binding contracts; and the most natural corollary to the situation is that the remedies for the enforcement of liabilities incurred are made co-extensive and co-equal with such enlarged conditions."

It thus appears that, putting to one side the elective franchise, in the matter of personal and contractual rights they stand on the same plane as the other sex. Their rights in these respects can no

more be infringed than the equal rights of their brothers. We held in *Lochner vs. New York*, 198 U. S., 45, that a law providing that no laborer shall be required or permitted to work in bakeries more than sixty hours in a week or ten hours in a day was not as to men a legitimate exercise of the police power of the state, but an unreasonable, unnecessary, and arbitrary interference with the right and liberty of the individual to contract in relation to his labor, and as such was in conflict with, and void under, the federal constitution. That decision is invoked by plaintiff in error as decisive of the question before us. But this assumes that the difference between the sexes does not justify a different rule respecting a restriction of the hours of labor.

In patent cases counsel are apt to open the argument with a discussion of the state of the art. It may not be amiss, in the present case, before examining the constitutional question, to notice the course of legislation as well as expressions of opinion from other than judicial sources. In the brief filed by Mr. Louis D. Brandeis, for the defendant in error, is a very copious collection of all these matters, an epitome of which is found in the margin.*

While there have been but few decisions bearing directly upon the question, the following sustain the constitutionality of such legislation: *Commonwealth vs. Hamilton Mfg. Co.*, 125 Mass. 383; *Wenham vs. State*, 65 Neb. 394, 400, 406; *State vs. Buchanan*, 29 Wash. 602; *Commonwealth vs. Beatty*, 15 Pa. Sup. Ct. 5, 17; against them in the case of *Richie vs. People*, 155 Ill. 98.

The legislation and opinions referred to in the margin may not be, technically speaking, authorities, and in them is little or no dis-

*The following legislation of the states impose restriction in some form or another upon the hours of labor that may be required of women: Massachusetts, 1874, Rev. Laws 1902, chap. 106, sec. 24; Rhode Island, 1885, Acts and Resolves 1902, chap. 994, p. 73; Louisiana, 1886, Rev. Laws 1904, vol. i, sec. 4, p. 989; Connecticut, 1887, Gen. Stat. revision 1902, sec. 4691; Maine 1887, Rev. Stat. 1903, chap. 40, sec. 48; New Hampshire, 1887, Laws 1907, chap. 94, p. 95; Maryland, 1888, Pub. Gen. Laws 1903, art. 100, sec. 1; Virginia, 1890, Code 1904, tit. 51 a, chap. 178 a, sec. 3657 b; Pennsylvania, 1897, Laws 1905, No. 226, p. 352; New York, 1899, Laws 1907, chap. 507, sec. 77, subdiv. 3, p. 1078; Nebraska, 1899, Comp. Stat. 1905, sec. 9955, p. 1986; Washington, Stat. 1901, chap. 68, sec. 1, p. 118; Colorado, Acts 1903, chap. 138, sec. 3, p. 310; New Jersey, 1902, Gen. Stat. 1905, p. 2350, secs. 66 and 67; Oklahoma, 1890, Rev. Stat. 1903, chap. 25, art. 58, sec. 729; North Dakota, 1877, Rev. Code 1905, sec. 9440; South Dakota, 1877, Rev. Code (Penal Code, sec. 764), p. 1185; Wisconsin, 1867, Code 1898, sec. 1728; South Carolina, Acts 1907, No. 233.

In foreign legislation Mr. Brandeis calls attention to these statutes: Great Britain, 1844, Law 1901, 1 Edw. VII, chap. 22; France, 1848, Act. Nov. 2, 1892, and March 30, 1900; Switzerland, Canton of Glarus, 1848, Federal Law 1877, art. 2, sec. 1; Austria, 1855, Acts 1897, art. 96 a, secs. 1 to 3; Holland, 1889, Art. 5, sec. 1; Italy, June 19, 1902, art. 7; Germany, Laws 1891.

Then follow extracts from over ninety reports of committees, bureaus of statistics, commissioners of hygiene, inspectors of factories, both in this country and in Europe, to the effect that long hours of labor are dangerous to women, primarily because of their special physical organization. The matter is discussed in these reports in different aspects, but all agree as to the danger. It would of course take too much space to give these reports in detail. Following them are extracts from similar reports discussing the general benefits of short hours from an economic aspect of the question. In many of these reports individual instances are given tending to support the general conclusion. Perhaps the general scope and character of all these reports may be summed up in what an inspector for Hanover says: "The reasons for the reduction of the working day to ten hours—(a) the physical organization of women, (b) her maternal functions, (c) the rearing and education of the children, (d) the maintenance of the home—are all so important and so far-reaching that the need for such reduction need hardly be discussed."

cussion of the constitutional question presented to us for determination, yet they are significant of a widespread belief that woman's physical structure, and the functions she performs in consequence thereof, justify special legislation restricting or qualifying the conditions under which she should be permitted to toil. Constitutional questions, it is true, are not settled by even a consensus of present public opinion, for it is the peculiar value of a written constitution that it places in unchanging form limitations upon legislative action, and thus gives a permanence and stability to popular government which otherwise would be lacking. At the same time, when a question of fact is debated and debatable, and the extent to which a special constitutional limitation goes is affected by the truth in respect to that fact, a widespread and long continued belief concerning it is worthy of consideration. We take judicial cognizance of all matters of general knowledge.

It is undoubtedly true, as more than once declared by this court, that the general right to contract in relation to one's business is part of the liberty of the individual, protected by the Fourteenth Amendment to the Federal Constitution yet it is equally well settled that this liberty is not absolute and extending to all contracts, and that a state may, without conflicting with the provisions of the Fourteenth Amendment, restrict in many respects the individual's power of contract. Without stopping to discuss at length the extent to which a state may act in this respect, we refer to the following cases in which the question has been considered; *Allgeyer vs. Louisiana*, 165 U. S. 578; *Holden vs. Hardy*, 169 U. S. 366; *Lochner vs. New York*, *supra*.

That woman's physical structure and the performance of maternal functions place her at a disadvantage in the struggle for subsistence is obvious. This is especially true when the burdens of motherhood are upon her. Even when they are not, by abundant testimony of the medical fraternity continuance for a long time on her feet at work, repeating this from day to day, tends to injurious effects upon the body, and as healthy mothers are essential to vigorous offspring, the physical well-being of woman becomes an object of public interest and care in order to preserve the strength and vigor of the race.

Still again, history discloses the fact that woman has always been dependent upon man. He established his control at the outset by superior physical strength, and this control in various forms, with diminishing intensity, has continued to the present. As minors, though not to the same extent, she has been looked upon in the courts as needing especial care that her rights may be preserved. Education was long denied her, and while now the doors of the school room are opened and her opportunities for acquiring knowledge are great, yet even with that and the consequent increase of capacity for business affairs, it is still true that in the struggle for subsistence she is not an equal competitor with her brother. Though limitations upon personal and contractual rights may be removed by legislation, there is that in her disposition and habits of life which will operate against a full assertion of those rights. She will still be where some legislation to protect her seems necessary to secure a real equality of right. Doubtless there are individual exceptions, and there are many respects in which she has an advantage over him; but looking at it from the viewpoint of the effort to maintain

an independent position in life, she is not upon an equality. Differentiated by these matters from the other sex, she is properly placed in a class by herself, and legislation designed for her protection may be sustained, even when like legislation is not necessary for men and could not be sustained. It is impossible to close one's eyes to the fact that she still looks to her brother and depends upon him. Even though all restrictions on political, personal, and contractual rights were taken away, and she stood, as far as statutes are concerned, upon an absolutely equal plane with him, it would still be true that she is so constituted that she will rest upon and look to him for protection; that her physical structure and a proper discharge of her maternal functions—having in view not merely her own health, but the well-being of her race—justify legislation to protect her from the greed as well as the passion of man. The limitations which this statute places upon her contractual powers, upon her right to agree with her employer as to the time she shall labor, are not imposed solely for her benefit, but also largely for the benefit of all. Many words cannot make this plainer. The two sexes differ in structure of body, in the functions to be performed by each, in the amount of physical strength, in the capacity for long-continued labor, particularly when done standing, the influence of vigorous health upon the future well-being of the race, the self-reliance which enables one to assert full rights, and in the capacity to maintain the struggle for subsistence. This difference justifies a difference in legislation and upholds that which is designed to compensate for some of the burdens which rest upon her.

We have not referred in this discussion to the denial of the elective franchise in the State of Oregon, for while that may disclose a lack of political equality in all things with her brother, that is not of itself decisive. The reason runs deeper, and rests in the inherent difference between the two sexes, and in the different functions in life which they perform.

For these reasons, and without questioning in any respect the decision in *Lochner vs. New York*, we are of the opinion that it cannot be adjudged that the act in question is in conflict with the Federal Constitution, so far as it respects the work of a female in a laundry, and the judgment of the Supreme Court of Oregon is affirmed.

True copy.
Test

JAMES H. MCKINNEY,
Clerk, Supreme Court, United States.

Of course this decision does not mean that any or every law passed by a legislature limiting hours for women's work will stand state tests of constitutionality, or legislative "jokers," or nullification amendments, or non-enforcement. At this writing the Illinois ten-hour law is before the State Supreme Court,* and counsel for the League in this case has filed the results of two years special research made

*Upheld by decision for which see first editorial "Highways and Byways" in this magazine.

on the subject of fatigue by Josephine C. Goldmark, secretary of the League committee on legislation. The Foundation established by Mrs. Russell Sage granted an appropriation toward this investigation which covered medical and social literature of many countries and the collection of opinions and statistics. Briefly it is the consensus of opinion that there is a toxin of fatigue; to the extent that overworked women fail to throw it off naturally, they are poisoned by it. Moreover unmitigated industrial conditions tend to make more women sufferers from nervous troubles, make them less able to resist diseases or temptations, shorten their efficiency, and injure children born to them. In 1895 the Illinois Supreme Court decided that any restriction of working hours for adult women conflicted with the Federal constitution, but that was before Justice Brewer's decision ruled otherwise.

The League's Handbook of Child Labor legislation kept up to date by supplements is an important publication.

Regarding "White Lists," an official report says:

In an industrial period like the present only a strongly organized body of public opinion counts on behalf of the working boys, girls and youths, and the burdened mothers of young children striving to support the family. None of these can defend their own interest under the pressure of competition, the effort for cheapness at all costs, and the flood of immigrants bringing an ever lower standard of life.

For creating a stable body of public opinion, nothing has been invented more effective than the white list of the Consumers' League. The process of making the list and keeping it up-to-date is in itself a continuing educational force.

A white list is no sooner published than it becomes a means of getting knowledge not otherwise obtainable. For every merchant not included volunteers facts about every one in it, and also all the favorable facts about himself.

According to the standard of the Consumers' League of New York City the working day consists of nine working hours. The minimum weekly wage for clerks eighteen years old who have had one year's experience is \$6.00. Neither provision is satisfactory, but each marks an improvement over the usages of past years. And each is better than the

corresponding provision in cities which have no white list. The importance of a minimum wage and a maximum working day are only beginning to be generally recognized. They are invaluable as means of combating disease and vice.

Every city as large as Cleveland, Ohio, and Detroit, Michigan, should have a white list. Until one is formed, no one really knows what wages are paid, what the hours of labor are in the stores, whether clerks are free to use the seats which the law may require.

In a city in which there has never been a white list, the procedure for establishing one is as follows: A visiting committee is formed consisting of two influential, persuasive women who have patience and leisure. In New York City this work has been done for eight consecutive years by the same women, who spend one afternoon every week in visiting merchants by appointment. They know accurately the conditions in white list stores. They discuss on friendly terms, such problems as early closing at Christmas and on summer Saturday afternoons. They investigate the complaints of employes as to infractions of the labor law and of the League's standard. Information which comes to them is the strictly confidential property of the governing board.

The success of the white list depends upon the patience, good sense and continuity of this committee; upon the extent to which the white list is made known, and the degree to which the public gradually comes to depend upon it for guidance.

After nearly twenty years of faithful work, the Consumers' League of the City of New York has on its white list fifty-eight merchants. Certain famous stores are still missing from it, because wages are below the standard, or a summer Saturday half holiday is not granted, or for some other substantial reason. No merchant's name is placed upon the white list without a full year of careful observation; and every claim to excellence must be corroborated by employes.

Most fundamental of all requirements is obedience to the labor law provisions applying to stores. Every item of this law has to be thoroughly familiar to the visiting committee and the employers, and no subject comes up more frequently in the work of the visiting committee.

National Woman's Trade Union League

By Jane A. Stewart

THAT women workers can deal intelligently and effectively with their employers and work together for their own betterment and progress is declared to be fully proven by the latest and newest of women's national societies—the National Woman's Trade Union League.

The exigencies of industry called it into being and the alleged necessity for a union of the women who toil keep it moving onward. All working women are eligible to membership; and its ranks are recruited from every phase of industry in which women through stress of social and industrial development have been engaged. It is only a few years since a group of thoughtful women who are not wage-earners, but who have declared themselves unwilling that those who toil should suffer from unjust conditions, associated themselves with the avowed object of easing the burdens of the toilers, and of protecting the coming generation from the crushing pressure of unreasonably long hours, miserably low wages, and other adverse conditions of industry. They had come to believe that much of the women workers' disadvantage is due to lack of organization, to the workers' ignorance of the fact that they are gradually becoming a menace to the whole working class; and to the fact that the women are without the protection of the ballot and are not yet the equal of men under the law.

Acting from these premises, the association of women resolved to reach the hearts and minds of the toilers in the factories, the stores and offices.

"Women have been slower than men," they said, "to realize the need of collective action. Unfortunately they have been the underbidders in the labor market. The individual worker must take herself seriously and recognize herself as a conscious part of the great labor movement."

The idea took shape gradually. When the convention of the American Federation of Labor met in Boston in 1903, the National League of Woman's Trade Unions was formally perfected. Working state branches of the League followed in Illinois, at Chicago, in 1904; in New York City in 1905; and in St. Louis in 1907. In all of these state branches membership in the League is extended to a limited number of deeply interested women concerned in social and philanthropic movements, but the number of working women who may belong is unlimited. The scattered groups of women workers were thus brought into effective cohesion, and coöperation. The unions of women who are allied include overall makers, milliners, buttonhole makers, several departments of garment makers, bookbinders and many others.

The objects of the National Woman's Trade Union League are six: The organization of all workers into trades unions; equal pay for equal work; eight hour day; a minimum wage scale; full citizenship for women; and all the principles embodied in the economic program of the American Federation of Labor. In the interest of the public health and morals it is regarded as indispensable that women be organized for the protection of their hours of work, their wages, the treatment accorded them in the workroom, and their influence upon the conditions of industry as purchasers of the products.

Until 1907, the United States was the only nation on earth in which any court had held that the hours of work of women cannot be limited by statute. This curious pronouncement came from the Supreme Court of Illinois, which in 1895 declared unconstitutional the statute restricting the hours of work to eight in one day and to forty-eight in one week. The court invoked the Fourteenth Amendment to the Constitution of the United States, holding that women are citizens in the sense that their freedom of contract cannot be interfered with, although in Illinois their political rights as citizens go no further than the

power to vote, once in four years, for trustees of the State University of Illinois.

The decision of the United States Supreme Court upholding the Oregon statute which limited the hours of work for women heralded the dawn of the better day; and completely offset the Illinois decree. [In April of this year the Illinois Supreme Court reversed itself by upholding a new 10-hours law.]

That women are frequently required to work all night in a wide variety of occupations, and far into the night in others, is deemed as the strongest possible reason for the formation of women's unions. Combined with this is the problem of underpay, and the two have been the paramount impulses in bringing women into mutual benefit unions.

The story of what the unions are accomplishing through the League would fill a volume. In the first place the women are learning the essential lessons of organization. The various Leagues have been developed to meet the local needs and requirements. In Chicago, for example, the League has six standing committees—finance, legislative, investigation, immigration, benefit, label, and district; and six special committees—program, entertainment, library, music, and outing. The legislative committee leads the work for better laws, among them the limitation of women's work to eight hours. The benefit committee conducts an extensive and varied relief work among members, ill and needy. The district committee aims to form district centers of the League in order to get in close touch with local members, and bring new ones into the ranks through public meetings. The library committee has in charge the reading and reference library in Room 501, 275 Lasalle street, the League's headquarters. The latest and most significant effort is that of the new immigration department (based on the knowledge that the immigrant girl is likely to be the most exploited among workers), which receives the names of girl arrivals from Ellis Island in advance and helps them to work under fair conditions and proper environment. In the first six months

nearly one thousand five hundred names were received and about one-third of these were not located although every effort was made to find them. Two investigators, familiar with many languages, are employed by the League in this service.

The New York League, which now numbers about two hundred and fifty representative members, has an "auxiliary committee" which has inaugurated a systematic movement by the trade unions to make the union label necessary to employers as a means of selling their goods, the new "Label Council of the Women's Auxiliaries of Greater New York" being the outcome. The Italian committee gives special attention to the formation of unions among the Italian women. The educational committee conducts classes of foreign-speaking girls, especially Russian and Italian, for the purpose of teaching them English and lessons in co-operation through unions.

In their unions the working women are learning lessons of immense value to themselves and to the community, and learning also by doing. Self-respect and self-protection are being exercised. The newly developed group spirit is manifested. While in the course of events there is a changing membership (for most young women workers find, at least, change of occupation in marriage) the spirit remains and falls as a mantle upon the oncoming workers. The women in the unions are showing breadth of view and foresight. In one case where the women workers in one of the garment trades were given preference over the men, the wise and able leaders, instead of making the mistake of letting things go as they were, foresaw the danger that the men would later become underbidders. They averted it, putting the whole industry on a stable basis of remuneration, by uniting the men's and women's unions, thus forming the highest and most desirable type of trade union—that of both men and women.

The workers are showing, too, a greater desire to learn more of each other. The League's membership embraces

as many as a dozen nationalities who have hitherto kept aloof from each other. Brought into the company of other races, the women give evidence of comradeship of a high order, of the real democratic spirit, and of forensic powers.

The annual national inter-state conventions of the National Woman's Trade Union League are scenes of great interest, bringing to the forum working women whose latent abilities as organizers and speakers have burst spontaneously into activity and bloom under the sunny influence of coöperative endeavor. These gatherings are held for obvious reasons simultaneously, in the large centers of the movement.

This significant National Woman's Trade Union League calls for wide recognition as a product of women's organized endeavor. Although in its infancy, it has national headquarters at Chicago, an efficient office secretary and a national executive board of women widely known in welfare work. Mrs. Raymond Robins of Chicago is president, and among the leaders are Professor Emily Greene Balch of Wellesley College, Mass.; Miss Mary E. McDowell, Chicago University Settlement; Jane Addams, Hull House; and the presidents of local women's trade union leagues in Boston, New York, Chicago, St. Louis, and Philadelphia.



"Women Leaders of Washington Uplift"

(From the *New York World*, February 14, 1910.)

WHILE statesmen wrangle on Capitol Hill, these Washington women are effectively doing whatever they put their hands to:

Mrs. William H. Taft, mistress of the White House; Mrs. Richard Wainwright, wife of the admiral; Mrs. John Hays Hammond, wife of the mining engineer, who is confidential adviser to President Taft and head of the National League of Republican Clubs.

These ladies are members of the Welfare Committee of the National Civic Federation, for Washington, and more particularly members of the Sanitation Committee. In that capacity they reformed the sanitation in the Government Bureau of Engraving and Printing. The process was simple. They appealed to the director, who said he would be glad to make any improvements necessary, but he didn't have the authority. He got it, almost immediately, from the White House.

Then the committee discovered that the ventilation of the Census Office, where 1,500 men and women are employed, was bad. Again the director agreed with them. Mrs. Taft took the matter up with the President and again the authority came at once. Fans, insuring purer air, will now be put in.

Next, the committee will take up the Treasury Department and it seems probable that conditions in all the bungalows and catacombs called public buildings in Washington will be improved in the course of this administration, if the committee retains its enthusiasm.

Much of the credit for the reforms effected is due Mrs. Wainwright, who, as chairman of the Committee on Sanitation, has been quietly conducting a far-reaching campaign for the betterment of the sanitary conditions surrounding

women workers in Washington. She has visited the Government departments, the department stores and private offices in which women are employed.

The project of the lunch room for the women employes of the Washington Navy Yard has been a favorite one with Miss Anna Morgan, daughter of J. Pierpont Morgan, and one of the most enthusiastic workers in the Federation. Miss Morgan believes that Uncle Sam should be a model employer.

The Treasury Department, which employs a larger percentage of women than any other department, will absorb a large share of the attention of these Federation women. Like the work they have accomplished elsewhere, it will be done on the "gumshoe" plan and without fanfare of trumpets. Feminine diplomacy and tact will have their share in the work and the sympathies of high officials will be enlisted whenever possible.

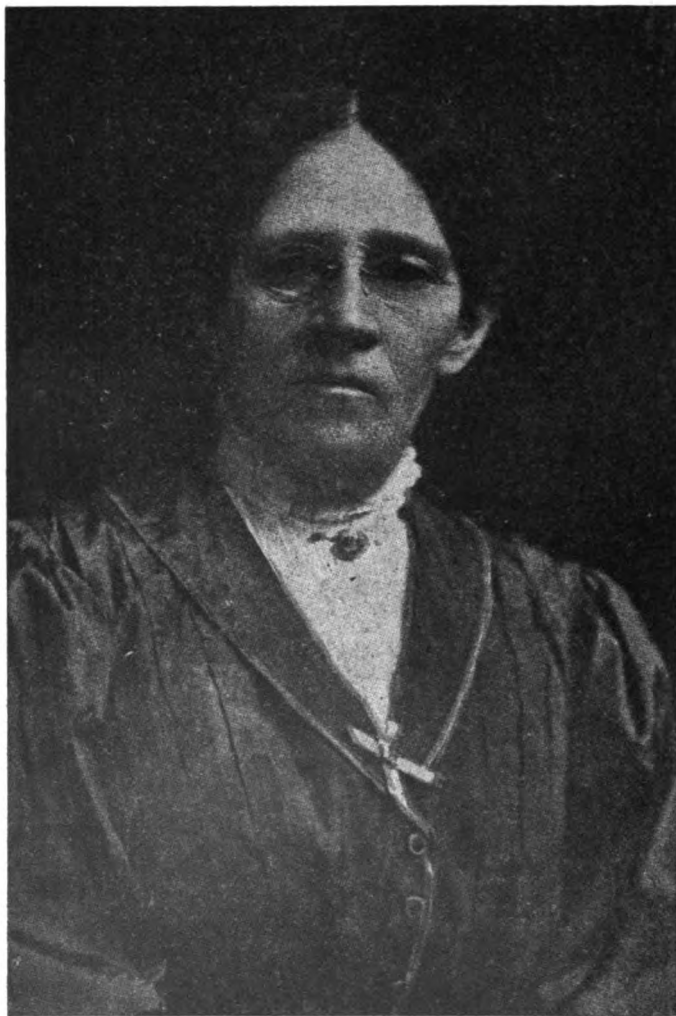
The Federation is counting much on Mrs. Taft, whose practical common sense and knowledge of Washington conditions is much valued by her associates. During her husband's term as Secretary of War, Mrs. Taft's name was enrolled among those of the founders of the Women's Welfare Committee of the Federation, which numbers among its members Mrs. Hanna, widow of the Senator, who founded the Federation; Mrs. Samuel Spencer, widow of the president of the Southern Railway; Mrs. John B. Henderson, one of the most progressive women of Washington; Mrs. Larz Anderson, Mrs. Archibald Hopkins and other women equally well known throughout the country.

While the work in Washington will be concentrated on the departments, private employers will receive attention. For weeks the committee has been gathering statistics relating to conditions surrounding the women and girls in department stores.

The Federation believes that Washington is an ideal city for this reform work, for the reason that its feminine population outnumbers the masculine by 16,000.



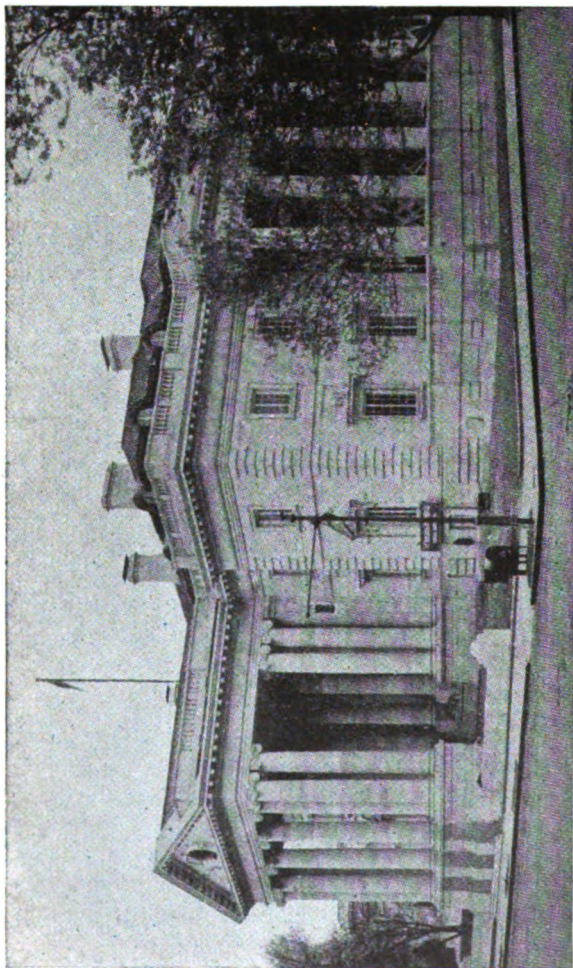
**Mrs. William H. Taft, Mistress of the White House, Washington,
D. C., Honorary Chairman Woman's Department, National
Civic Federation**



**Mrs. Lillian M. N. Stevens, President National Woman's Christian
Temperance Union.**



Mrs. Cynthia Westover Alden, President International Sunshine Society.



D. A. R. Continental Memorial Hall, Washington, D. C.

The W. C. T. U. Field

By E. H. Blichfeldt

WILL not the good ladies of the W. C. T. U. find themselves at a loss when the drink traffic is finally abolished? More than one person has asked this question with acumen gleefully aware of itself; and there is a grain of truth in what it implies. Of most agitators against the saloon, or against any particular evil, it is true that the saloon, or whatever the particular evil is, did not make agitators of them. They were born agitators, or they became such on general principles before ever they hit upon the special object of their endeavors. They can no more keep from agitating than if they had St. Vitus's dance; it is only a question to what they shall devote their energies of protest and reform. Conceivably such persons might be as lonesome and ill at ease if their one favorite foe were done away with as is the professional soldier when there is no war.

Frances Willard, however, by what has become familiarly known as her "do everything policy," forefended any such danger to the W. C. T. U. She was much too philosophical to think that alcohol was the primal cause of human error, and that all the ills of society would disappear on its removal. She was discerning enough to know that the adherents of her society were foreordained to the endless task of making the world better, and that the saloon was but a special phase of all that to which they must be forever opposed. She and other influential women recognized this even while they took from the workings of the saloon their specific impulse toward organization and saw in it the most palpable shape, the most institutionalized and most aggressive agency among all the enemies of the home. They knew they were enlisted in a war to which there is no end. "Our purpose," they said, "*is to make the world more homelike*," and so the W. C. T. U. has forty departments.

A meeting held at Chautauqua, in August, 1874, de-

veloped the first proposal of a permanent national union of the women's temperance bands scattered here and there, and saw a committee formed for the purpose. In 1908, when Mrs. Lillian M. N. Stevens, now National President of the W. C. T. U. in the United States, came to Chautauqua and delivered an address, she referred to the early part that Chautauqua had in crystallizing the idea. "It is fitting," she observed, "that the work and principles of the W. C. T. U. should have recognition on the program of the Chautauqua Assembly, for it was here, three decades and four years ago, that a meeting was held which led to the organization of the W. C. T. U." Those who are curious about local origins may care to remember, though Mrs. Stevens did not mention it, that in Chautauqua County, at Fredonia, New York, the earlier Woman's Temperance Crusade also had its beginning, a few days before the outbreak at Hillsboro, Ohio, in 1873; and this has got itself definitely written into books and encyclopedias, of which there can be no denial. Yet Hillsboro, doubtless, will continue to be the assigned birthplace of the crusade whose "sober second thought" the W. C. T. U. is; and it was at Cleveland, Ohio, three months after the memorable meeting at Chautauqua, that the National Union was formed. Frances Willard was present, and they elected her to an office. That it was that of corresponding secretary does not matter. At the outset of the society's career, again to quote Mrs. Stevens, "God gave to it a great leader."

Another meeting at Chautauqua was held in January, 1908; not like a summer Chautauqua meeting, representative of all parts of the country, but a little affair purely of year-round residents in a town that has been thought to exist only in July and August. It was in charge of modest, home-keeping, non-professional women, and was attended by about seventy-five persons in all. The only remarkable thing about it, to speak in paradox, was that it was in no way remarkable. To speak more plainly, the most impressive thought suggested by it was that just such women now

meet together—10,000 local groups of them—in every city, town, and hamlet of the United States; and yet other women, some of them of very different types and lineage, meet similarly in every civilized land under the sun. The W. C. T. U. has become the most widely established and perhaps the most influential of the many active existing women's societies. Its membership is something like a half million. And—a fact which has both advantages and disadvantages—"belonging" to the Union has never become a polite special fad; its women are united by a common purpose, very seriously held. This is unmistakable.

"So this company at Chautauqua comes together," the visitor might have said to himself, "like other companies everywhere, to say its pious little formularies and repeat its traditional invectives against the cup that destroys. They are met for an exercise on which every good citizen must smile, though if world-wise he may smile sadly." The meeting in question, however, departed somewhat from the conventions assumed for it by our supposed visitor. Five-minute speeches were the order. Each talk, with an exception or two, dealt with some one of the forty departments of W. C. T. U. activity—to be exact there are forty-four—telling what work the department does, what are the Union's reasons for having instituted and maintained it, and just what relation it is thought to have to the great general problem of social betterment. No one was bored. Even the benignant and superior visitor sat up straight to listen. And as not all of the forty-four departments were introduced, his interest was not abused.

Whoever has heard the activities of the Union set forth in such a way can no longer think of it as a mere body of well meaning but emotional, unpractical, and narrowly fanatical women. That they have been so regarded in some quarters, even by superior persons, does them great honor. For the obvious danger of a broad and diversified scheme such as Miss Willard advocated and the one that was urged in opposing it, was the danger of lost emphasis. A speaker at a

preliminary meeting of a league for social improvement said, "I am disappointed. I thought you were to agree on some concrete, specific object for the good of your own town. I find that your aim is a general amelioration of the condition of mankind. For me that is too remote. I am not interested." In reform movements specialization in a quite exclusive sense has usually been thought necessary. If the better distribution of wealth is the object sought, then the active reformers may become blind to all those ulcerous diseases in the presence of which no amount of wealth can bring happiness. Socialistic publications are full of whisky advertisements. If rescue work is the thing to be undertaken, there is danger of forgetting to combat the influences that make rescue necessary or to fortify the young by education against downward tendencies. But here is an organization which on the one hand has been broad enough to comprehend and to identify itself with all the profoundly significant ethical and social movements of our day, yet on the other hand so intense as to have made its enemies for a long time conceive of it as made up of one-idea fanatics throughout, engaged in the not very damaging business of condemning the license system among themselves, of arguing with politicians, and of entreating drunkards to reform. Even its enemies have begun to recognize that it must be differently esteemed.

Among the five-minute speeches in the meeting just described, one was given to the Loyal Temperance Legion, an organization started by the women for boys and girls, with its own "do everything" policy, its own publication, the *Crusader Monthly*, its interest in birds and animals and in the humanitarian idea as touching these, its studies in popular science, its public meetings and prize-speaking contests, its social meetings and "floral missions" to the sick, but always foremost, its pledge and its persistent, thoughtful, generally wise and effective inculcation of principles along with which tolerance of the saloon cannot be harbored in the same mind. This organization was founded in 1886

and has therefore been at work for about a quarter-century. Many thousands of boys and girls have come up under its influence, "a pledge in the hand, a reason in the head, and a conviction in the heart," to be the young men and women of the present reform movement.

Another branch of the Union is the Young Women's branch. Neither of these figures among the "departments," so called, of the W. C. T. U. itself as they are semi-independent organizations. The objects in each are "by a regular course of study, scientific, ethical, and governmental, to make . . . intelligent abstainers; to develop, by thorough organization, business methods, and practical helpfulness, an army of disciplined temperance workers and enthusiastic temperance givers; to identify its members . . . through drill in department work, with the interests of the W. C. T. U., present and future." Patience and strategy, beyond the belief of some, have gone into such a work, and it may account in a large degree for the silent, steady growth of temperance sentiment.

Medical temperance, physical education (not in any specially restricted sense), health and heredity, temperance and labor, juvenile courts, individual education, anti-child-labor, school savings banks; penal, reformatory and police-station work; mothers' meetings, social purity, rescue work, Christian citizenship, legislation; franchise, or suffrage; peace and international arbitration,—each of these phrases represents a department with a regularly elected superintendent which does not merely identify the W. C. T. U. with certain ideas but has worked actively for their fulfillment. The departments, some of which are not mentioned above because a mere phrase would not define them, are grouped under six general heads: (1) Organization, (2) Preventive work, (3) Educational, (4) Evangelistic, (5) Social, (6) Legal. Each of the forty-four national superintendents of departments sends out large amounts of literature, to name one function alone; but far more important is the direction

of personal workers who carry their messages, not in print but by word of mouth and ministry of hand.

Literature has just been mentioned. *The Union Signal* the national official organ of the W. C. T. U., is second to no reform publication in the country for its dignity and moderation of tone, its dependability in matters of fact, its hold on an unwaveringly loyal constituency, and its adaptedness to the end proposed. Besides the *Union Signal*, as covering the entire field, there is also a more special publication for almost every State.

We have been dealing almost exclusively with the W. C. T. U. as it exists in this country. The World's W. C. T. U., founded by Miss Willard in 1883, is practically an extension to other lands of the organization already formed here. The purpose of this article is not to deal with it. In its preamble, however, is a more express setting forth of the broad principles on which also the National organization works, than can be found perhaps in any other document:

"In the love of God and of humanity, we, representing the Christian women of the world, without distinction of race or color, band ourselves together with the solemn conviction that our united faith and works will, with God's blessing, prove healthful in creating a strong and public sentiment in favor of a personal purity of life, including total abstinence from the use of all narcotic poisons; the protection of the home by outlawing the traffic in alcoholic liquors, opium, tobacco, and impurity; the suppression by law of gambling and Sunday desecration; the enfranchisement of courts of international arbitration which shall banish war from the world."

This, and the so-called Declaration of Principles of the National organization must be recognized as wonderfully progressive, remembering that they are the pronouncements of a body of women, and that they embody the faith and thought of almost a generation ago. They are worthy of an organization whose leader, undaunted alike by the senseless enmities and the mistaken applause that it might provoke, dared even then to call herself "a Christian Socialist." The Declaration of Principles may well be quoted:

We believe in the coming of His Kingdom whose service is perfect freedom, because His laws, written in our members as well as in nature and in grace, are perfect, converting the soul.

We believe in the gospel of the Golden Rule, and that each man's habits of life should be an example safe and beneficent for every other man to follow.

We believe that God created both man and woman in His own image, and therefore we believe in one standard of purity for both men and women, and in the equal right of all to hold opinions and to express the same with equal freedom.

We believe in a living wage; in an eight-hour day; in courts of conciliation and arbitration; in justice as opposed to greed or gain; in "peace on earth and good-will to men."

We therefore formulate, and for ourselves adopt the following pledge, asking our sisters and brothers of a common danger and a common hope, to make common cause with us, in working its reasonable and helpful precepts into the practice of everyday life.

I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquors, including wine, beer and cider, and to employ all proper means to discourage the use of and traffic in the same.

To confirm and enforce the rationale of this pledge, we declare our purpose to educate the young; to form a better public sentiment; to reform, so far as possible, by religious, ethical and scientific means, the drinking classes; to seek the transforming power of divine grace for ourselves and all for whom we work, that they and we may wilfully transcend no law of pure and wholesome living; and finally we pledge ourselves to labor and to pray that all these principles, founded upon the Gospel of Christ, may be worked out into the Customs of Society and the Laws of the Land.

This summary of what the W. C. T. U. has done appears in the "Encyclopedia of Social Reform:"

"The National W. C. T. U. worked for scientific temperance instruction in the public schools and secured mandatory laws for it in every state; and in the territories and the District of Columbia through congressional legislation. The W. C. T. U. has been the chief factor in state campaigns for statutory prohibition South as well as North, and for constitutional amendments. It aided very materially in se-

curing the anti-canteen amendment to the army bill, which prohibits the sale of intoxicating liquors in all army posts. It keeps a superintendent of legislation in Washington during the entire session of Congress to look after reform bills. Congressmen-elect Roberts, the polygamist, was prevented from taking his seat in the United States Congress by petitions and protests largely gathered by the W. C. T. U. It has been an important factor in the Smoot investigation and in creating public sentiment which it is believed will result in a national constitutional amendment prohibiting polygamy. It has obtained anti-gambling and anti-cigarette laws. It has secured many laws for the protection of women and girls, raising the age of protection for girls in every state but two, and in securing the appointment of police matrons in nearly all the large cities of the United States. It has created public sentiment in favor of equal suffrage, equal purity for both sexes, equal remuneration for work equally well done, equal educational, professional, and industrial opportunities for men and women. It has a bureau of scientific research, and sends authoritative statements from prominent physicians who are in favor of medical temperance to practitioners throughout the United States; and appeals to publishers of newspapers asking them to discontinue the advertising of alcoholic and other harmful proprietary medicines. It distributes millions of pages of literature every year and fills thousands of columns in the daily and weekly newspapers."

To have left purely esthetic considerations so far out of account hints not of insensibility but of strong abnegation for wise ends. Even the "do everything" of Francis Willard must pause somewhere. That the reason for existence and continuance of such an organization is not altogether specific, and not likely to disappear with the writing of any new measure upon the statute books or even into the Constitution of the United States, is evident. The W. C. T. U., great as have been its labors and its achievements, begins to see ahead, in the suppression of the drink traffic, not the completion of all it has worked for but only the first signal, world-stirring victory, to give courage for that further onward struggle which may be expected to continue as long as good women are part of the race.

Young Women's Christian Association

By James Ravenel Smith:

MEN and women all over the country are today feeling the need to do something more than selfishly accumulate for their own comfort,—the need to enlighten and help others and help them to help themselves. The ways are many, but perhaps the best is to give one's talent to the organization and furtherance of schemes for the good and uplift of great masses over vast areas.

Such an organization is the Young Women's Christian Association. It is not a charity, but a society of fellow workers. Its object is fourfold: "The promotion of the social, physical, intellectual, and spiritual condition of young women." And it reaches out a hand to business-women; mill-workers, factory hands, telephone operators,—to all women in this great country—to give them an opportunity in their leisure hours to rise above the frequently sordid conditions which surround them and to see something different and higher and better for which they can work and which is within their reach. "In the last analysis Americans are what their environment makes them, and behind the environment stand the women of the generation." These words are from the report of the National Board of the Young Women's Christian Association of the United States of America, and they carry in them the mission of the association and its field.

The reason of its being is not fortuitous. It stands as an expression of the demands and feelings of the age, and its growth has been gradual and healthy. In 1854, "during the Crimean War a great need was felt for a Home in London where Nurses could be received on their return from the East. This . . . was known as the Nurses' Home." It was developed in 1856 and became a home "for respectable women of various classes, including persons,

training for the following branches of usefulness: Matrons of Public Institutions, School-mistresses, Public and Private Nurses, and persons wishing to perfect themselves in any branch of their profession," etc. In 1858 a Young Women's Improvement Association was formed in connection with the home, and the two together offered a place of residence to young women, as well as classes both educational and religious for their uplift. In the same year in New York a "Ladies' Christian Association" was formed "to labor for the temporal, moral, and religious welfare of young, self-supporting women." In 1866 the Y. W. C. A. of Boston was organized for the same purpose. In 1872 the first student association was formed, which has since become an important branch. One thing led on to another quite naturally till the association gradually took the shape it has today.

As it now stands the Young Women's Christian Association has a splendid organization. Its growth has been so thoroughly natural that one feels instinctively that it is sound and healthy throughout, yet it is very plastic and well adapted to grow in any direction in which women seem to need help. Its membership in 1909 was 185,501. Local societies are formed which divide themselves into two classes—Student Associations, which flourish in schools and colleges; and City Associations, which include self-supporting women and women of all classes. These local associations are grouped territorially, and the whole are united into the Young Women's Christian Associations of the United States of America. Every two years they have a conference where delegates and members from each association meet to discuss old and suggest new work, as well as to meet each other socially. It was also found necessary to establish a National Board, of which Grace H. Dodge is president. The National Board consists of thirty members staying in New York City and the heads of committees in the various territories. It transacts the necessary business of the United Associations, and continuously considers the best means to help women, where the help is needed, and how to reach

them. Then there is a World's Committee which conducts a conference once in four years, and through which national and local organizations can keep in touch with the work of associations in other countries, and take a share in them.

Glance at a few of the many gateways in which the Young Women's Christian Associations help women and help them to help themselves. They have established homes in the large cities where self-supporting women can live at a minimum of expense, and to which strangers, or those coming from other places in search of work, can go. It has been their aim to make these places real homes, and they have succeeded. Nor do they have a single standard but maintain homes in different parts of a city "offering a varied accommodation and at varying prices." An instance of their usefulness was the case of a girl who had a serious operation to be performed and came half way across the continent to New York with only the address of the Association Home and a letter of introduction from the doctor of her small town. She knew she would find warm friends and her faith was not in vain.

Lunch rooms have been established at which women can obtain tempting food at low prices without mixing in the hurly-burly of an ordinary cheap restaurant. An average amount for lunch at one such place over an extended time was found to be ten and one-half cents! In connection with the lunch room, and even more important, are rest rooms furnished with comfortable couches and reclining chairs where a tired girl can fling herself down and relax completely from the strain of the desk or loom. Nowadays it is necessary at least once a year to have more extended relaxation from the wear and tear and rush of business, but it is a problem how girls on petty salaries can get it pleasantly and wisely. To solve this many associations have opened holiday homes at moderate board in the most attractive and available places near their towns. These resorts are an unfailing source of pleasure and health to their occupants and their capacity is tested to the utmost.

One girl who went out hesitating and doubting returned from her vacation well browned and enthusiastic. "I never supposed there was such a beautiful place nor such nice girls. We mean to go out at the same time next year."

Here might be mentioned the aid associations extend to inexperienced travelers. Wherever possible matrons are maintained at railroad stations to help the timid and the ignorant. Often the railroads give substantial help by supplying a room or paying the salary of the matron. Elsewhere signs giving the location of Association Homes and hung in the waiting rooms are silent but valuable suggestions to inexperienced women travelers.

In the Administration Building itself there are many activities. Well-equipped gymnasiums, with bath and swimming pools, where girls can get needed physical exercise are under the care of a competent and experienced woman physical director, who also makes the important extension of physical teaching into the social and moral realms of a young woman's nature. Athletic clubs are likewise organized under this department and grounds secured for outdoor field work. Employment bureaus are maintained where the work of finding employment for all women and girls who apply is systematically carried on. There are well-developed educational and business classes, where instruction can be obtained in book-keeping, arithmetic, stenography and typewriting; sewing classes which start with the beginner's instruction and continue through scientific dress-making; millinery classes which make home hat-making possible and enlarge the wage-earners' ability, nurses' training classes, cooking classes, art classes, modern language classes.

These are but a small part of the educational facilities offered by the larger associations, and every evening the building teems with crowds of girls eagerly taking advantage of such opportunities. In forming classes local needs are always considered, and the general rule is that a certain number of guaranteed requests will insure the opening of

a class on any subject for which a competent teacher can be secured. Bible and mission study classes are a prominent feature in every well-balanced association. Sometimes an association will have a secretary in some foreign field, which makes that country, its people and its customs an object of especial interest, and thus tends to broaden the mental horizon of members and to deepen love and thought for others.

Besides the city organizations there are associations among the girls of many schools and colleges. They offer such advantages as pleasant social intercourse free from Greek letter restrictions, Bible-study, religious meetings, mission work and affiliation with the World's Student Christian Association. They take care of young girls fresh from a protecting home and make them feel that they are among friends. At the various conferences the members of the Student Associations meet those of the city, who are already in the work-a-day world, to the great advantage of both. Later on the students are likely to become powerful and active workers in the larger field.

This is necessarily an incomplete account of what the association is actually doing. The National Board has under its constant care and study the needs of young women in every part of the country, and schemes of how to make the association a useful coöperative instrument of service. At present it is studying conditions in the following groupings: industrial communities in cities, mill villages, and rural communities; professional schools; state universities; high schools, Indian schools, negro schools. The Board plans and conducts ten summer conferences lasting ten days each at various attractive spots over the whole country, where association members and delegates can meet each other pleasantly. They are experimenting in the conduct of self-supporting vacation camps, where the working girl may find a holiday within her means under restful and helpful conditions, and they hope to extend such facilities rapidly. They are participating in the work of the World's Young Women's Association, donating the successful ex-

perience in this country to the establishment and development of the association movement in other countries, and profiting by experience and suggestions from other nations.

Wherever women work or are, the Young Women's Christian Associations are eagerly watchful how to alleviate their condition or to help them in their struggle for something better, and its agents are opening new fields in every part of the country. Herein lies one of the greatest needs of the association itself, the need for broad, capable, kindly women who have the ability to become secretaries. In Mr. Roosevelt's language, "the strongest are needed," those "of marked personality who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite an intense moral and spiritual enthusiasm." The Young Women's Christian Association has not secured them in sufficient quantities. Fields lie unopened for lack of them, positions are standing vacant "because no woman is better than the wrong one." A quotation or two from the report presented at the last convention in 1909 shows the lack: "But the development of association work must continue to be gradual since success is dependent upon the best conditions, and care must be taken in the choice of villages. The scarcity of secretaries will also prevent rapid growth." And again, "When one consults the secretarial department we are told that there are not enough women ready to take up this great work as secretaries. Fifty or more could find openings for immediate service. If they would only see the need we are sure the fifty could be found. How long should these girls and women . . . wait?" Again: "As yet there have been but few secretaries trained for this great extension work. Hundreds of women are needed. In certain of the subdivisions older women with life experience can find wonderful opportunities for service. Where are the women who under our auspices will enter into this work?"

Many territorial committees offer in local associations brief courses in which young women can do preliminary study

and even get some practical training. A central school has been established at No. 3 Gramercy Park, New York City, in affiliation with Columbia University and the School of Philanthropy, which provides a curriculum that cannot fail to turn out broad and able workers. Young women from other association schools must complete their secretarial education here also. Besides devoting one's life to a good and worthy cause, the salaries are quite tempting, running from \$900 to \$1,800 a year.

Membership in the Young Women's Christian Association is extremely reasonable, being only \$1.00 a year; but those who wish can become sustaining members at a yearly fee of \$5.00 and over, while \$100 makes one a life member. But fees are not the only source of revenue. The various departments, such as boarding-rooms, lunch-rooms, gymnasiums, etc., not only support themselves but often contribute a surplus to the general fund. So that the association is almost entirely self supporting, the average association of having a deficit of only fifteen per cent. to be made up from outside sources. Thus one sees that a girl is not an object of charity in joining the association, but merely a co-worker in bettering herself and others. And the association has interest for all, for all may find work and play to suit them. The girl of leisure who first comes to the association because a friend has told her of "the jolly physical culture teacher who has such a taking way with her and looks so pretty in her modern gym suit" hears there of an evening class where her playing will be welcomed. She soon realizes the courage and resourcefulness of the self-supporting young women whom she has not previously known nor appreciated, and finds much to learn from them where she came only to help. She makes many strong friends and comes to realize that the Young Women's Christian Association is not for one or two classes but has something for everybody.

The association has headquarters at Chautauqua.

National Patriotic Societies

By Jane A. Stewart

THE women's national patriotic organizations of the United States are an influential group. Prominent among them are the Daughters of the American Revolution; the Daughters of the Revolution; the Daughters of Veterans; the National Society of the Colonial Dames of America; the Society of the Colonial Dames of America; the Woman's Relief Corps; and the Ladies of the Grand Army of the Republic.

It has been well said that patriotism has burned into the hearts of American women ever since the days when the heroic mothers of the Revolution fastened the knapsack to their sons' shoulders and sent them forth to fight the enemy. To keep alive the flame of this patriotism brought the society of the D. A. R. into existence as well as that of the D. R. The slight difference in the two bodies is found in the test of membership. When the D. A. R. was organized in Washington, D. C., in 1890, the qualification for membership included not only descent from a patriot ancestor, but also "from the mother of such a patriot." This clause remained in force for five years and threw open the doors of membership to many whose ancestors were in no way associated with the cause of Independence. The D. R. contend that to be "Daughters," the members must have had grandfathers of some degree in Revolutionary service; that uncles, cousins and other relatives remotely removed cannot be termed direct ancestors.

The "Colonial Dames" of the "National Society" are direct descendants of men who, prior to 1750 had cast their lot in the American Colonies and who, through distinguished services, aided in forming our national government. The "Dames" had their origin in New York state, and in Pennsylvania where the national society was formed in 1891, and the patriotic work was inaugurated which now extends to all parts of the country.

The Society of the Colonial Dames of America was organized in 1890, and incorporated in 1891. Its objects are similar to those of the "National Society," but its eligibility demands differ by calling for descent from some ancestor who came to reside in an American Colony prior to 1776.

Patriotic education, the marking of historic sites and buildings; the restoration of historic buildings and rooms; the celebration of Flag Day and Fourth of July and other patriotic days; the presentation of pictures of Washington and other American patriots to schools; the offering of prizes to school children for essays on patriotism; the raising of funds for statues of patriots, and for the relief of the destitute among American soldiers and sailors, are among the chief endeavors of all four of these great working bodies of representative American women.

The Daughters of the Revolution have specially directed their efforts toward marking the Revolutionary sites in the thirteen original states; and preserving documents and relics. The construction of the beautiful Memorial Gateway at the Washington Elm, Cambridge, Mass., costing \$10,000, is one of their achievements, as well as the impressive monument at Valley Forge, Pa.

A great patriotic Walhalla—the Continental Hall at Washington—is the most conspicuous work of the D. A. R. This imposing building is so constructed as to provide for a great museum of genuine Revolutionary relics; a large hall in which to hold the annual D. A. R. congresses, reception parlors and other rooms necessary for the work of the society. In many localities the D. A. R. has purchased historic houses, and, after restoring them as nearly as possible to their original condition, uses them as headquarters of the local organizations. The awakened interest in United States history in our public schools, in recent years, is said to be largely due to the Daughters' influence. The work among the children has been most successfully carried on and there are now many thousand young people who belong to the Children of the American Revolution.

The National Woman's Relief Corps had its origin in Massachusetts where the first society was formed in 1879. Two years later, the national body was organized at the national encampment of the Grand Army of the Republic in Denver, Colo.

The Ladies of the G. A. R. is a smaller body formed of those who wished to restrict the membership of the Woman's Relief Corps exclusively to the kindred of Union soldiers and sailors. Only mothers, wives, sisters and daughters of soldiers, sailors or marines who served honorably during the Civil War, ex-army nurses, and blood-kin nieces are eligible to membership in the Ladies of the G. A. R. while the W. R. C. is open to all loyal Federal women.

The objects of the two societies are naturally identical. They are helping to perpetuate and keep sacred Memorial Day. They honor the surviving Union Veterans to whom they render most valuable practical assistance by extending needed aid in sickness and distress; looking after Soldiers' Homes, and arranging for funerals. They are promoting patriotic teaching in the public schools, and perpetuating the memory of the heroic dead. The W. R. C. supports a fine Home in Ohio for ex-army nurses and soldiers' wives and widows. Millions of dollars have been collected and expended in its great work of relief during the past quarter century and the society has invariably responded to calls of distress from various sections because of overwhelming disasters, such as at Johnstown and Galveston. Even when the last veteran has responded to the last roll call, there will be work for these patriotic women of the G. A. R. to do. The old soldiers' dependent ones will remain and their memory will be perpetuated.

The Confederate veterans, who fought with the same steadfastness as their northern brothers for the cause they thought to be right, have in the United Daughters of the Confederacy a related body of 80,000 women distributed among 1,200 chapters, North and South. The members are the widows, wives, mothers, sisters, and lineal female de-

scendants of men who served honorably in the army and navy of the Confederate States, or who served in the civil service of the Confederate States or of one of the Southern States, or who gave personal services to the Confederate cause. They are banded: "(1) To unite in the federation all bodies of Southern women now organized or that may hereafter be formed. (2) To cultivate ties of friendship among our women whose fathers, brothers, sons, and, in numberless cases, mothers shared common dangers, sufferings and privations; and to perpetuate honor, integrity, valor, and other noble attributes of true Southern character. (3) To instruct and instill into the descendants of the people of the South a proper respect for and pride in the glorious war history, with a veneration and love for the deeds of their forefathers which have created such a monument of military renown, and to perpetuate a truthful record of the noble and chivalric achievements of their ancestors. All with the view of furnishing authentic information from which a conscientious historian will be enabled to write a correct and impartial history of the Confederate side during the struggle for Southern independence." The detailed work of the Daughters includes the oversight of Soldiers' Homes, the care of soldiers' fields in cemeteries, the conduct of Memorial Day (May 10) observances, and the giving of help to impoverished veterans and their dependents.

The Daughters of the Cincinnati, an organization incorporated in 1896, finds its members among descendants of original members of the Society of the Cincinnati which was instituted in 1783 by the officers of the Revolutionary army under the immediate command of General Washington, at the headquarters of Baron Steuben at Fishkill-on-the-Hudson. The Daughters of the Cincinnati devote themselves to study of the history of the Revolution, to commemorations by celebrations and tablets of the achievements of the Revolution, and to the gathering and preservation of documents and relics relating to the Revolutionary period.

The United States Daughters—1776-1812, is an associa-

tion made up of descendants from an ancestor who assisted in the struggle from 1776-1812 that built the nation. It secures genealogies, facts and traditions of the Founders of America in the French War, the Revolution, and the War of 1812.

Not war alone has been the incentive to the founding of patriotic societies. The National Mary Washington Memorial Association has for its objects the erection of a suitable monument to Mary, the mother of George Washington, with its maintenance in perpetuity.

International Sunshine Society

WHEN the evolution of an idea builds a Hospital Sanitarium and Rest Home and establishes a home and training school for blind children it may safely be stated that it is a vigorous idea, and one that makes an appeal as being worth while. Mrs. Cynthia Westover Alden conceived the plan some fifteen years ago. She was in the habit of passing on to other appreciative and perhaps less fortunate folk the cards that came to her at Christmas time. The notion appealed to her fellow-workers on the *New York Recorder*, and a club was formed for the exchange of friendly greetings. At first it was called "Shut-In," but in 1896 the name was changed to the International Sunshine Society. A column of "chat" in the *Recorder* was the first means of intercourse for the people who were interested in furthering the scheme. Now Mrs. Alden, the President-General of the society, is on the editorial staff of the *Ladies' Home Journal*, which is the recognized organ of the Sunshine Movement and she also publishes a monthly called *Sunshine Bulletin*. Mrs. Alden calls the society the largest philanthropic newspaper association in the world, having, as it does, an average membership of 3,000 branches and over 300,000 members. Anyone "desirous of brightening life by some thought, word or deed" is eligible to membership, and the dues consist merely of some act that will bring "sunshine" to some of the members of the society, as,

for instance, the exchanging of books, papers, and pictures; the suggestion of ideas that may be utilized to advantage in the sick room, or of work or employment that can be followed by a "shut-in."

The officers of the society serve without pay, but as money is needed for clerical work, for expressage and postage, certain members send their dues in the form of money in large or small amounts. Similar contributions from individuals and from branches have made possible the larger undertakings of the society, and an emergency fund of like growth provides a small but regular income.

Sunshine's creed is expressed in the following lines by the Rev. Henry Burton:

PASS IT ON.

Have you had a kindness shown?

Pass it on, pass it on!

'Twas not given for you alone,

Pass it on, pass it on!

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on!

The society never clashes with other existing organizations. For instance, "if a little cripple should be brought to us," Mrs. Alden explains, "we should make it our business to turn that cripple over to some society interested in such cases. But when a blind baby was brought to us," she continues, "we found there was no place in the whole United States for its care, so it was our duty then to make a place; hence our reason for establishing the Blind Babies' Home."

The activities of the branches of Sunshine are manifold. Having in mind the association's object—"to incite its members to a performance of kind and helpful deeds, and thus to bring the sunshine of happiness into the greatest possible number of hearts and homes"—the manifestations of kindness are unlimited in number or in scope. The branches work for local needs, or, failing these, they further the plans of the general office. There never will be lack of opportunity for the Sunshine Society to minister while the world holds the poor, the shut-in, and the heavy-hearted.



In a study of our economic development it becomes clear that women have been from the beginning of our history an important factor in American industry.* In the early days of the factory system they were an indispensable factor. Any theory, therefore, that women are a new element in our industrial life, or that they are doing "men's work," or that they have "driven out the men," is a theory unsupported by facts. * * *

In the cotton industry and in the clothing trades, therefore, men are doing work which for the most part was once done by women. In the printing trade and in the manufacture of boots and shoes, women are doing the work which would a century ago have been done by men. It should, however, be noted as a point of interest, that today the men's share in the two women's industries is much greater than the share of women in the two men's industries. That is, nearly 250,000 men, approximately one-half of the total number of persons employed in the cotton and clothing industries, are men, while the number of women in "printing" and "boots and shoes" is, in round numbers, but 70,000 or not quite one-third of the total number in those trades. It would appear, therefore, that men have gained more than women by this readjustment of work. But it may be again repeated that in all of these five industries, women have been employed for more than a hundred years, and it is now too late to look upon them as entering a new field of employment in which they have no right. It should be especially emphasized, too, that during all of these years, women not only were industrially employed in large numbers, but that they were liberally encouraged by the public opinion of an earlier day to enter these occupations.

Throughout the colonial period, and for more than half a century after the establishment of our Republic, the attitude not only of the statesman but of the public moralist was that of rigid insistence on the gainful employment of women, either in the home, or as the household industries grew decreasingly profitable, away from it. In the seventeenth and eighteenth centuries court orders directed that the women of the various towns should be kept em-

*Reprinted from Abbott's "Women in Industry." Copyright, 1909, by D. Appleton & Company.

ployed, and Puritan ministers warned them of the dangers of idle living. Spinning schools were founded to assist women in earning their own maintenance; and when the first cotton factories were established, they were welcomed as a means of enriching the country by women's labor. The same confident approval of every means of providing gainful occupations for women, particularly poor women, is to be found in the discussion which centered about the policy of encouraging and protecting our infant industries after the present government had been established.

Looking back at the change in the domestic economy of the household which was being wrought at this time, we see the carding, spinning, weaving, dyeing—the old historic occupations of women in the home, being taken away from them; a great demand for hands to police the new machines; and the women quietly following their work from the home to the factory. This was not only the natural thing for them to do but it was demanded of them by the public opinion of their day, and there was no voice lifted then to remind them that woman's proper place was at home. * * *

It has been something of a public habit to speak of the women who work in factories today as if they were invaders threatening to take over work which belongs to men by custom and prior right of occupation. This mistake is due to the fact that there has been an increase in gainful employment among women, and although attention is frequently called to this fact, it is not pointed out that this increase is not equally distributed in all groups of occupations. Tables from the data furnished by the last census, * * * show that this increase is disproportionate only in the group, trade and transportation, and that in the manufacturers group men are increasing more rapidly than women. In this connection, attention may be called once more to the fact that the "woman movement" of the last century belongs most exclusively to educated women. So far as industrial employments are concerned, they were considered especially suited to women at a time when men did not regard such work as profitable enough for themselves. By prior right of occupation, and by the invitation of early philanthropists and statesmen, the workingwoman holds a place of her own in this field. In the days when the earliest factories were calling for operatives the public moralist denounced her for "eating the bread of idleness," if she refused to obey the call. Now that there is some fear lest profuse immigration may give us an oversupply of labor, and that there may not be work enough for the men, it is the public moralist again who finds that her proper place is at home and that the world of industry was created for men. The woman of the working classes was self-supporting and was expected to be self-supporting more than three-quarters of a century ago,

and even long before that she was reproached for "eating the bread of idleness." The efforts of the professional woman to realize a new ideal of pecuniary independence, which have taken her out of the home and into new and varied occupations, belong to recent, if not contemporary history. But this history, for her, covers a social revolution, and the world she faces is a new one. The woman of the working classes finds it, so far as her measure of opportunity goes, very much as her great grandmother left it.

TALK ABOUT BOOKS.

WOMEN IN INDUSTRY. By Edith Abbott, Ph. D., of Hull House, Chicago. D. Appleton & Company. \$2.00 net.

"Woman in Industry" presents a neglected chapter in our economic history," says its author, Dr. Edith Abbott, who is Associate Director in the Chicago School of Civics and Philanthropy.

Statistics prove that the recent influx of women into gainful employments has been into the professional and commercial occupations; and that women have been an element in the industries of the country, ante-dating the factory system itself. The truth of this statement Dr. Abbott has proved by an investigation into the history of the crafts and industries of the United States from colonial days to the present time. Colonial manufactures, she has found, were chiefly household industries, and were carried on principally by women. The processes connected with sewing, knitting, spinning, and cloth-making were the most important in their later developments, and the outdoor demands of pioneer life upon men were such that weaving became an occupation which women shared with men, and not solely a man's occupation as in England. The first factories were welcomed as a means by which women and children might be made self-supporting and preserved from the sin of idleness.

The introduction of machinery brought to America, according to Dr. Abbott, the same removal of workers from the home to the factory that took place in England at the time of the "industrial revolution." No new occupations were opened to women; they were carrying on the same processes with a change of the place and conditions of labor. Their employment also solved the problem of removing men from the land where women's labor was of small value, and it utilized the entire labor forces of the country.

That more than one hundred industries were opened to women before 1840, Dr. Abbott has discovered by an enormous amount of painstaking research whose results she has told in an interesting chapter on "The Early Field of Employment," and her studies of the historical development of the five industries which employ the largest number of women (cotton, boots and shoes, cigars, clothing, and printing) brings some astonishing facts to the attention of the

uninitiated. An extract from the book reproduced in the Library Shelf of this number gives a summary of the conclusions which Dr. Abbott has drawn from her discoveries.

A discussion of the problem of women's wages and a collection of appendices which include such subjects as "Child Labor Before 1870," the rules of early corporation mills, a list of occupations in which women were reported to be employed in 1900, and a bibliography complete a volume valuable to the student of economics, admirably readable for sociologist or lay seeker for "human interest."

An introductory note by Dr. Sophonisba P. Breckinridge, assistant professor in the University of Chicago and Director of the Department of Social Investigation in the Chicago School of Civics and Philanthropy, emphasizes the nature and quality of the work.

WOMEN AND THE TRADES. By Elizabeth Beardsley Butler. New York: Charities Publication Committee, 1909. Russell Sage Foundation Publication. \$1.50; postage 22 cents extra.

The findings of the Pittsburg Survey of 1907-1908 are now in process of publication and Miss Butler's "Women and the Trades" is the first volume. The editor of the series, Paul U. Kellogg, describes the book as "an interpretation of an industrial situation repeated over and over in American cities."

Its connection with the iron and steel industries makes Pittsburg seemingly an incongruous place for women workers. Nevertheless there are more than 22,000 working women, Americans, Irish, Russian and Austrian Jews, Germans, Italians and Slavs. They are toiling in canning and candy and cracker and cork factories, they are rolling stogies, making garments on power machines, carrying on laundry and dyeing and cleaning processes, forming cores in foundries, splitting mica and winding coils in electrical works, lacquering coffin handles and japanning dinner pails, trimming bolts, tending cable-wrappers, feeding hinges into machines, "opening" steel plates, sewing asbestos gas mantles, cutting off tumbler edges, decorating lamp shades, buffing plate glass, sorting corn brooms, "drawing" brushes, pasting boxes, labelling paint cans, and packing soap. These employments are in addition to the printing trades, the telephones and telegraphs and mercantile work.

Miss Butler's undertaking considered all these occupations with regard to the wages paid, the length of hours, the health conditions, and the economic status of the women concerned with them. Many statistical tables support the author's conclusions which, to one who knows something of Pittsburg, seem to err, if anything, on the side of leniency. To the student of community welfare the vital connection between unsanitary factory conditions and race health, and between low wages and social evils of many kinds is brought home with glaring insistence by the bald statement of

facts contained in this volume. With such conditions no community can have a healthy physical or moral life.

THE EDUCATION OF WOMEN. By Marion Talbot, Dean of Women and Professor in The University of Chicago. The University of Chicago Press. \$1.37 postpaid.

Miss Talbot presents her study of "The Education of Women" in the belief that "current discussion of educational aims and methods does not adequately take into account the needs of girls and women." She grants truth to both contentions—that the education of women should be determined by their special functions, and that the education of the two sexes should be identical because the laws of mind are identical. The ideal is to be found in an education which shall treat both men and women "according to sound psychological principles," while training each for the appropriate social tasks awaiting well-equipped members of a modern democratic community.

By way of starting point for the changes that have taken place in the last one hundred and twenty-five years Miss Talbot quotes from the diary of Anne Green Winslow who spent the winter of 1771 in Boston to be "finished." She learned how to read acceptably, to write a fine hand, to dance gracefully, to conduct herself with ease, and to share in the religious and philanthropic life of her church. The changes in the occupations and interests of women since her day may be grouped under industrial and commercial, educational, civic, philanthropic, domestic, and social.

Devoting a chapter to each one of these themes Miss Talbot begins by showing how the greatest change in the industrial life of woman has been brought about by the introduction of the factory system which removed from the home processes previously carried on there exclusively. There has also been an increase in the number of middle-class women engaged in gainful employments. Women direct consumption of manufactured products, and they should be trained to know values and to appreciate the human need for good conditions behind every manufactured product.

A chapter of statistics emphasizes the well-known and now well-established entrance of women in the last forty years into educational fields supposed to belong almost exclusively to men. The development of city life has altered women's work by introducing the need of coöperation not only in the groups of people who combine in apartment house living, but in the activities of democratic community life.

The dispensing of charity has always been considered a privilege of the "loaf-giver." In these modern days she does her social work with a more intelligent knowledge of the best way to meet

poor conditions, and a grasp of the value of philanthropic teamwork as opposed to individual charity.

The crowding of homes, the removal of industries and of child education from the home, the absence of the father from the home during a large part of the twenty-four hours have all been factors in modifying the duties of women. They accomplish the old results indirectly—for instance, not teaching their children themselves but throwing their influence to the bettering of school systems, not weaving cloth on their own looms, but buying judiciously of the manufactured article. In like manner social life has changed from simple to more elaborate methods of entertaining not the chosen few but the scarcely known many—not at home, but at a club or hotel. Clubs give opportunity for the exercise of hospitality as well as for the organized work which the larger associations are accomplishing in measure corresponding to their vision. "A new view of the home as a permanent human institution is demanded," Miss Talbot thinks, "if the highest welfare of the individual, the family and the nation is to be secured with its help."

The advance in work offered in educational institutions open to women in the last forty years is detailed at length in one section of the book by means of statistical tables and comparative curricula, while a chapter on "Educational Progress" discusses the development in civics, science, industrial work, domestic science, playgrounds, and hygienic care and instruction. The last section of the volume discusses the "Collegiate Education of Women" under the topics of the elective system, the curriculum, social activities, hygienic education and domestic environment, and closes with a suggestive chapter on women's educational needs, full of practical wisdom. Miss Talbot says:

"The following summary is given of the changes which seem necessary if the four years of college life are to perform any real function in the education of a woman:

"1. The reconstruction of the physical training department, and an enlargement of its scope."

"2. The modification of the social and domestic features of the college life.

"3. The development of the professional or expert attitude of mind on the part of the student.

"4. The extension of personal relations between the faculty and the students outside of the classroom.

"5. The appointment of trained and practical experts in education to advise as to courses of study and methods of work and life.

"6. The introduction of new courses of study.

"7. A juster recognition of women in academic and intellectual fields."



OFFICERS OF CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.
JOHN H. VINCENT, Chancellor. GEORGE E. VINCENT, President.

COUNSELORS.

HENRY W. WARREN

J. M. GIBSON

JESSE L. HURLBUT

LYMAN ABBOTT

WM. C. WILKINSON

KATE F. KIMBALL, *Exec. Secy.* D. W. HOWELL, *Gen'l Secy.*

THE NOBLE NATURE

It is not growing like a tree
In bulk doth make Man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere:

A lily of a day
Is fairer far in May,

Although it fall and die that night,—
It was the plant and flower of Light:
In small proportions we just beauties see,
And in short measures life may perfect be.

—Ben Jonson.

CLASS OF 1910

The C. L. S. C. Class of 1910 has been peculiarly fortunate in a certain forehandedness in its plans. This is shown by the fact that the money for the class tablet in the Hall of Philosophy was raised and the tablet installed two years ago; that the payment for Alumni Hall was made last year; and that there is money in the treasury for the use of the Class this summer.

Mr. Henry Turner Bailey, the Head of the Arts and Crafts Department and Editor of *The School Arts Book*, has designed the class banner which is being made under

his supervision. It goes without saying that a better arrangement could not be made.

It is hoped that the Class will have a very large representation at Chautauqua this summer. While the plans have not been fully completed, it is the desire that the social features for next summer shall not be confined to Class members alone but shall be enjoyed by all members of the C. L. S. C. It would not be wise to suggest what these plans are and we will leave our friends of other classes to discover this later.

The Gladstone Class began its work in the English Year and chose its name from the greatest English leader of the nineteenth century. Consequently the present political struggle in England has a very great interest. The death of King Edward and the present complicated situation in England makes vivid and "worth while" the study of English political and social life and will give an added inducement for the presence of the members of the Class at Chautauqua next summer.

THE GLADSTONE CLASS BANNER

The banner of the C. L. S. C. Class of 1910, the Gladstone Class, is significant throughout. As the great statesman was a knight *sans reproche*, defender of the faith, lover of nature, the servant of his fellowmen, the banner is shield shape, of white toned with yellow, colors which symbolize purity inspired by wisdom. Upon this ground the decorative border is made by two conventional sprays of purple beech, reminiscent of the beeches of Hawarden, the varying green and red of the foliage being symbolical of the fruitfulness of his loving life, and of the loving remembrance in which his immortal name is held. The sprays are equal and balanced one over against the other, like the scales of Justice. Each springs from a Trefoil, symbol of the Faith whence his life took its character. The roots are interlaced in a form suggesting the chain, symbol of consistency and strength. In the lower part of the inclosed

space appears the motto of the class, chosen from Gladstone's own words, "Life is a great and noble calling." This serious view of life is symbolized in the color used for the letters, namely, gray, the color of devotion. Above this appears the Chautauqua "C" in gold, symbol of wisdom, the "gold tried in the fire," recommended in the Book of Revelation. The chief feature of the banner is of course the name "Gladstone Class." This appears in green, the symbol of long life, the hereafter, and of fruitfulness in service. Highest of all upon the ground of the shield appears the date 1910, in red, to harmonize with the tips of the supporting beech sprays, but more intense, to give the date the prominence it requires. The tassels and fringe of the banner are in gold; the crest above it, the termination of the staff, has the form of a torch, symbol of enlightened leadership.

The banner was designed by Mr. Henry Turner Bailey, Director of Chautauqua School of Arts and Crafts, and wrought by Miss Amy Litchfield, skilful in needlework, a resident of Greenbush, the "Old Oaken Bucket" village, of the old Pilgrim town of Scituate, County of Plymouth, Massachusetts.

1910'S CLASS POEM

A memorial written a few days after the death of the Grand Old Man and published anonymously in the issue of *Punch* for May 28, 1898, has been chosen as the 1910 class poem. It is entitled "In Memoriam," and is a eulogy accurate as to fact and dignified and melodious in expression.



CLASS OF 1908

So full of C. L. S. C. enthusiasm are the graduates of the Class of 1908 that they are going to have a reunion at Chautauqua this season, fearless of the dangers of the proverbial "second summer," and impatient of the years ahead before they can reach their tenth anniversary. Information about the plans may be obtained from Miss Una B. Jones, Stittville, New York.

TRY IT AND SEE.

A reading journey is a capital substitute for the real thing, but after all, it is a substitute. There is no satisfaction like that of seeing with one's own eyes and hearing with one's own ears. It is for that reason that all the 1910's who are able are planning to go to some Assembly for graduation. It is gratifying to receive at home the diploma that records the successful completion of four years of striving; it is an added pleasure to receive it in company with other classmates, and to go through the symbolic ceremony that "recognizes" the effort and its maker. Travel is swift and easy nowadays, but sometimes even a swift and easy journey seems formidable to a delicate person or if it must be undertaken alone. To such folk Chautauqua offers help. A letter addressed to the "Editor of the Round Table, Chautauqua, New York," will bring forth a reply of suggestion and advice that may prove just enough to weigh down the scale in favor of going to the Assembly instead of staying at home,—and that is worth while.



GRADUATION NOT THE END

It is clear from the number of 1910's who say that the habit of systematic reading has so taken hold of them that they "never shall be without the course again," that with a large percentage of the class graduation is not to be the end of Chautauqua work. It may profitably not be, for it is possible to keep on reading the Course through many four-year periods without ever running the risk of repetition. The general background of each year's work—Classical, English, American, or Continental European—is the same; the development of themes differs with each returning cycle. The matter is kept up to date. Mr. Alden's articles, for instance, in the coming English Year Course, could not have been written four years ago because they deal with events that had not happened four years ago. The habit of reading with system is self-rewarding; the acquirement of new in-

formation increases the reward many fold. Graduation is not the end; it is the beginning.



SAPPHO

(By a C. L. S. C. reader.)

Sappho, burning Sappho, ladies,
Sappho, long since gone to Hades—
What can Moderns surely know
Of that bard of long ago?
She lived, she sang, the records say—
(The records of that earlier day)
She loved just as the law allows,
She loved, my friends, her lawful spouse.
Nor did she wed in haste, it seems,
Long past were all her youthful dreams,
And poets she had cast aside
To be the wealthy Andrian's bride.
She ruled his home with loving looks,
And in between times wrote her books.
Her little girl she cherished dearly,
And if sometimes she acted queerly
Why, don't forget what we all know—
She lived so *very* long ago.
She never loved the handsome Phaon—
A naughty namesake loved that swain,
And threw herself from off the rocks,
While Sappho darned her husband's socks.
Solon and Plato and the rest,
Said "Sappho is our very best"
And yet some horrid gossips tell us
They "talked about her," all through Hellas.
Oh, "chaste as ice and pure as snow,"
They slandered you—so long ago.
May be it was a friend quite near,
Or some that you held very dear,
For sure you wrote, you poor sweet ghost,
"Those I love best, they wound me most."
And never yet has tongue or pen,
Of woman, angel or of men,
Written or spoken aught so sad,
Or sent through years a thought so clad
(In words of pathos piercing true)
As Sappho's, neath the Lesbian blue.

A. E. BRANCH.



Sappho and Alcaeus, by Burck.



Aspasia (Vatican, Rome).



A Vestal Virgin (National Museum, Naples).

BUILDING UP A LIBRARY.

In looking back over the experiences of the last four years one of the C. L. S. C. readers finds that her especial benefit has come from the addition that she has made annually to her collection of books. Each year she has bought a few books which were either general reference works, good for all time, or which bore directly on some feature of the course in which she was especially interested. In this Classical Year, for instance, she wanted to compare the Lang translation of Homer with some other, so she bought the Bryant translation. Then she secured a copy of Bulfinch's "Age of Fable" which will be valuable as long as classical and mythological references appear in literature—and apparently that will be for some time to come! The purchase of a few books each year causes no great drain on the pocketbook, the volumes so acquired have that direct bearing on the reading of the moment that makes for unity, while their connection with the work of the four different years affords variety.

ENGLISH YEAR READING

The keynote of the reading course for the coming English Year is timeliness. England is now passing through social and economic disturbances such as have not stirred her since the middle of the last century, and much of the C. L. S. C. work bears directly on these agitations. The "Industrial and Social History of England" by Edward P. Cheyney, Professor of European History in the University of Pennsylvania, is a well and simply written book that sketches the internal growth of the British nation from barbarism through feudalism to modern democracy. Against this historical background stands out the statement of the issues of today made by Percy Alden in a brilliant series of articles in *THE CHAUTAUQUAN*. Mr. Alden, who will be remembered for his lectures at Chautauqua in 1908, is a member of Parliament, and an ardent participant in the democratic activities of the Liberal party. His exposition of present evils and his description of attempts to remedy them make illuminating reading.

Since England has had any literary expression books have served as the mouthpiece of philosophers and reformers. Miss Scudder of the faculty of Wellesley College has gathered into a volume called "Social Ideals in English Letters" a series of discussions of English social movements as they have been given to the world in contemporary poem and essay and novel. The book not only supplements the presentations of Professor Cheyney and Mr. Alden, but it emphasizes the literary possibilities latent in social subjects. A collection of "Studies in Dickens" is a detailed examination of the life and the work of the best known and the most popular of such literary social reformers. It is edited and gathered from the writings of authorities by Mabell S. C. Smith.

"A Reading Journey in London" which Percy H. Boynton, assistant professor of English in Chicago University and Secretary of Instruction of Chautauqua Institution, has prepared for the magazine, offers a many-sided inter-

est. Mr. Boynton has grouped his account of the city around important literary characters. Its medieval aspect in Chaucer's day, and the Elizabethan advance of Shakespeare's, the coffee houses in which Addison delighted, the slums depicted by Dickens, together with many other descriptions suggested by well-known names in letters, give opportunity for the development of the historical and literary aspects of the theme as well as the especially cosmopolitan. In close sympathy with this series is that on "English Cathedrals" which, in its study of nine examples of these superb churches, goes beyond mere esthetic appreciation into realms of art and history and literature. This series is by Miss Kate F. Kimball, Executive Secretary of the C. L. S. C., who sailed for England last month.

The scientific balance of the course is brought about by the book on "Mental Growth and Control," by Nathan Oppenheim, a New York physician. Because he is a specialist and an authority Dr. Oppenheim has written a helpful and reliable book, and he has done it with a simplicity that turns scientific fact into delightful reading.

1909 CIRCLE LETTERS

The division of graduate classes into letter circles whose purpose is to maintain a general acquaintanceship among their members, has proved to be successful from every point of view. The following report from one of the Secretaries, Miss Evelyn A. Frost of Belfast, Maine, gives a summary of the letters recently received by her.

"The greater number of our Circle express their intention of continuing the regular C. L. S. C. work this year, and are enthusiastic over what Chautauqua has done for them, and also over the circular letter idea.

"Several began by reading that fascinating little book, 'The Friendly Stars,' though two mentioned the 'Greek View of Life' as a beginning. I myself shall read the book again next summer for the sake of those stars which are not now visible.

"The Meridian, Miss., member speaks of a Chautauqua being in process of organization there for next summer; our Cheshire, Ohio, member finds her greatest interest in Civic Improvement; while the member from New Haven shows a taste for the question of woman's suffrage.

"Our President gave us interesting statistics in regard to the foreign population in factory towns and ends with a plea for missionary work in building up a new civilization, harmonizing races, etc. Our other male member from the 'Home of the Kodak, Blue Label Ketchup, and the Champion Eastern B. B. Club,' as he expresses it, has read Geikie's Geology, and Sir John Lubbock's 'Prehistoric Times' as a preparation for this year's course, and has set himself the further task for the year of reading the history of Germany and taking up the study of the Bible from a historical standpoint.

"An Oil City member who is a 'school marm' in the third and fourth grades, sends us an essay on 'Thought' by one of her pupils that we may judge the effect Chautauqua has had on her teaching! It is as follows:

"What is thought! why everybody noes, of cors it wold be what you think, Now thought is what you are thinking, if we had no bran we wold be just like we wold if we were lifeless. What would we be dooing. Nothing. If we did not have any branes we wold try to walk we wold not think anything but we wold ruch madly on and on then when we wold have some one push us we wold go on then stombling, rush on madly, if we had no branes, we wold do that."



C. L. S. C. MOTTOES.

"We study the Word and the Works of God."

"Let us Keep Our Heavenly Father in the Midst."

"Never be Discouraged."



C. L. S. C. MEMORIAL DAYS.

SPECIAL SUNDAY—May, second Sunday.

INTERNATIONAL PEACE DAY—May 18.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday.

ST. PAUL'S DAY—August, second Saturday after first Tuesday.

RECOGNITION DAY—August, third Wednesday.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.



ANSWERS TO SEARCH QUESTIONS ON JUNE READINGS.

1. The Mahdi of the Mohammedans is similar to the Messiah of the Jews. It is thought that he will belong to the family of Ali. A pretended Mahdi resisted the British in the Sudan in 1884-85. 2. Johann Ludwig Burckhardt was a Swiss traveler, born at Lausanne in 1784. He wrote accounts of his travels in Nubia, Syria, Arabia, and the Holy Land. He died at Cairo in 1817: 3. Giovanni Battista Belzoni (1778-1823) was an Italian traveler and

explorer. As a hydraulic engineer he worked in Egypt from 1815-19, among other undertakings opening the temple at Abu-Simbel, the tomb of Seti I, and the second pyramid of Gizeh.

1. Nimes is in Southern France not far from Marseilles.

1. According to the legend Aeneas brought the sacred hearth fire from Troy to Rome and established it in a temple sacred to Vesta, the goddess of the hearth. It was tended by six maidens of noble families, the Vestal Virgins, who never allowed the flame to die. They were vowed to celibacy, but had compensations, one of which was reserved front seats at the circus. 2. Sappho was called "The Tenth Muse" and "The Poetess." She was born in the island of Lesbos, had many admirers—among them Lycaeus, the statesman, warrior, and lyric poet—married late in life, and after her death was given divine honors by her countrymen. 3. Aspasia was born at Miletus in Ionia, and is said to have influenced Pericles to carry on the war with Samos in behalf of Miletus, 440 B. C. 4. Hypatia's father was Theon, a mathematician and astronomer of Alexandria. 5. George Sand (1804-1876) was the pseudonym of Armandine Lucile Aurore Dupin, wife of Baron Dudevant. 6. Sonya Kovalevsky (1850-1891) was a Russian woman who held the chair of mathematics in the University of Stockholm. 7. Madame Curie, working with her husband, discovered radium and its properties. 8. Anne Louise Germaine Necker, daughter of Louis XVI's famous minister of finance and wife of the Baron de Staël-Holstein, Swedish Ambassador to France. "On Germany," "On Literature Considered in Connection with Social Institutions," and "Corinne," a novel, are considered her best work. 9. Frederika Bremer's "Homes in the New World" contains her impressions of the United States which she visited from 1849-51. Miss Bremer was born in Finland and died in Sweden. She wrote in Swedish, most of her output being novels.



NEWS FROM READERS AND CIRCLES.

"Astronomy is an upsetting pursuit!" exclaimed the Elderly Reader laying on the table a star chart for the month and a small electric search-light. "Referring to Halley's comet?" asked Pendragon observing with intelligent eye these preparations for star gazing. "Referring to circle meetings," retorted the Elderly Reader. "For the last seventeen years I have reserved Thursday afternoons for the C. L. S. C. *Afternoons*, mind you," she emphasized. "Now comes along Mrs. Martin with her charming 'Friendly Stars' and we are having evening meetings!" She folded her hands and looked gravely about the room. "And you like it," asserted Pendragon. The Elderly Reader's face broke into wrinkled twinkles. She leaned forward and said in a delighted whisper, "It's the most fascinating thing I ever did in my life!" "Isn't it!" concurred a chorus of voices, and the member from Gilroy, California, said, "We are having evening meetings, too." "So are we," contributed the Warren, Ohio, member. "We have had a lecture on astronomy by one of our local professors, also and at our last meeting we answered the roll call by giving the names of bright stars."

"At one of our meetings," said the Nebraskan from Beatrice, "we responded to our names either by quotations relating to the wonders of the sky or by original valentines." "We are planning for a meeting at the Yale Observatory," added the New Haven reader, while "Oh's" and "Ah's" of appreciation went round the room.

"Our Circle numbers sixteen," explained the Washingtonian from Seattle, "and more than half of us are nearer sixty than fifty years of age, but I think the older we are the more enthusiastic we become. Next year we can have the use of a club room and can have a larger membership. One of the best toasts given at our Longfellow's birthday celebration was by a lady 70 years of age."

"At an entertainment given to the Martin Circle at Chautauqua, New York, not long ago, the names of heroes and divinities that figure in the 'Homeric Stories' were written on slips of paper and pinned to the guests' backs, and they were expected to guess their own supposed identity from the remarks that were made to them." "We had a contest on somewhat the same plan at Gilroy. The names of the celebrities were pasted on cards in rebus form and had to be guessed." "We used the names of Greek and Trojan heroes on the place cards at our valentine banquet," described the Norwalk, Ohio, member. "We also had a contest between the Greeks and Trojans. Upon a large white sheet of cardboard was a large heart, the outline being composed of small red hearts, a red spread dividing the heart in halves. Upon one side, in the small hearts were placed names of Trojan heroes, on the other the Greeks. In the center was placed a large red heart bearing the name of 'Helen,' who brought about the Trojan war. The guests were divided into companies according to the Greek and Trojan names upon their place cards, and each in turn was blindfolded, and with a pencil required to place a mark upon the heart. The Greeks were pronounced the victors, as their side of the heart bore more marks than the other."

"It is always interesting to know of outside activities to which the C. L. S. C. has contributed in any way," said Pendragon. "Sometimes it is fun, like these amusements we have been hearing about, and sometimes it is more serious. At Port Jervis, New York, for instance, the study of the immigration problem during the last American Year was the indirect cause of the founding of the Associated Charities Society of Port Jervis. A missionary society asked three members of the Deerpark Circle to take charge of a meeting and to discuss the immigrant before he came to this country, the immigrant after he reached America, and the question of what the church can do about him. From that meeting grew an investigation as to possible work to be done in Port Jervis, and a recommendation that a system of organized charities be adopted.

The men of Port Jervis became interested in the problems introduced into a city of ten thousand by a railroad population, the Charities Organization Society of New York gave practical assistance, and now the association is established on a business basis with a paid secretary. The coöperation of the library and the newspapers of Port Jervis in the interests of the Deerpark Circle always has been of material aid to its activities, to none more than to this important work that sprang from it."

"Isn't that an admirable example of the way in which an increase of personal efficiency is a help to a whole community!" exclaimed a Georgian. "I know of a similar instance at Atlanta. Under the inspiration of the Round Table Department, a young man reader undertook to found a community library and literary society in one of the suburbs of Atlanta. While neither were glorious successes yet they did fairly well, and from the seed sown there has sprung up a good sized night school, with a literary department, where the latest and best books are discussed and read, and a commercial department, where shorthand and bookkeeping are taught. This is in a neighborhood where most of the young people work in factories, stores and shops."

"I have a letter here from that very young man," said Pendragon. "He is now in Athens, Georgia, and he says: 'It is my intention to take a short vacation and go back to Atlanta some time soon and try to organize a circle out of the most ambitious.'"

"His visit will be an inspiration to them," said the Georgian. "He is so full of enthusiasm himself that he can't help imparting it," rejoined Pendragon. "Here is another extract from his letter:

"The beginning of my C. L. S. C. work found me in Atlanta with a pretty good sized ambition to get a liberal education, but with little knack of going about it, as when I left the grammar school I also left my idea of ever finishing my education in a college or university. Today, I find myself in the Classic City of the South, attending the University of Georgia, with a bright prospect of receiving a degree in 1911. I believe that the main force that entered me as a student of the university was the broad reading and studying the C. L. S. C. guided me to. The interval between my leaving school and entering the university, I spent in reading everything I could find that I thought would have a bearing on my future life, but not in a methodical way, and while at luncheon with a friend one afternoon she spoke about the Chautauqua course of system in reading. The next day I wrote inquiring about it, and in a week I counted myself as a most fortunate young man, having been enrolled as a member of the Gladstone Class, and ready to systematize myself. Undoubtedly, the C. L. S. C. has had more influence over my life than anything else outside of my mother and wife. Possi-

bly I enjoyed the English Year most, but each book and magazine has given me many pleasant hours and memories. When I began my reading I was not lucky enough to get in a circle, therefore, since I joined the Benedicts, my own hearth-stone and family altar has been my circle, presided over by the little lady who bears my name. Having accumulated a few books, and having access to the Carnegie Library at Atlanta, we made it a point to try to read as many of the books as we could of those recommended to circles. Some of them were so fine that it is hard for me to say just which I got the most pleasure out of. Most of my reading is done with my wife; sometimes rushed for time, I read on the street car."

"That sounds like a cheerful little household, doesn't it?" commented the Illinois memebre. "I believe they would say with me that they delight to dwell on all they have read in the four years. Do you know," he went on, "the story of Odysseus almost equalled the romance of Ben-Hur to me!" Amid the applause that greeted this burst Pendragon's voice was heard. "You have been promoted from the position of 'Husband' to that of 'Man Reader,' I see," he remarked. "It's a happy combination," retorted the Illinoisan. "I got tired of having our local paper mention 'C. L. S. C. readers *and* husbands;' I felt like a sewing-machine attachment." "So you concluded that you would be a sewing-machine yourself?" "Exactly," responded the Man Member, dryly.

"Here is a letter from far away," said Pendragon, picking up the mail. "A correspondent in Witziesholk, in the Orange Free State, South Africa, declares that the C. L. S. C. is still alive there. 'We had our fifth annual assembly last November at Kestell,' he says, 'and a very interesting and instructive program was carried out. Much good and useful knowledge was disseminated.'"

"C. L. S. C. people make a sort of equator," declared the Yankee reader. "There is the South African member, and here am I, from Maine—" "And here am I from Arizona, with news of our club activities. The 'Ocotello' has completed the four years' course and is taking the magazine course and so is the Yuma Valley Woman's Club of Somerton. The Woman's Club of Yuma has read the four years' course, too."

"Just the people to realize the value of systematic reading and to keep on with it," commented Pendragon. "I set them an industrious example," laughed the speaker. "In the past twenty-eight years I have read the course through with six different classes." "And enjoyed it every time, I'll be bound," said the Man Reader.

"I find it always new and always inspiring," said the Arizonian, and the whole Round Table rose in agreement.

DATES FOR CHAUTAUQUA INSTITUTION AND OTHER ASSEMBLIES, 1910

State	Name of Assembly	Dates	Recognition Day	Diploma Report
Calif.	PACIFIC GROVE.....	July 11-23	July 19.....	June 20..
Colo.	BOULDER.....	July 4-Aug. 10.....	.....	June 10..
Conn.	PLAINVILLE.....	July 26-Aug. 3....	August 3....	July 1....
Ill.	CAMARGO.....	August 14-28.....	August 16....	July 20..
"	DIXON.....	July 30-Aug. 14....	August 5....	July 15..
"	HAVANA.....	August 10-24.....	.....	July 15..
"	LITCHFIELD.....	August 7-21.....	.....	August 20.
"	LITHIA SPRINGS.....	August 14-28.....	August 23....	August 1.
"	OTTAWA.....	August 19-28.....	.....	August 1.
"	PETERSBURG.....	August 10-25.....	August 20....	July 15..
"	PONTIAC.....	July 23-Aug. 7....	.....	July 10..
Ind.	KOKOMO.....	July 26-Aug. 4....	August 3....	July 20..
"	WAVELAND.....	August 14-28.....	.....	July 15..
"	WINONA LAKE.....	July 14-Aug. 20....	August 12....	July 15..
Iowa	CRESTON.....	Aug. 4-14.....	August 5....	July 10..
"	DES MOINES.....	.....	.....	June 15..
Kans.	CAWKER CITY.....	Aug. 6-12.....	August 17....	July 15..
"	CLAY CENTER.....	Aug. 12-21.....	.....	July 25..
"	COFFEEVILLE.....	.....	.....	July 1....
"	OTTAWA.....	June 21-July 1....	June 30.....	June 10..
"	PARSONS.....	.....	.....	June 20..
"	SALINA.....	July 22-Aug. 1....	.....	July 5....
"	STERLING.....	August 10-18.....	.....	July 15..
"	WATHENA.....	August 13-21.....	August 17....	July 15..
"	WINFIELD.....	July 7-17.....	.....	June 15..
Me.	OCEAN PARK.....	July 21-Aug. 31....	August 11....	July 15..
Md.	MOUNTAIN LAKE PARK.....	August 2-24.....	August 18....	July 15..
"	WASHINGTON GROVE.....	July 5-Aug. 18....	July 26.....	July 1....
Mass.	NORTHAMPTON.....	July 11-22.....	July 20.....	July 1....
Mo.	CARTHAGE.....	July 11-22.....	July 21.....	June 20..
"	MEXICO.....	July 29-Aug. 7....	August 6....	July 1....
N. M.	MOUNTAINAIR.....	August 15.....	.....	July 15..
N. Y.	Chautauqua.....	June 30-Aug 28 ..	Aug. 17.....	July 15..
Ohio	BETHESDA.....	August 5-22.....	.....	July 15..
Oreg.	WILLAMETTE VALLEY.....	July 12-24.....	.....	June 10..
Pa.	MT. GRETNÄ.....	July 12-Aug. 24....	July 21.....	July 1....
S. D.	BIG STONE CITY.....	July 1-17.....	.....	June 15..
Tenn.	MONTEAGLE.....	.....	.....	June 15..
Wash.	WHIDBY ISLAND.....	July 19-31.....	.....	July 1....

The
CHAUTAUQUAN

GENERAL LIBRARY;
UNIV. OF MICH.
JUL 18 1917

CHAUTAUQUA SUMMER NUMBER

Pioneers of Chautauqua Lake

Early History and Many Illustrations

Chautauqua in the Heart of Kansas

Edward the Peacemaker

Wanted—A Campaign for our Homes

A French View of Chautauqua

Peace and Progress

=====
Articles by Obed Edson, Amos B. Wells, Elbert F.

Baldwin, Lyman Abbott, Abbe Klein and others
=====

....*Enjoy the....*

Chautauqua Program

IF AT CHAUTAUQUA
or AT HOME

Through Reading ***The Chautauquan Daily***

A unique eight-page daily—published forty-four times during July and August.

The only daily newspaper published at Chautauqua.

Contains detailed reports of lectures, addresses, sermons and inspiring utterances from the Chautauqua platform, world-famous as a clearing house of ideas on the vital movements of the times—literary, religious, economic, and educational.

The Chautauquan Daily is invaluable as the only means of preserving these addresses for future reference and study.

Even the bare announcements cannot fail to suggest something of what the Daily will have to report. Whether a person has ever visited Chautauqua or not, if interested in the most absorbing problems of our time he can hardly be willing to miss the full account of these conferences and discussions. The Daily alone will offer such an account.

Price for the season.....\$1.50

With the Chautauquan Weekly, 1 year.....\$2.00

Write at once. You might forget the reasons for it.

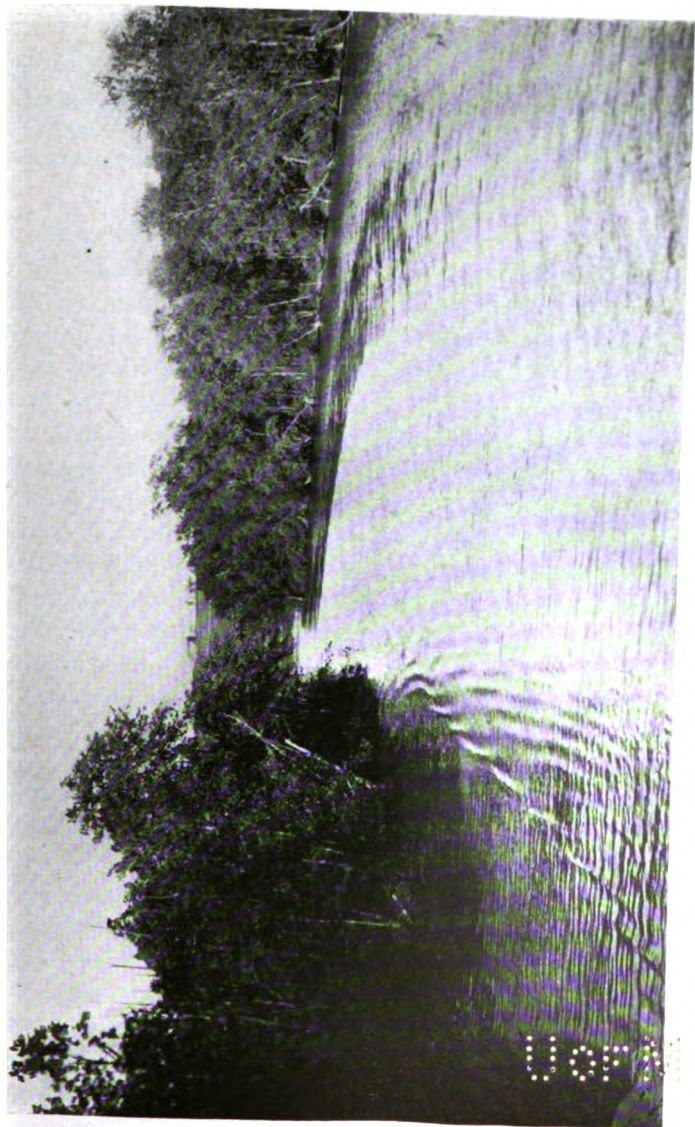
Chautauqua Institution

Chautauqua, New York.

UerM



. At the "Inlet," head of Chautauqua Lake, near Mayville. Chautauqua Lake is just over the watershed from Lake Erie, eight miles away, and is fed chiefly by springs at the bottom



In the "Outlet," foot of Chautauqua Lake, approaching Jamestown. The Chadakoin, emptying finally,
through the Allegheny, Ohio, and Mississippi, into the Gulf of Mexico

1701

THE CHAUTAUQUAN

Vol. 59

JULY, 1910

No. 2



Edward VII and George V

Man proposes and destiny disposes. In the very midst of England's political crisis, while every thinking person was speculating on the attitude of the crown, wondering whether the king would resist the liberals in their campaign against the Lords or give them his aid, death suddenly and tragically removed King Edward from the scene. The shock to the nation was great and deep, and the whole outside world was startled and bewildered for a time. King Edward had not been seriously ill, and when reports of his "grave condition" appeared he was within twenty-four hours of death. The effect of that sad event, and of the appearance of a new occupant of the throne, was bound to be great. How great, and in what way, time alone can determine.

Edward was a great king. He understood our democratic time, he accepted the conditions of modern kingship, and he scrupulously observed the constitutional and unwritten restrictions that progress had thrown about him. But while he "reigned without governing," acted under the advice of his ministers, ignored party strife, and obeyed the mandates of the electorate, he found many channels for the exercise of his moral and royal power. He played a prominent and active part in diplomatic and foreign affairs. He originated and paved the way for important alliances and understandings with other powers. He is credited with the present position of England in world diplomacy, a position due to the alliance with Japan, the very close under-

standing with France, almost amounting to an alliance, and the agreement with Russia concerning Persia, the Far East and other matters. Edward, indeed, had found England in a state of what some called splendid isolation and others described as helpless, dangerous isolation and loss of prestige. He left her strong, well protected diplomatically, and confident of the future, save in so far as jingoes, reactionary Tories and sensational newspapers choose to regard her as exposed to the peril of German invasion and offensive German attack. He has been praised as essentially pacific and enlightened in his policies, and he never encouraged the violent agitation against Germany as England's alleged bitter enemy and arrogant rival. In domestic affairs he displayed discretion and insight, and all ministers who have served him have testified to his earnest devotion to duty and painstaking efforts to secure complete and accurate information on every question that involved, or might involve, the crown and its prerogatives. What he would have done in connection with the budget and Lords' veto issues, must remain an unsettled question, but no one doubts that he would have acted deliberately, not hastily, and in harmony with the spirit of the age.

George V, the new king, was to a surprising degree an unknown quantity when destiny summoned him to ascend the throne. As Prince of Wales he had made public appearances for some years on ceremonial occasions or at dedications of libraries and hospitals, but he had not made a very definite impression. He had been trained in and for the navy, had acquired the simple and democratic habits of seamen, had traveled and visited the British colonies, and had paid considerable attention to governmental questions and the course of political events. Few, however, knew what his sentiments and sympathies were, and some of the labor and radical leaders openly expressed the apprehension that he was inclined to the Tory view of things and might support the peers in the contest over their future status and function in legislation.

Even at this writing King George's political position remains absolutely undetermined. He has shown a certain degree of independence in limiting the period of public mourning over his father and a degree of tolerance and breadth in objecting to the anti-Catholic, anti-papal references of the king's declaration to parliament, references which have for years been considered distinctly anachronistic, illiberal and needless. He has shown industry and patience in dealing with matters of routine. With regard to the grave and momentous problems of the day, however, propriety is supposed to forbid importunity and to demand a truce between the tories and the liberal-labor-nationalist combination, a reasonable delay and a temporary compromise, in order that the king might carefully decide upon his duty and policy. Of course, the struggle must go on, and the issues that are "up" for settlement must be settled "right," or in a way which shall satisfy the majority of the nation and insure the execution of the will of the electorate. Even a new king's influence and pressure would not seriously retard the democratic and equitable reform for which England is ripe. Still, if the new ruler holds tory views, the difficulties of the liberal government and party will be increased for the time being. If, on the other hand, he is progressive and truly democratic, the peers will be compelled either to surrender to the commons and accept the Asquith program of veto-limitation, or else to present a much better alternative plan of upper-house reconstruction and modernization than that embodied in the vague Rosebery resolutions.



Mr. Roosevelt's Peace Plans and the Peace Movement

As the recipient of one of the Nobel prizes for peace promotion and propaganda, Mr. Roosevelt delivered an address at Christiania on the question of arbitration and further steps toward preventing and limiting war among the civilized nations. The question was treated by the former

president from a "practical point of view," yet there were suggestions in the address that seem radical and quite "idealistic" to many of the friends of international peace and amity. In brief, Mr. Roosevelt proposed or indorsed as within the bounds of possibility these several measures or steps:

The increase of arbitration treaties.

The development of a world court at The Hague whose position in the federation of the world should resemble that of our Supreme Court in this federation of states.

A check on "the growth of armaments, especially naval armaments, by international agreement."

A league of peace which the great powers that are honestly bent on peace should form "not only to keep the peace themselves but to prevent, by force if necessary, its being broken by others."

It is the last proposal that is plainly distinguished as bold and progressive. Of course, it is not likely to find immediate favor, and its realization would encounter great difficulties. The nations are not even ready to discuss limitation of armaments or naval budgets, while, as regards a world court, it must be recognized that the acceptance by several of the powers of Mr. Knox's scheme for converting the prize court at The Hague into a general and permanent court of arbitration (which acceptance, one gladly notes, is now probable) would constitute a remarkable stride forward.

Still, it is well to look ahead and advocate the league of peace idea. A resolution committing Congress to this idea in a somewhat different form, introduced by Representative Barthold of Missouri, has been warmly advocated by many eminent men. The resolution provides for the appointment of a committee to coöperate with similar committees of other parliaments and confer on the organization of a federation or league of peace, as well as of a sort of international naval police to enforce the decisions of an arbitral tribunal. If this resolution should pass, invitations might be extended to other nations to send representatives to a conference charged with the discussion of the plan. The discussion

would be educational and morally useful even if no action followed immediately.

Meantime there are other ways of promoting peace as a substitute for the sword in international disputes. A meeting of an international parliament composed of members of national diets, chambers of parliament or congresses, under the auspices of the Interparliamentary Union, a body already active and influential in the cause of peace, has been suggested. The Knox plan, before mentioned, is doubtless the most promising and feasible of all, but it needs to be supplemented by strenuous championship of greater liberalism and courage in treaties of arbitration. President Taft would not exclude questions of "honor and vital interest" from the scope of arbitration, and in this respect he has distanced Mr. Roosevelt. Here is something for the peace movement to take hold of and urge in and out of season. Why except questions of honor and vital interest? Why not do as individuals do and arbitrate everything in a truly impartial court? There is no reason for the exception that is not unworthy of modern statesmen and thinkers.



The Stability of the French Republic

General elections have been held in France, and a new chamber of deputies has been formed by the constituencies. There are no important changes to record. The various parties, groups and combinations have neither gained nor lost much strength. The Briand government and the parliamentary majority supporting it have received a vote of confidence from the people, which means that France on the whole approves of the policies and ideas that have characterized the ministries of the last decade.

The dissatisfaction with these policies is confined to the reactionaries or ultra-conservatives on the one hand, and the extreme or revolutionary socialists and labor leaders on the other. The former would restore monarchy or empire, and they take advantage of every "graft" scandal,

every revelation of personal corruption or inefficiency in the Republican regime, to agitate against it. In the recent exposures of theft and immorality in connection with the sale of church property by liquidators they hoped to find plenty of ammunition against the Republic. They have found none. The extreme revolutionary elements hate the government because it does not, in their opinion, go far enough in meeting the demands of organized labor and the anti-military movement. These elements have not hesitated to make common cause with the reactionaries on certain occasions.

But the masses of France want peace, stability and orderly progress, and they know that the Republic has given them these blessings. The ministries of Clemenceau and Briand have been "radical," but they have not been so radical as to alarm the industrial and financial interests. They have adopted old-age pension legislation, shorter day laws for miners, and they have committed themselves by progressive income taxation. They have favored social reform in various new directions, and have indorsed the principle of minority representation. They have refused to legalize strikes on the part of state employes, but they have removed grievances in the civil service and recognized the right of organization and petition in that sphere.

The voting strength of the various parties in an electorate of about 10,000,000, is estimated in round numbers as follows: Radicals and Socialist-Radicals, 4,000,000; Advanced Republicans, 1,250,000; Collectivist Socialists, 1,250,000; Progressists, 1,000,000; Independent Socialists, 500,000; Conservatives, Royalists, Nationalists and Monarchists, 1,750,000.

The "bloc" or combination that has governed France since the Dreyfus case crisis represents the decisive majority of the voters. It may lose a few seats to the uncompromising Socialists of the extreme Left, but it has no occasion to fear the extreme Right, or the reactionary groups. These are steadily declining and their actual influence in legislation and policy is now negligible. Even the Senate,

which was originally expected to be anti-democratic, has become a very progressive body, and while it amends and changes bills, it does not resist the popular chamber in any vital matter and avoids bitter controversy and conflict.



The Course of Progress in China

There have been serious disturbances, with attacks on missions and foreigners, in the province of Hunan, and especially in the city of Chang-Sha and vicinity. The riots are supposed to have been caused by a rice corner, by the employment on some enterprises of labor imported from other sections, by general discontent with the growing influence of aliens in the empire; but nothing definite has been published as to the indirect or more general causes of the disorders. Hunan is known as a province of aggressive anti-foreign agitators, and whenever things go wrong there the person and property of the stranger are liable to attack. Still, China remains so mysterious and unknown that the powers are by no means certain that the movement is confined to that one province or that it will not spread if the authorities display either timidity or inefficiency.

Aside from these unpleasant symptoms, China, it must be acknowledged, has kept her promise to western civilization. Financiers and politicians may complain of the delays and difficulties they encounter in floating loans, obtaining concessions, etc., but in other respects China is rapidly modernizing herself. Especially striking and significant are the steps that are being taken in the direction of constitutional and parliamentary government by order of the imperial regent.

It will be remembered that the late empress-dowager issued a manifesto some years before her death in which she proclaimed her decision to establish a parliament and provincial assemblies, with many other allied reforms, within a period of twelve years. Few western students took this manifesto seriously. Eastern correspondents treated it as a queer joke. But that manifesto indicated a series of

gradual "preparations" for the great transformation, and these, so far, have been duly introduced. The program has been adhered to—"as if business was meant," to use one of our colloquialisms. Last fall provincial assemblies, composed of notables, were summoned, and they remained in session for some weeks. They discussed local as well as national questions, they tendered advice to the court, adopted resolutions, and displayed an earnest, progressive spirit. Now a national assembly has been summoned to meet in October, the imperial government nominating all the members of this body. It is explained that this assembly will eventually be converted into a senate—one of the two chambers of the promised parliament. The functions of the assembly are not clearly understood, but even if they are advisory, another step forward has been taken.

A decree has also been issued mitigating or gradually abolishing domestic slavery in the empire and regulating marriage in conformity with newer conceptions. In education, in diplomacy, in press laws, likewise, progress is manifesting itself perceptibly, as it is in purely external matters, such as street paving, railroad building, suppression of the opium traffic. The government, it is believed, would move with even greater rapidity if it were not in fear of anti-Manchu uprisings and anti-foreign propaganda.

China is not reforming her institutions under foreign pressure. She is safer than ever from aggression and interference, thanks to the open door and the balance of power doctrine. But she cannot resist the forces of industry and of the age, any more than can Egypt, where nationalism is stronger than ever, or Persia, or Turkey, or India.



Colleges and Moral Education

An inquiry has recently been conducted by a committee of the Oberlin Association into the attitude of college-bred men toward lawlessness and public immorality. A report

giving the results of the inquiry has been issued, and several newspapers have commented upon its salient features.

The report is somewhat pessimistic and censorious. The evidence gathered seems to show that college men are not superior morally, as college men, to the uneducated or insufficiently educated.

College men are found among the political and commercial "grafters," among the tax dodgers, the breakers of the anti-monopoly acts, the violators of prohibition and other laws. College men, not excepting college presidents and professors, show undue respect for mere wealth and fail to rebuke or discipline the undergraduate sons of rich and influential fathers. College men are found among the supporters of bosses, machines, lobbying for special favors, and so on.

What is the explanation of this moral indifference or worse of so many college men? asks the report, and what can be done to improve their standards and make them a real force for righteousness in the state and nation?

Various answers have been given by college men and newspapers to these questions, but little light has been shed on the subject. One editor has pointed out, however, that all great philosophers and moral teachers, from the ancients down to the moderns, have asserted with emphasis that mere intellectual training does not insure superior morality or right conduct. The will, the "heart," the emotions, they have insisted, must be educated along with the intellect. Intelligence and information furnish "tools," but they furnish tools to the criminal as well as to the virtuous citizen, to the selfish reactionary as well as to the earnest reformer. The making of citizens, the building of character, requires particular attention, and cannot safely be trusted "to take care of itself." The kindergarten, the elementary school, the high school, the technical or industrial school, the college and the university, and the professional schools beyond as well, must severally teach ethics, individual and social, by precept and example. They must inspire, implant high

principles and ideals, in addition to teaching facts, science and abstract or nonmoral principles.

All of this should be obvious and trite, but it is not, and hence there is important work to do along the lines of moral, religious and cultured education in school and college.

As a matter of fact, however, college men need moral training, rather less than the uneducated, simply because they come, as a rule, from classes that are not exposed to serious temptation. Crime and vice are caused largely by poverty, intemperance, evil surroundings, dull monotony and despair. Education, material comfort, agreeable social intercourse, artistic pleasure—things like these make for respectability in conduct, for moral behavior. Moreover, the sins of the rich and educated are generally sins that public sentiment does not strongly and instantly condemn. There are forms or degrees of lawlessness that are tolerated, overlooked, excused by many men and women who are personally above reproach. This has happened in the case of trusts, rebate-taking, disregard of prohibition, etc. As public standards rise the toleration for questionable moral or legal acts vanishes. The campaign against political corruption and graft abundantly illustrates this truth.

While, therefore, character building is essential everywhere, it is most vital and indispensable where ignorance, misery, filth, unhappiness, lack of imagination serve to undermine inherited moral habits and overcome social instinct. The greatest aid to good citizenship and morality is well-being, equality of opportunity, industrial and commercial justice. College men, by virtue of their education, certainly can do much to correct and redress wrong in the nation, to prevent and lessen crime from any source.



Bjornstjerne Bjornson

The grand old men of literature and art are passing away. A notable era is closing. The death of Bjornson, Ibsen's only Norwegian rival and comrade, was a loss to the Scandinavian world and to the entire West.

Bjornson, it is true, was not as well known as Ibsen outside of Norway and the northern literary centers. He had not the rare genius of his comrade and contemporary, and his influence on the stage was not nearly so great. But he was extremely versatile and impressionable, and did many things admirably. He was a lyrical poet, a romantic novelist, a playwright, an essayist and propagandist, an orator and political reformer. He is known in America chiefly by several shorter novels or tales and by two or three plays—one realistic and modern, "The Gauntlet," which was written in the Ibsen manner, the others psychological and social. He had a deep love for nature and the heroic in man and in nations, and early in his career he found many rich themes for dramas and romances in legend and folklore of Norway. He had an exuberant, picturesque, passionate style, and was called by some the Victor Hugo of the North. Several years ago he was awarded the Nobel prize for literature of an idealist tendency, and certainly he was always an idealist, a militant reformer and apostle of freedom, justice and righteousness in individual and national life. His last play, produced last October, glorified youth and love, thus again demonstrating the irrepressible spirit of optimism and faith that informed all his activities. He was a popular idol, and it has been truly said that he was loved where Ibsen was feared and revered.

Norway, a small country, has produced more than her share of great artists and writers. Ibsen revolutionized the technic of the drama and influenced a whole generation of playwrights the world over. Bjornson, a man of more varied and brilliant gifts, exercised a less direct and potent influence, but his reputation was universal and readers of beautiful prose and verse acknowledge in him a master craftsman and a noble thinker.



Canadian and American Immigration

Congress has not dealt with the immigration question this year, although several proposals and bills on the sub-

ject are pending. The mixed immigration investigation commission has not completed its labors, and the decision to await its final report and recommendations is manifestly wise. It is urged by many that we cannot assimilate all the aliens that are again pouring into the country, owing to the revival of industry; that further restriction is necessary and just; that an educational qualification and perhaps a higher head tax might well be imposed on immigrants. On the other hand, eminent and liberal-minded Americans oppose such suggestions as these on the ground that neither an educational nor a property qualification would necessarily exclude undesirables and improve the quality of our immigration, since many vicious and semi-criminal men have money and a smattering of education, while thrifty, honest, able-bodied men and women, who merely seek opportunity in the United States and furnish excellent material for citizenship, are poor and illiterate through no fault of their own.

This controversy is not new, but the investigation and reports of the immigration commission will presumably strengthen one of these positions and Congress will be enabled to legislate more firmly and more intelligently.

Meantime partial and special reports of the commission have supplied interesting data bearing on the immigration problem. One of these covered the much-discussed subject of Canadian immigration policy and its results.

There was a time when the Dominion sought immigration in every quarter. It had an abundance of land, mineral deposits, timber, but lacked population to develop these resources. It paid liberal commissions to agents for bringing it new settlers and workers. It did not discriminate, deport or exclude.

This policy came to an end some years ago. Today Canada enforces a remarkably strict immigration policy—one much stricter than ours. She wants farmers, agricultural laborers and men with capital; she does not want persons who remain in congested cities and swell the ranks of the unemployed, the very poor, the public charges. She

does not hesitate to reject men of her own blood if they fall below the standards. She gives the immigration authorities ample power or discretion as regards deportation and exclusion.

As a result, it appears, seventy per cent. of Canada's immigration at present is from the United States and the countries of northern Europe, as against seventy per cent. of our immigration from eastern and southern Europe, territory that is supposed to be less promising from the viewpoint of sound and progressive nation-making. It is claimed that last year 91,000 American farmers, miners and enterprising business men emigrated to Canada, and that the number of such newcomers from America is now steadily increasing. Such figures as these are contemplated with envy by many Americans. Why, they ask, are we losing such valuable citizens to Canada, and is it expedient and right to maintain open gates and open doors to all comers, with such few exceptions as the present law makes against criminals, paupers, etc.? Of course, this attitude completely ignores the traditional and moral—or, as some put it, the “sentimental”—view of immigration in this “land of the free,” this “asylum” and “refuge” of the oppressed and disinherited. That we are not called upon to admit idlers, paupers, vagrants and unfit is undeniable; that we have the moral right, or that we are under an actual economic necessity, to demand severe restrictions which would exclude tens of thousands of poor and uneducated but honest and reasonably healthy persons who mean to struggle, work and support themselves, is a proposition many will vigorously challenge. As for Canada, she has different conditions, different traditions and different policies from ours.

Pioneers of Chautauqua Lake

By Obed Edson

Historian, Author of "The Eries," "The Fish That Gave Us the Name Chautauqua" in THE CHAUTAUQUAN, etc.

AT the beginning of the year 1800, no person dwelt on the shore of Chautauqua Lake, nor in the County of Chautauqua. The nearest settlement to the Lake, was the newly garrisoned town of Presque Isle, now Erie, Pennsylvania, then but little more than a military post, where at the foot of the flagstaff on Garrison Hill, rested the remains of that old warrior Anthony Wayne. A little earlier, Wayne had defeated Little Turtle and his Miami and Shawnee braves, in the battle of Fallen Timber, on the Maumee; ended a long period of border war; and in 1795 established a permanent peace with the Indians by a treaty at Greenville, Ohio, making it possible for the emigrant from the East to bring his wife and children into Western wilds that had known no other conditions than continued, relentless and savage strife.

CONDITIONS IN THE YEAR 1800

With the peace of Greenville, travelers began their long and weary journeying, some on foot, and some on horseback, from Connecticut and Eastern New York, to the Western Reserve in Ohio. They traveled wilderness paths, nearly the whole distance to New Amsterdam, now Buffalo, then a frontier settlement at the east end of Lake Erie, having scarcely fifty inhabitants; thence they journeyed westerly, through the uninhabited woods of Chautauqua, near the southern shore of Lake Erie, following the old Indian trail that had been worn broad and deep by the tread, for a century and more, of the moccasined foot of the Seneca and the Erie.

In 1800, Pittsburgh, one hundred and twenty miles southward, was the nearest large settlement to Chautauqua Lake. It had, by the census of 1800, 1,565 inhabitants, and was the most important inland town in the United States. It even then gave promise of its future manufacturing greatness: a glass works and a paper mill had already been

established there, and small vessels had been constructed for the use of the Government, in the then pending naval war with France. Forty-seven years before that date, in 1753, Washington had visited the site of Pittsburgh, which he found densely covered by a wilderness: He was on his way to the frontier post, Le Bouef, now Waterford, Pennsylvania, where he remained for several days, negotiating with the French, but thirty miles from the Chautauqua Institution Assembly Grounds.

We now can scarcely realize the change that the last century has made in the country in which we live. In the year 1800, New York City had but 60,000 inhabitants; Philadelphia but 40,000; Boston 25,000; New Orleans 10,000, and Chicago had no existence. The Capitol of the United States had not until that year been moved to Washington; it had but one good house of entertainment, and a few other houses mostly small and poorly constructed. It was only in the previous year that the Legislature of the State of New York had passed the first act for the gradual emancipation of its slaves; and in the previous month George Washington had died.

Settlement, however, in 1800, was making its slow approach to our secluded lake. The boundaries of the Erie Triangle, which gave to Pennsylvania the port of Erie, had just been defined, and the shore line of Chautauqua County bordering on Lake Erie had just been surveyed. The Holland Land Company had procured by purchase its large tract of lands in Western New York, which included Chautauqua County, and had by the treaty of Big Tree, in 1797, made with Cornplanter, Red Jacket, Governor Blacksnake and other chiefs of their nation, extinguished the title of the Indians thereto; and the company had surveyed its lands into townships six miles square, preparatory to settlement.

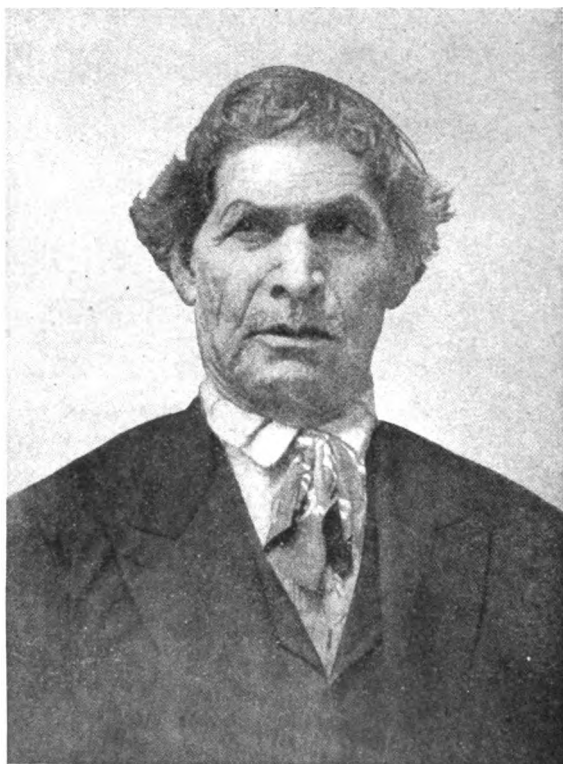
CHAUTAUQUA COUNTY IN 1800

The solemnity of the forest that spread around Chautauqua Lake, had not, however, been broken by the sound

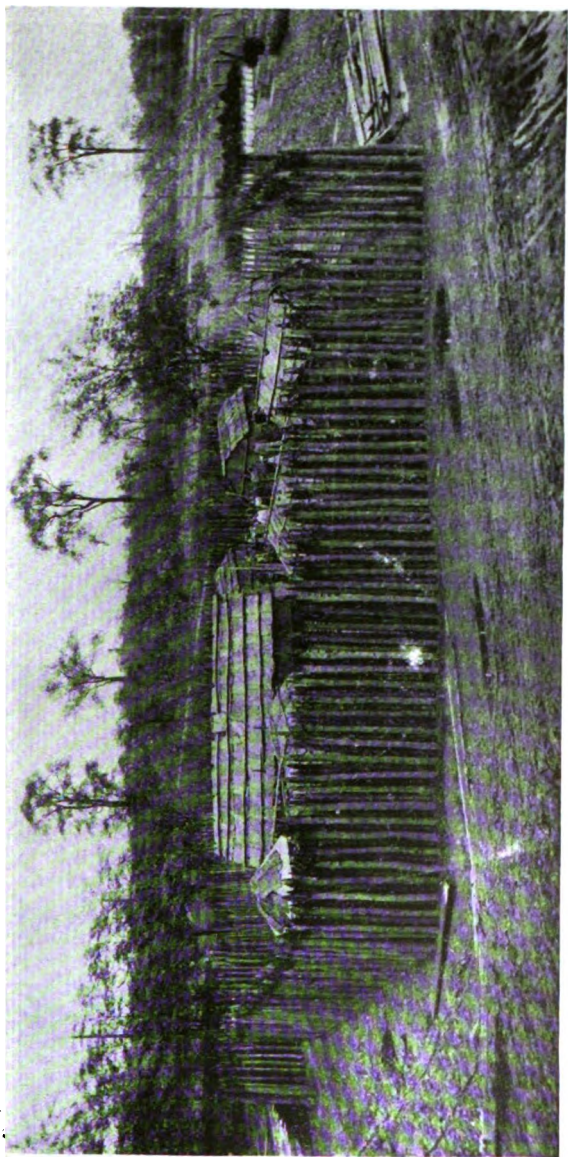
of the chopper's ax, and the county in which it lies was still far from the haunts of men. Chautauqua is the most western, and among the larger counties of the State, having an area of about 1,075 square miles, exclusive of its lakes, ponds and larger streams; a territory greater in extent than the State of Rhode Island, and some of the famous states of ancient Greece. In the narrow strip of territory that extends between Lake Erie and the Upper Alleghany, in the heart of which lies Chautauqua Lake, some ages ago, great continental ice sheets battled with the south wind, and were each time compelled to retire before the warm breath of centuries of summers. They left as relics of this elemental war, remarkable morains, composed of huge irregular heaps, and windrows of earth and stones, and thus prepared the cradle for our lake, where it was born. Time and the elements have rounded those earthy piles into the symmetrical hills, which now mark the scenery of the county; filled the deeper chasms with lakes, and made the marshes the fertile valleys as we see them now, especially fitting them for the flora and fauna of this latitude.

It was seldom that east of the Mississippi trees grew so tall and large and so perfect of their kind as here. Animal life in this wilderness region was always abundant and various. The mastodon and mammoth once inhabited this region, as their remains found in this county abundantly attest. The buffalo had not been extinct many decades when the first settler came, and the dams of the beavers were still to be seen. The fur-bearing otter, and martin or American sable, and the mink were plentiful. The solitary wild turkey, admired by white man and red for his graceful form and stately tread, stalked the forest, and the wild pigeon visited the woods in enormous flocks. The brook or speckled trout populated the streams, and the Virginia or white tailed deer was common in all the woods.

In 1795 the Wapiti, or American Elk, the largest, strongest and fleetest of the deer kind, were abundant in Northern and Western Pennsylvania, and undoubtedly nu-



Gy-ant-wa-chico, the Cornplanter, Seneca Chief.
See page 196.



An Indian Stockade of this region, Reproduced at the Pan-American Exposition, Buffalo



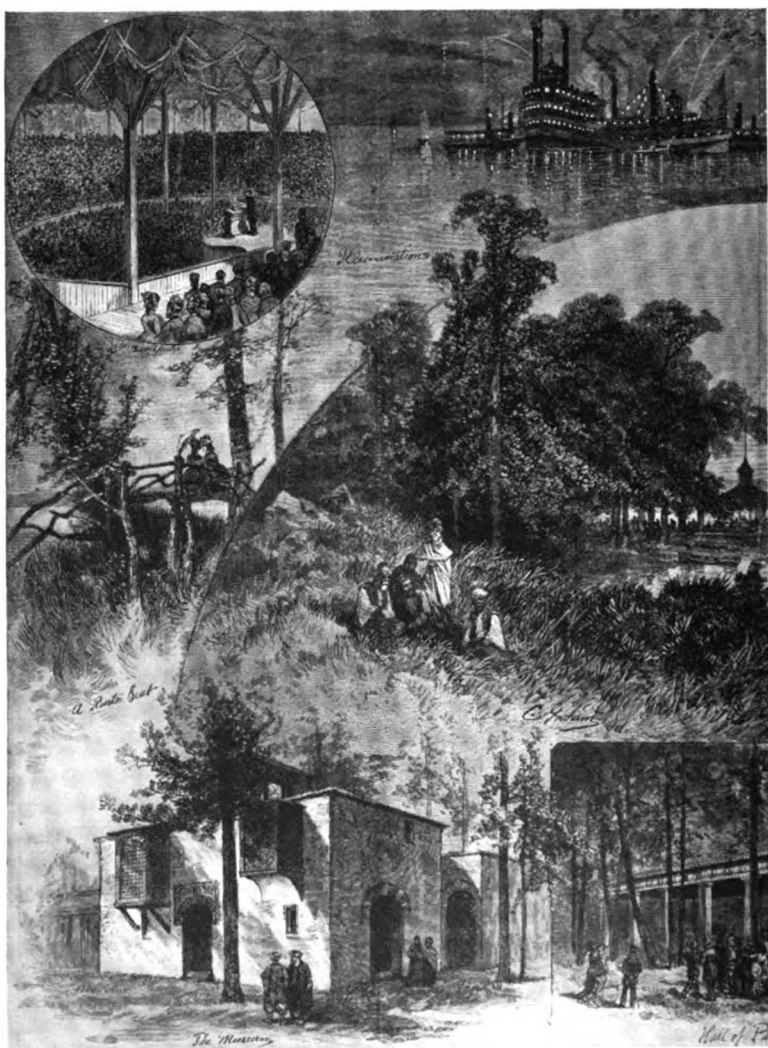
**Indian Encampment for the Enactment of Hiawatha in the Woods
near the Outlet, Chautauqua Lake**



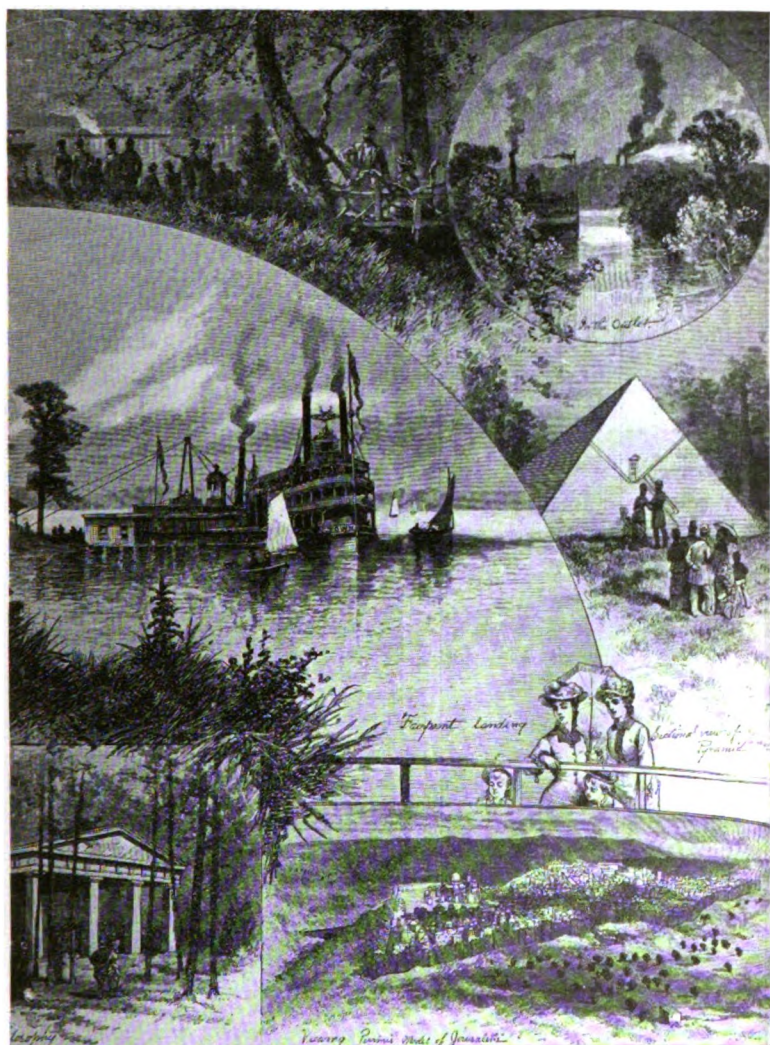
Long Point, Chautauqua Lake



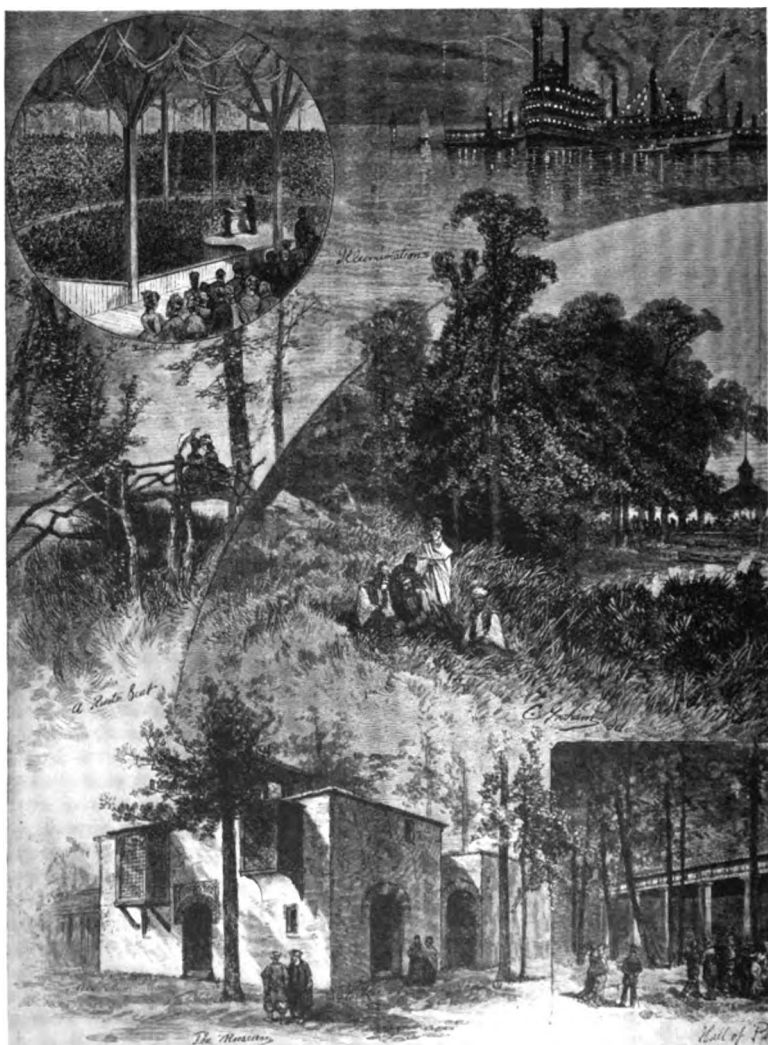
Bennet Point Ferry at the Narrows, Chautauqua Lake



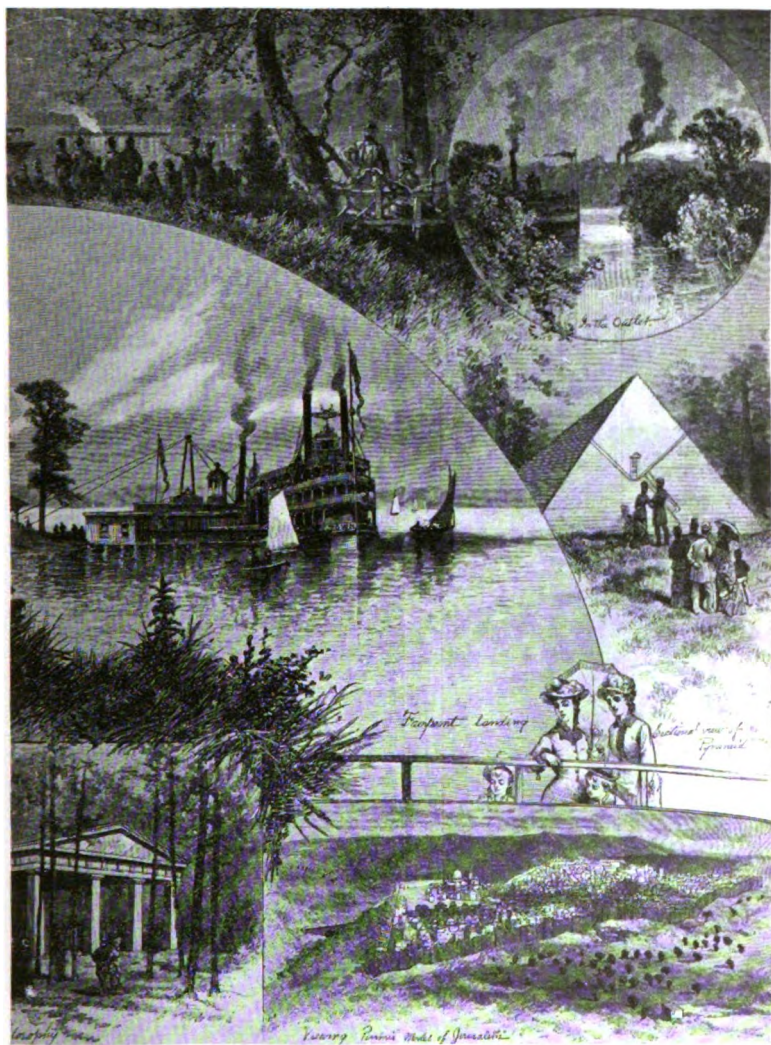
Sketches of Early Chautauqua, originally called Fair Point. Drawn



by C. Graham and published in *Harper's Weekly*, 1880.



Sketches of Early Chautauqua, originally called Fair Point. Drawn



by C. Graham and published in *Harper's Weekly*, 1880.



Gravestone of Jonathan Smith, called the Hermit, in the Hunt Cemetery near the site of his cabin bordering Chautauqua Grounds

merous in southeastern Chautauqua. Phillip Tome, a skilful hunter of olden time, for thirty years followed his vocation in the country of the elks. Difficult as the exploit now may seem, this old Nimrod would run down and capture male elks of the largest size, uninjured, and sometimes sell them to showmen, and sometimes exhibit them himself. Tome was an interpreter for the Seneca Chief, Cornplanter, and his brother, Governor Blacksnake. We have Tome's authority for the statements of Cornplanter, that in 1786, bears were found in great numbers from the mouth of the Conewango to Chautauqua Lake; that they had a crossing place from the headwaters of the Tionesta there, and that Cornplanter's two sons killed fifteen bears on the bank of that Lake in one summer.

The wolf and wildcat haunted the swamps, and sometimes the panther prowled in the deep woods and rocky places; but worse than wildcats, wolves and panthers, says Tome, were the rattlesnakes that infested the region along the Allegany and its tributaries. They were not so abundant, however, as far as I can learn, on the shore of our Lake.

CHAUTAUQUA LAKE IN 1800

The beauty of Chautauqua Lake has long impressed lovers of nature. Before the connoisseur came to point out with fine words its artistic beauties, the Indian, the frontiersman, and the farmer who lived upon its shores, had known and appreciated them. In the period following the Revolution, it had been seldom explored. In that period General William Irvine, a distinguished officer of the Revolutionary war, had visited the Lake prior to January 27, 1788, and had given an account of it to General Washington. Major Finley visited it afterwards, and saw a small cannon abandoned by the French on its shore. Elijah Mathews, an intelligent white man and an interpreter, who had been a captive and lived many years with the Indians, was familiar with the Lake and the Conewango, and gave much valuable information respecting it to General Irvine

and others. In 1790 Hon. Samuel Macley, afterwards United States Senator for Pennsylvania, traversed it and camped on its shore. Surveyors of the State and Township lines, and sometimes bordermen, traveling the Indian trails, and voyagers along the water courses, had visited it, and all were impressed with its beauty.

In the year 1800, the Indians had scarcely a home in Chautauqua County. By the treaty of Big Tree, they had substantially released their claims to that territory, and had abandoned their settlements at Bemus and Griffiths Points, and in Kiantone. Cornplanter,* their wisest and most influential chief, was lord of the forest around the headwaters of the Allegany. He belonged to its history, as Robinhood to Sherwood forest. He was familiar with the traditions of the Indians, and knew the legends of the Lake. His regard for his race, and his influence with the white authorities, caused and enabled him to secure to them, for a time, the privilege of hunting and fishing in that region. His people for a while lingered on the shore of their beloved lake, and

*Gy-ant-wa-chico, the Cornplanter, who exercised his rude authority over these regions, was a celebrated Seneca warrior, and the rival of the Indian orator, Red Jacket. His father was a white man named John O'Bail, his mother was a Seneca woman. He was with the French and Indians, when they defeated Braddock, and participated in the principal Indian engagements during the Revolution; fighting against the Colonies. He was probably at Wyoming and Cherry Valley, and with Brant, at the head of his tribe, in opposing Sullivan's expedition. He saw at the close of the Revolution that the true policy of the Indian was to recognize the growing power of the United States, and bury the hatchet. He advised his tribe to this course, in opposition to the counsels of Brant and Red Jacket. He was an able man, honest and truthful. He often visited Chautauqua County, and understood the geography of its lakes and streams. He resided generally at Jen-nes-a-da-ga, his village on the Allegany River, in Warren County, Pennsylvania.

A monument was erected to his memory in 1866, with appropriate ceremonies, at the expense of the State of Pennsylvania, upon which the following inscription was lettered:

"John O'Bail, alias Cornplanter, died at Cornplanter Town, February 18, 1836, aged about 100 years. Chief of the Seneca tribe, and principal chief of the Six Nations, from the period of the Revolutionary War to the time of his death. Distinguished for talents, courage, eloquence, sobriety and love of his tribe and race; to their welfare he devoted his time, his energies and his means during a long life."

later made pilgrimages there, to the graves of their dead. They still hunted in the forest around, and by the aid of fat pine lights, in their bark canoes, still fished in the lake for the muscalunge. The very wildness of the lake accorded with their natures. The voices of the wilderness were to them what the lowing of the kine, the songs of birds, and the sound of the church bell, are to civilized men.

The dark morass that once bordered the outlet below Celoron—where in the shadow of swamp-growing trees, lighted by fire-fly lamps, and the light of the jack-o-lantern, the frog, the owl and the wildcat gave nightly concerts—was to them a sylvan retreat. The quavering call of the loon, the voices of the bullfrogs that in solemn cadence seemed to come up from the very depths of the lake, and even the howl of the wolf, were pleasing to their ear.

When the Indian, in obedience to superior power relinquished the lake and its shore to the white man, to be pruned for his use and trimmed to his taste, he delivered it over just as nature had made it. With its pickerel weed and water lilies,—the reeds and rushes, growing around it; with the woods and the cool gushing springs in its bordering shades, where grew the gensing, the blueberry, the laurel, and the sweet smelling trailing arbutus, the first of the flowers to gladden the spring, and all the wild flowers, that once gave joy to the heart of the Indian girl. A wilderness of verdure then came down from the hills and concealed all its shores, which changed to many bright hues in October, as if Nature's artist, tired of painting rainbows on the summer sky, had cast the contents of his paint pot on the Autumn woods. Since then the white man has cared for it. The forest has given place to green fields. A city and many villages have grown up near it; handsome cottages and fine lawns adorn its shores, and it is now a chosen resort for the wealthy and cultured. Yet the voices of the wild are whispering in our ears, filling them with memories of our primitive state, and we wonder if the art of man has made it as attractive as when the virgin forest, unmarred by the desecrating hand of man, stood around it.

BEGINNING OF THE SETTLEMENT OF CHAUTAUQUA COUNTY

In the year 1802, the settlement of the county was commenced. Colonel James McMahan was the first to consummate it by acquiring an ownership of the soil, making substantial improvements and permanently residing thereon. In that year he settled at the Crossroad, now Westfield. A little before him came Amos Sottle, Jessie Skinner, Andrew Straub and Edward McHenry, who settled or were domiciled at different places in the county, but without having all of the requisites of permanent settlers. In 1801, General Edward Paine, the founder of Painesville, Ohio, with a few men, commenced removing obstructions and making a rude road westerly from Buffalo through the northern woods of Chautauqua, to enable emigrants from the East to reach, with loaded teams, the Western Reserve. This work also facilitated the coming of settlers to Chautauqua County. Previously the footpath of the red man had been the only highway for travel.

Settlement had not yet commenced on the shores of our Lake. It had, however, cast its shadow before. Among the Indians who dwelt near the eastern borders of the county, were often captive white men and women, who had become attached to the vagrant life of the Indian, through the kindness of their captors. Deacon Hinds Chamberlain, in 1792, saw at the Indian village on the Cattaraugus, a delicate looking white girl dressed as a squaw, who tried to shun his notice. Hon. Austin Smith, while on business with the Indians in early years, found a white woman living among them contented with her lot. Lashley Malone, captured in Bald Eagle Valley, Pennsylvania; Nicholas Tamewood, taken in the Mohawk Valley, New York; Elijah Mathews, before mentioned, captured on Graves Creek, Ohio; Peter Krause, who was taken on Duncan's Creek, near the head of the Monongahela; Capt. Nicholas Rosencrantz, the son of a minister, bearer of dispatches more than once from General Wayne to the head chiefs of the Senecas during the Indian wars in 1794, are instances of this kind. Rosencrantz

later became an Indian trader. While on his way from the mouth of the Cattaraugus to Olean, he froze to death in the Town of New Albion. The three last named had lived with the Indians from boyhood, and were married to Indian women.

Sometimes domiciled in the forest were Indian traders and men of uncivilized tastes, forerunners of civilization, to whom the careless life of the Indian was attractive. Joseph Hodge, who was well and favorably known to early visitors, lived with his wife near the mouth of the Cattaraugus in 1792, buying furs and selling goods to the Indians. Amos Sottle, in 1796, lived for a while in a hut of poles, near the mouth of the creek, with a very dark wife. Hank Johnson, the white chief of the Senecas, kindly treated and served as interpreter for Rev. Jacob Crane, when he preached to the Indians at Cattaraugus in 1805.

FIRST SETTLERS AT CHAUTAUQUA LAKE

Such a frontier character was Dr. Alexander McIntyre, who was the first permanent settler on the shore of Chautauqua Lake. Before he came he had been trained and accustomed to the ways of border life. In his early years he had been made a captive by the Indians, who had cut off the veins of his ears. He had lived with them for many years, and acquired some knowledge of the medical properties of roots and herbs, and was, in the estimation of the uneducated pioneers, profoundly versed in the healing art, which before the advent of educated physicians rudely answered their wants. Before he came to the lake, he was a resident of Meadville, Pennsylvania, and the owner of a handsome property there. He set out for Chautauqua in August, 1804. A log house had been built, near the present boat-landing at Mayville, for one Sherman. McIntyre occupied this, or built another log house near it. He surrounded it by a stockade, as he said, for protection against the Indians, of whom, from some experience he had had with them or knowledge of their purposes at the time, he stood

in a reasonable fear. It was then but ten years after the close of the war with the Western Indians, with whom a majority of the neighboring Senecas had been in sympathy. The settlers, however, who came from the East, had no such fear, and jokingly called his fortification Fort Deborah, or Fort Debby for short, in honor of his wife by adoption. His fortress was in tolerable condition as late as 1816.

Jonathan Smith came next to the lake. He came, it is said, with the surveyors of the Holland Purchase. In August, 1805, more than a century ago, he purchased a part of Lot 29, of the Third Township and Thirteenth Range, which adjoined the lake, and included a part of the grounds of the present Chautauqua Institution. He was unmarried, and lived there alone for more than forty years. He was an upright man, of much intelligence, but a recluse, with some trifling and innocent peculiarities. It is written of him that "his character was marked with many rare excentricities," which some research leads us to believe, means that he was wiser in many respects than his early but honest critics. His cabin stood a few rods from the shore of the lake, and above the Assembly Grounds. He was buried in the Hunt Cemetery, not a furlong from his dwelling place. The headstone at his grave bears the following inscription: "Jonathan Smith, The Hermit, died May 23, 1846, in the 73rd year of his age." Fair Point, near the spot, that he selected for his home, was long esteemed a pleasant place on the lake, and was a favorite resort for merrymakers and pleasure parties. Many years ago it became the custom of the Methodists to hold their meetings there, with the foliage of the woods for the walls of their sanctuary, and the blue arch of heaven for its roof. In loving remembrance of those old camp meetings in 1868, they purchased the land near where Jonathan Smith had settled, and organized the "Chautauqua Lake Camp Meeting Association," and there held their old forest gatherings until 1873, when it was succeeded by the Chautauqua Assembly.

On the opposite side of the lake, is Point Chautauqua,

where the Baptists a little later established their Association. The same year that Jonathan Smith established his home near Fair Point, Peter Barnhart, a soldier of the Revolution, established his home also, near Point Chautauqua, and became the third settler on the shore of the lake.

The beginning of the year 1806 witnessed more extensive migrations to the shores of the lake. Before the close of that year, according to Dr. Thos. R. Kennedy, twenty families had settled around it. The first of these families to come, was that of William Prendergast, who settled on the west shore of the lake, not far from the grounds of Chautauqua Institution, and not a great ways from the cabin of Jonathan Smith. There Prendergast and his sons, daughters and grandchildren, soon became the separate owners of contiguous tracts of land, consisting altogether of 3,337 acres. Nearly all of his thirteen sons and daughters became well known, and nearly all distinguished persons in the early history of the lake. Considering the wealth, number and respectability of the family, it was the most important that settled upon its shores. Some incidents of unusual interest that occurred in the early history of William Prendergast, nearly one hundred and fifty years ago, became a part of the history of Dutchess County, and perhaps influenced the coming of the family to Chautauqua County, and are consequently of much historic value in connection with the lake.

WILLIAM PRENDERGAST

William Prendergast was born at Wickford, Ireland, in 1727, and came to America prior to 1756. There he married Mehetibil Wing, a young woman of fine appearance and superior ability, and settled in the Town of Pawling, in Dutchess County, New York. Many years prior to the Revolution, in counties along the Hudson, disputes had arisen respecting the title to land, between settlers who had brought their families there, built cabins and commenced improvements, and the claimants who had obtained for a small compensation, or through favoritism, patents to large

tracts of choice lands. These lands subsequently became generally held by the settlers under long leases, often for a little more than a nominal rent, which encouraged the tenants to make valuable improvements upon them. Such restraints and forfeitures were imposed by the leases, and the collection of rent was enforced in such an oppressive manner, and dispossession so often threatened and sometimes attempted, as to excite a turbulent spirit among the tenants, often manifested in violent and lawless conduct.

William Prendergast was a leading spirit among the occupants who were disposed to resist the exactions of these patroons and landlords. His Town of Pawling and his home there were scenes of many stirring events happening in those exciting times. The site of this old Prendergast homestead, one of the headquarters of these anti-rent disturbances, was visible for more than a century afterwards. However much in error William Prendergast may have been as to his rights, he seems to have had the courage of his convictions, and to have been a man of much energy of character and influence, since he was recognized as a leader in such bold demonstrations.

ANTI-RENT DISTURBANCES

About two hundred families that had bought lands of the Stockbridge Indians, by virtue of the authority of the Legislature of Massachusetts, based upon the right given by the Plymouth Charter, had settled upon them in Columbia County. The VanRensselaers claimed these lands, under an adverse patent from the Dutch Government, and had the houses that the settlers built torn down. Many acts of violence by the settlers followed. Finally, on the 26th day of June, 1766, the Sheriff of Albany County came with one hundred and fifty men to drive them off. Thirty of their number assembled at the house of Robert Noble, and when the Sheriff's force commenced to pull down a fence by his order, the settlers fired upon them, killing one and wounding seven others. Colonel VanRensselaer had his horse killed under him. The result of the affray was the rout of

the Sheriff's party. The Sheriff went at once to Poughkeepsie to get the assistance of a body of regular troops stationed there, but found on his arrival at that place that they had gone to quell an insurrection which had arisen on the Phillips patent, in the south part of Dutchess County, of which William Prendergast was the leader. Disciplined regular troops proved too strong for the imperfectly armed anti-renters. The force sent up from Poughkeepsie consisted of two hundred regular soldiers, provided with two field pieces. As part of these troops were crossing the bridge at Fredericksburg (now Patterson, in Putnam County), they were met by about thirty men who were going to join Prendergast's party. A skirmish ensued in which two regulars were wounded, one of whom afterwards died; the rioters were routed, and were so discouraged at the result, that the next evening they sent a flag of truce, with a view of receiving the Governor's mercy, and were lodged in an old log church. So many others followed their example, that for the time being the rebellion was quelled. His wife Mehetibil, it is said, went to persuade him to accept the Governor's proffer of mercy, but it seems without success.

Prendergast was apprehended, and the public mind became greatly inflamed. In *Holt's Gazette*, a leading paper of the time, published in New York City, his arrest was much discussed, and several articles showed apparent sympathy for Prendergast. Having been indicted for high treason, he was taken from the jail, under a strong guard of grenadiers, placed on board of a sloop, to be carried up for trial. His removal caused great excitement, which extended over all the eastern part of the county; indeed a great alarm was raised about the security of land titles, which extended in some degree over the whole province, and there was danger of a general insurrection. A large body of anti-renters stationed themselves, determined to resist to the last on Quaker Hill, and a body of two hundred men with two field pieces had to be sent from New York to reinforce the grenadiers at Poughkeepsie, before the insurrection was put down.

TRIAL OF PRENDERGAST

At a Court of Oyer and Terminer, commenced July 29, 1766, at Poughkeepsie, and continued until the 14th of August, by Chief Justice Horsmenden, Prendergast, the chief offender, was tried. Samuel Jones, a most eminent lawyer styled the Father of the New York Bar, who was Chief Justice and a member of the Convention that in 1787 framed the Constitution of the United States, appeared on the trial as counsel for the King. After a trial which lasted twenty-four hours, Prendergast was found guilty of high treason, and sentenced to be executed on the 26th day of the following September. Other rioters were tried and found guilty. Some were fined, two were imprisoned and two stood in the pillory.

Defendants in criminal cases at that time were not allowed by the English Law the privilege of counsel. William Prendergast was therefore obliged, with such assistance as his capable wife could give, to conduct his own defense.

The following is taken from the account of the trial, as it is given in *Holt's Gazette* of September 4, 1766:

"We hear that on Prendergast's trial, the behavior of his wife was very remarkable, and greatly attracted the notice of the audience. During the whole long trial she was solicitously attentive to every particular; and without the least impertinence or indecorum of behavior, sedately anxious for her husband; as the evidence opened against him she never failed to make every remark that might tend to extenuate the offense, and put his conduct in the most favorable point of view; not suffering one circumstance that could be collected from the evidence, or thought of in his favor to escape the notice of the Court or jury. And when he came to make his defense, she stood behind him, reminded him of, and suggested to him, everything that could be mentioned to his advantage. Her affectionate assiduity filled every observer with a tender concern, and occasioned one of the counsel for the King to make a motion to have her taken out of Court, lest she might too much influence the jury. He was answered that she neither disturbed the Court, nor spoke unseasonably. He replied, that though she should not speak at all, her very look might too much affect the jury. He was answered that for the same reason, he might as well move that the prisoner himself should be covered by a veil, lest the distress painted in his countenance should too powerfully excite compassion; but it seems the motion was needless, for though she was not moved out of Court, the jury brought in the prisoner guilty.

"When she could do no further service at Court, she immediately set out for New York to solicit a reprieve; and though above seventy miles, returned in three days with hopes of success—the prisoner being recommended by the Court and jury to the King's mercy. In short, the whole behavior of this unhappy woman, was such as did honor to her sex and the conjugal state. When the terrible sentence was pronounced upon the prisoner, she uttered an ejaculatory prayer to God for mercy with such earnestness, and looked so distressed, that the whole audience, even those least susceptible of compassion, were melted into tears."*

It was afterwards claimed by William Jones, the counsel for the King, that the statements that the jury differed from the opinion of the Court and were sent back, and that a motion was made to remove Mrs. Prendergast out of the Court were untrue. He further claimed that the account in the *Gazette* of the behavior of William Prendergast was exaggerated.

This remarkable trial was held in the first Court House built in Poughkeepsie, and completed in 1746. The comparative youth of Prendergast, the conduct of his accomplished wife, and the presence of his interesting family of six young children, later well known citizens of Chautauqua County, enlisted the sympathy of every beholder.†

It is stated in the *Gazette* of September 11, 1766, that "this truly worthy and charitable lady procured a list of the poor prisoners in the Albany jail, and deposited money to

*Mehetibil was the sister of Abigail Wing, both daughters of Jediah and Elizabeth Wing, all of whom were born in Rhode Island. Abigail married Nathan Hiller. Prendergast and Hiller settled on neighboring farms. Mrs. Catharine Hiller Tabor, of Rosslyn, New York, a daughter of Jonathan Hiller, and a grand daughter of Abigail, has in her possession a piece of white linen with blue stripes, taken from the piece from which was made two dresses by the sisters (Mehetibil and Abigail). Mehetibil's dress not being in proper condition to wear in the presence of Sir Henry Moore, the Governor of the Province on this occasion, she wore that of her sister Abigail.

†The home of the Wings, who were Quakers, was Quaker Hill, in the Town of Pawling, Dutchess County, New York, near the source of the Croton River. Quaker Hill was settled as early as 1730 by Friends from Rhode Island. Their meeting house during the Revolution was used as a hospital, a body of soldiers having been stationed there, and some of their number buried in the vicinity. General Washington spent a short time at that place in 1778.

More than a century ago, the "Story of Mehetibil Wing" was often told in Dutchess County, and she was called the "Heroine of Quaker Hill." Measures are being taken to place a memorial tablet to her on a boulder near the site of her former home.

discharge all those who were confined for sums less than thirty dollars, whereof several prisoners obtained their liberty, and were restored to their helpless families. She also ordered a daily provision for the rest of the prisoners, and several other captives and poor persons have experienced her humanity and goodness."

The Governor, Sir Henry Moore, sent a reprieve to the Sheriff of Dutchess County until his Majesty's pleasure should be known. Soon after Prendergast received his reprieve, a number of men without the least tumult or previous notice, suddenly assembled at the jail, and offered to release Prendergast, but he told them he would remain where he was, and await the result, whereupon the men quietly withdrew.

Lord Shelburn having laid before the King a letter of Sir Henry Moore recommending the pardon of Prendergast, a little later he wrote Governor Moore as follows: "His Majesty has been graciously pleased to grant him his pardon, relying that this instance of his Royal Clemency will have a better effect in recalling these mistaken people to their duty, than the most rigorous punishment."

On being released from prison, Prendergast returned to his home and was received with great rejoicing by his friends and neighbors, and with much cheering for King George the Third. These events having occurred long before the Revolution, the King's Act of Clemency was thought to be a sign that he had taken the side of the occupants of the soil against the landlords. Ten years later, however, many of these same people were in arms against the King, whom then they had come to regard as their arch oppressor.

CONFLICTING LAND TITLES

At the time of the disturbances above related, the grants of land that had been made by the King of England were so indefinite as to lead to much dispute. Massachusetts then claimed the territory including Dutchess County, under the Plymouth Charter. Pennsylvania claimed it under an ambiguity of the boundary description, in the Charter of Wil-

liam Penn. It was also claimed under the grant made by Charles the Second to the Duke of York and Albany. Besides, the Indians had not then released their right to the lands. These conflicting claims and perplexing questions of title were not settled until long after the events above related had occurred. The so-called rioters were then in the actual possession of the land, holding it adversely to these claimants, which by Saxon law constitutes one of the prime elements of title. The rights of the settlers, owing to these confused conditions, were perhaps better than they were then able to show; for notwithstanding the subsequent adjustment of titles, and the effect that time has to quiet titles, the contest between landlord and tenants has been kept up in Eastern New York, almost to the present time; sometimes by acts of violence on the part of the tenants, as in the case of the killing of Sheriff Steel of Delaware County, in 1846, by disguised anti-renters, and sometimes in the Courts of the State. For many years the anti-rent party played an important part in the politics of New York. Long leases have never met with favor in America. Feudal tenures, fines, quarter sales and other restraints upon alienation were prohibited by the Constitution of the State of New York in 1846. Who shall say that had Prendergast and his coadjutors been able at that early date to make their contest under more favorable circumstances, it might not have had a different result?

As these events happening in Dutchess County in 1766, are among the first serious anti-rent disturbances that occurred in the State, and constituted an important chapter in its history, and as Prendergast was a chief actor in them, and later became one of the earliest, and his descendants the most prominent of the settlers at the Lake, we have given them an extended consideration.

Prendergast owed his life to the clemency of King George. Was it but human that, ten years later, gratitude to the King should lead him to espouse his cause during the war of the Revolution?

MATTHEW PRENDERGAST

When the pardon was granted to Prendergast, it made a profound impression upon Matthew, his oldest son, then but ten years of age. His gratitude to the King for rescuing his father from death was such, that in the war of the Revolution which followed he favored the cause of the King, and at the age of twenty-three became Lieutenant in Abraham Cuyler's regiment of Royal Refugees. While in command of a small party from that regiment, he captured on the Long Island Shore Major Bush, Captain Cornelius Conkling, ancestor of Roscoe Conkling, Captain Rogers and Lieutenant Farley, Americans who had come out from the Connecticut shore on a secret mission in the interest of the American cause. Two Americans were killed in the affair. William Leggett, the father of William Leggett, the distinguished editor of the New York *Evening Post*, and partner of William Cullen Bryant, escaped capture. There is reason to believe that Matthew Prendergast served with credit to himself in the cause that he had espoused.

THE PRENDERGASTS EMIGRATE TO THE WEST

For some years after the Revolution, William Prendergast and his family resided at Pittstown, Rensselaer County, where he deliberated upon the wisdom of leaving his home there to find a new one in the West. In 1794 and 1795, immediately following Wayne's victory over the Indians, James, his son, afterwards the founder of Jamestown, made an extended tour in the South and West as far as northern Louisiana, which then belonged to Spain. A year or so later his sons, Jediah and Martin, visited Nashville, Tennessee, with a view of finding a home for the family there. In 1803, his son, Thomas, and William Bemus, his son-in-law, journeyed with a like purpose to Canada, and in 1804 explored the country around Chautauqua Lake, with which they were much pleased.

The members of the family had similar tastes and habits, lived much in each other's society, and were apparently of the same mind. The almost tragic fate of the

father may have had much to do with tightening the family ties and making them feel dependent upon each other. It was agreed among them that where a majority of the members of the family desired to go, they all would go to make a home in the West, and they chose Tennessee.

"The father, then about seventy-eight years of age, four of his sons and all of his five daughters, his sons-in-law, and grandchildren, in all twenty-nine persons, started from Pittstown, New York, in the Spring of 1805, for Tennessee. The cavalcade consisted of four canvas covered wagons, two drawn by four horses each, and two by three horses each, and in the rear a barouche for the older ladies. Never before had old Rensselaer beheld a more imposing emigrant train, nor one in whom she had a deeper interest. They were all people of moral worth and integrity, and as the train moved along amid the familiar scenes of passing years, it was constantly greeted with the heartfelt goodbye, only properly understood by those who say adieu to friends for the last time. Journeying through Eastern Pennsylvania to Pittsburgh, they purchased a flat boat, put their effects on board, and floated down to the falls of the Ohio (Louisville, Kentucky), and thence traveled to Duck River or Creek, near Nashville, Tennessee, their intended location," where James and Jediah had been before.

A majority having become dissatisfied with the country, they decided to return north. They were soon on a long and weary journey. They crossed the State of Kentucky, and the Ohio River, passed through the State of Ohio to Meadville, Pennsylvania, and thence to Erie. They then traveled on over primitive roads, across unbridged streams, until they reached the log house of Josiah Farnsworth, in the Town of Ripley, Chautauqua County. Until then, the party had been undecided as to their destination. The father, from the first, had wished to emigrate to Canada, others desired to make Tennessee their home, while still others from the beginning favored Chautauqua County. Thomas who had been at this very place the year before,

determined the destination of the party by purchasing for himself of Farnsworth his log house and land, declaring that there he should make his future home. The rest of the family adopted the decision of Thomas, and Chautauqua County became the final home of all. Thus did the fancy of a single mind determine the destinies of generations of descendants.

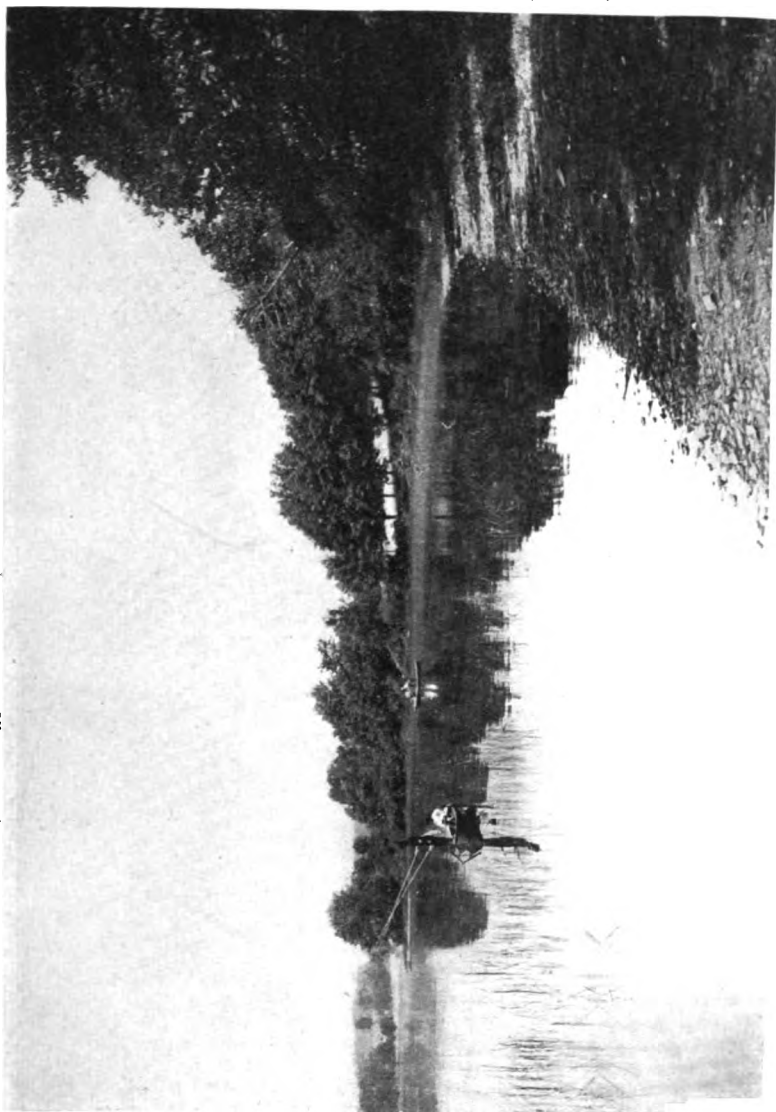
SLAVERY IN CHAUTAUQUA COUNTY

Not until 1827 were slaves entirely emancipated in the State of New York. When the Prendergasts came to the shore of Chautauqua Lake, they brought with them Tom, a favorite negro slave, an heirloom of the family. Afterwards they brought Jack and Maria, brother and sister, slaves of Judge Matthew Prendergast. Jonas, the son of Maria, was born in Chautauqua County, September 22, 1816, and was the slave of Matthew, as the official records of the county show. He was probably the only slave born within its limits that was owned by a resident of the county. There also came Nan and Ann, who were the slaves of Dr. Jediah Prendergast, and Sue, the slave of Thomas. These slaves were treated kindly by their masters, rather as servants of the family. They were manumitted before the day of their legal freedom had arrived, and for the most part afterwards remained with their masters until they died. A spot was reserved for their burial on the Prendergast estate, and there it may be they all sleep, Jack, Jonas and Maria, Nan and Ann and Sue, a lowly people faithful servants of kind masters.*

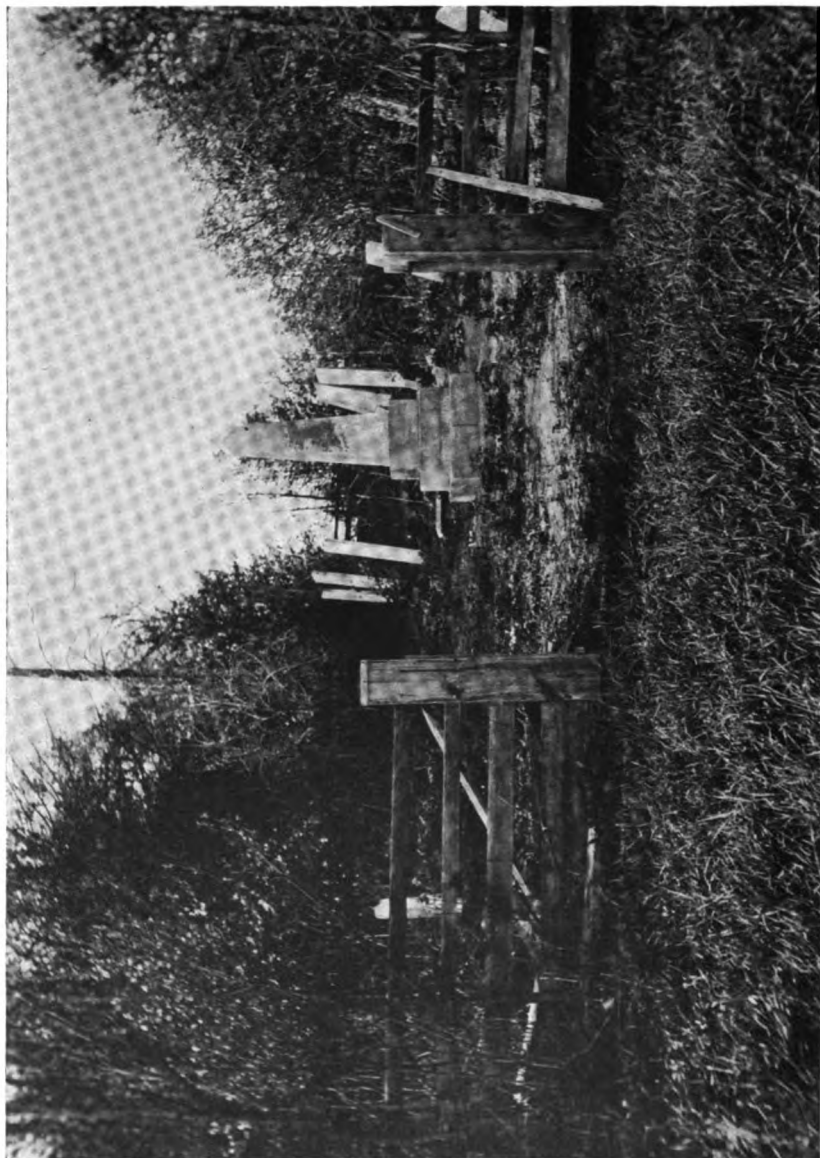
MEHETIBIL'S BURIAL PLACE

As the season was far advanced, all but Bemus and Thomas Prendergast moved on to Canada, and passed the winter there. In the spring of 1806, the sons, James and William 2nd, returned and built a log house upon land

*All of the valuable and interesting facts here given respecting slavery in this county, were gathered by Hon. Abner Hazeltine in the course of a thorough investigation, and given by him in an excellent and comprehensive address, made before the Chautauqua County Society of History and Natural Science, and are now preserved among its records.



Chautauqua Lake Shore Line



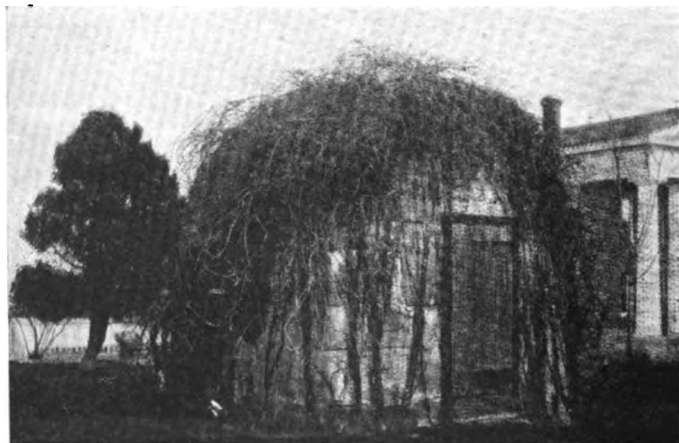
General View of old Prendergast Family Cemetery, near Chautauqua, overlooking site of pioneer homestead and Prendergast Creek



William Prendergast (1727-1811) and his wife Mehetibil (1738-1812). Headstones in Family Cemetery near Chautauqua



James (1764-1846), and Nancy Prendergast (1771-1839). First burial place of the founder of Jamestown, in Family Cemetery near Chautauqua



**Holland Land Company's Vault, still at Mayville, head of
Chautauqua Lake.**

that they had now purchased, into which the family removed in June of that year. The site of the log house, and of the perennial spring that invited them to this spot, is still pointed out. A part of the old homestead building that early succeeded the log house and stood close by it, is still occupied. Not far away upon the slightly brow of a hill, that overlooked the old homestead and the pleasant valley of the Prendergast creek, is the pioneer burial place of this notable family. Somewhat impaired by time, old fashioned but substantial headstones mark the graves of the father and sons, who in their day were widely known, and who left their mark upon the pioneer history of Chautauqua County. But more impressive still among a growth of briars and saplings, is a moss grown headstone, bearing a simple record, at the grave of the pioneer mother. Mehetibil, the heroine of a romantic story of a woman's devotion, often told in the country of the Hudson more than a hundred years ago—a tale of a young Quaker wife:

"Who rode all unarmed, and rode all alone,
And staid not for brake, and stopped not for stone,"

on an errand as chivalrous as that of young Lochinvar. On horseback she rode seventy miles to the chief city of the province, to obtain a reprieve from the Royal Governor, and it is said, with her own hand drew, and personally obtained the signature to, the petition that secured from the King across the water the pardon of her young husband for high treason. Many there are, now that a century has passed, who claim with just pride, that they have the blood in their veins of Mehetibil Wing.

PIONEERS OF CHAUTAUQUA LAKE

William Prendergast died in 1811, aged eighty-four; his wife Mehetibil died in 1812, also aged eighty-four. Of their seven sons all but one were among the earliest settlers around the lake, or in the county, and were all without exception, in that region, prominent persons in their day. Matthew, the eldest, after the Revolution, for a while resided in Nova Scotia, owning lands there. He married Abigail, the daugh-

ter of Joseph Akin, an ardent whig, during that war. Matthew was supervisor of the Town of Chautauqua, when it composed the whole county, and for many years was an associate Judge of the county. At this day his course during the Revolution cannot be justly criticized, as long as his contemporaries, many of them brave soldiers of that war, chose to pay such marked tribute to his personal character as to bestow public honors upon him in the face of his Revolutionary record. Thomas, the second son, was Supervisor during a period of ten or eleven years of the Towns of Portland and Ripley, successively. Dr. Jediah, the fourth son, and the youngest present at the celebrated trial of his father, was the first member of Assembly elected to represent the County of Chautauqua, in the Legislature of the State of New York, and later was a Senator to represent the Western Senatorial District, which comprised fifteen counties. He was the first Senator chosen to that body, who had a residence in Chautauqua County. He was a scientific scholar of many accomplishments, and numbered among his friends Martin VanBuren, Dewitt Clinton and Peter R. Livingston. While in the Senate, his brother, John J. Prendergast of Herkimer County, the seventh and youngest son, represented a senatorial district, in the Eastern part of the State. Martin, the fifth son, was seventeen or eighteen years Supervisor of the Town of Chautauqua, and an associate Judge of Niagara while Chautauqua County was annexed to it for judicial purposes. William Prendergast, Jr., the sixth son, was Lieutenant Colonel of a regiment at the battle of Black Rock, in the last war with England, where his horse was shot from under him, and several bullets passed through his clothing.

William Bemus married Mary, the oldest daughter of William Prendergast, and came with the Prendergast families in their long journey from Rensselaer to Chautauqua County. In the Spring of 1806, he made the first settlement in the Town of Ellery, upon land that includes the beautiful cape that projects into the lake, and has since

borne his name, and is called Bemus Point. There were then the abandoned fields of the Senecas, and some of the graves of their dead. There were also mounds and traces of occupation by the Eries. William Bemus was born at Bemus Heights, in Saratoga County, where one of the battles was fought that led to the surrender of Burgoyne, and which takes its name from Jonathan Bemus, a kinsman, Thomas, the son of William Bemus, the same year settled on the lake, nearly opposite Bemus Point, and was the first settler of the Town of Harmony.

Jeremiah Griffith, in 1806, and but two weeks after William Bemus came to the lake, settled a few miles below, on the east side, at Griffiths Point, in Ellery, upon the lower Indian fields, where, as at Bemus Point, were once the homes, fields and mounds of the Senecas and the Eries. William Griffith was the ancestor of many well known and leading citizens, living around the lake.

Jonathan Cheney, who has many descendants, who are prominent citizens of the county, came from Pittstown, Rensselaer County, and in 1807, settled in the Town of Harmony.

The first pioneer improvement made in the Town of Busti was the opening of a forest road in 1805, from Pennsylvania, that terminated at the mouth of a small stream, but a little east of Lakewood; a well known place of debarkation during the period of pioneer commerce of the lake, and called Miles Landing. This was not only a primitive highway of travel, in that early day, but a mark in the wilderness, by which the bewildered traveler when he crossed it, could find his bearings and trace his way.

At Dewittville Darius Scofield and John Mason were early settlers. Near Hartfield, at the head of the lake, Philo Hopson and Zacheas Hanchett were well known pioneers. Samuel Whitamore was an early settler at Fluvanna, in the Town of Ellicott. Celoron, on the opposite shore of the lake, although one of the most notable, was the last settled of the incorporated villages around the lake. Darius Dex-

ter and his brothers, Miles Scofield, Filer Sackett, John W. Winsor, Captain John and Joseph Silsby, Alanson Weed, Elijah Bennett, Peter Simons, Myron Bly, Thomas and Reuben Slayton, Josiah and James Carpenter, Jonathan Thompson, Lawton Richmond, William Smily and Elias Scofield, were among those who settled on the borders of Chautauqua Lake, about the year 1810, or prior thereto, of nearly all of whom an interesting story can be told.

William Peacock, more than any other, was identified with the early history around the lake, for during many years he conducted the sale of lands to settlers there, as agent of the Holland Land Company. The limits of this article forbid an extended notice of the events of his life. Besides, in 1810, when he commenced his agency for the Holland Land Company, at Mayville, and established the land office there, the pioneer history of the upper lake may be said to have closed. This old land office was destroyed in 1836 by a mob of indignant settlers; the books and papers of the company being taken to Hartfield and burned. The vault, however, in which they had been kept, was saved from destruction and still stands near the Court House in Mayville, a monument to an important and interesting event in the history of the county. In 1810 the pioneer history of the lower lake region may also be said to have come to an end, for the settlement of Jamestown near the foot of the lake began in 1810. To James Prendergast, the third son of William Prendergast, more than to any other of the distinguished members of the Prendergast family, is the credit due for perpetuating its name. It fell to him to become the founder of the City of Jamestown, and to give to that city his name.

Peace and Progress

By Amos R. Wells

WHOEVER has followed the Lake Mohonk Conference on International Arbitration knows that of recent years it has been a series of jubilations.

The band of practical prophets and very sensible seers that now for sixteen years has gathered at Mr. Smiley's call upon his mount of vision seemed for some time to be only dreamers and bubble-blowers.

This year their sixteenth conference, May 18-20, found their dreams become realities, and their bubbles transformed into substantial ships of state in which the nations seem ready to take passage for their age-long journey down the stream of time.

The conference met upon the eleventh anniversary of the assembling of the first Hague Peace Conference, an anniversary celebrated in our public schools and colleges and all over the world.

It met in the glad knowledge that that wonderful beginning is in process of rapid development, and that our own government is taking a leading part in this process.

The second Hague Conference established an International Prize Court, for decisions regarding prizes captured in war. The United States has been the first to seize the vast possibilities involved in this new world institution, and Mr. Knox, our Secretary of State, has addressed an identical note to the nations, proposing the utilization of this Prize Court as a permanent court of arbitral justice in time of peace. But our Department of State has been so reserved regarding the results of this proposal that many have imagined it to have been a failure.

By far the most important event of the Mohonk Conference this year was the announcement on this point made by the Hon. James Brown Scott, solicitor for the Department of State, and a delegate to the second Hague Conference. His message was given with the approval and by the

direction of Secretary Knox, who thus honored the Mohonk Conference by making to it the first public statement on this matter of worldwide interest.

Secretary Knox's announcement through Mr. Scott was that the replies to his note already received are so numerous and so favorable that he believes the third Hague Conference will find the permanent court of arbitral justice in actual existence at The Hague. This will be the greatest step yet taken in the history of civilization.

The splendid hope for the immediate future aroused by this statement was encouraged by Benjamin F. Trueblood's review of the past year,—immense gains in public sentiment for peace and arbitration; President Taft's recent assertion that he sees no reason why even questions of national honor and vital interests should not be submitted to arbitration; ex-President Roosevelt's Nobel address taking a more advanced position on this question than he had ever taken before; the quiet re-enactment of many treaties of arbitration; the giving of signatures by the million to the international petition for a general, worldwide treaty of arbitration; the actual submission of important questions to The Hague for arbitration, the greatest of all being the Newfoundland Fisheries question submitted by Great Britain and the United States and to be argued in June;—these, and much besides, have made this a year of substantial progress for the cause of peace.

The presiding officer of the conference, President Nicholas Murray Butler of Columbia University, made a most inspiring opening address. "The history of civilization," he declared, "might be written in terms of man's progress from *fear* to *faith*;" and he urged that "as we found once that the best way to resume specie payments was to resume, so the best way to limit armaments is to limit them."

Ex-President Eliot of Harvard University spoke of the universal dread of the cutting off of food and other supplies and of the sudden inrush of an armed force, which results

from the maintenance of the world's armies and navies. Toward the removal of this dread he urged that private vessels on the high seas be made immune in time of war, that an international court of justice be established, and that an international police force of overwhelming power be formed to enforce its decrees.

One of the most valued members of the Conference was W. Moore Ede, the Dean of Worcester, England. He told us about the friendly visit to England made by more than one hundred German clergymen of all denominations, and the return visit made by an equally large body of English ministers,—an important movement which he has done much to promote. Another British delegate was Rev. William Thomas, secretary of the Metropolitan Free Church Federation of London.

Canada sent us Hon. Joseph A. Chisholm, the Mayor of Halifax, and Hon. W. L. MacKenzie King, the Dominion Minister of Labor, who urged that "our greatest American contribution to the cause of international peace will be the furtherance of industrial peace." Both speakers emphasized the happy fact that in 1914 we shall be able to celebrate an entire century of peace between the United States and Canada, and the Conference appointed a committee to co-operate with such committees as may be appointed by other bodies for the purpose of erecting a suitable memorial of this century of peace upon the common boundary of the two countries.

Among the other delegates from foreign lands were Dr. Paul Ritter, Minister of Switzerland to this country, whose novel theme was the future of aeronautics from an international point of view; and Prof. Masujiro Honda, secretary of the Oriental Information Agency in New York City. Professor Honda spoke finely for his country, declaring that "Japan's boundless ambition, whatever her mistakes and shortcomings, is to be behind no other nation in doing the right thing in the right way."

One of the most impressive sessions of the Conference

was a service in memory of King Edward the Peacemaker, held at the hour of the funeral in London.

Most significant members of the Conference were those from the army and the navy, among them Rear Admiral J. B. Murdock who declared that "the navy is for peace, and for every legitimate means by which peace can be guaranteed and secured," Rear Admiral Jno. P. Merrell, Rear Admiral C. F. Goodrich and Gen. Edgar S. Dudley. "That man," said General Dudley, "is most anxious for peace who has had most experience of the horrors of war. The army does not declare war. That is done by the political branch, by Congress, by the representatives of the people of the United States; and when the people declare war, it is the sworn duty of the army to conquer peace."

Among the especially strong speeches of the Conference was one by Secretary Arthur J. Brown of the Presbyterian Board of Foreign Missions, who made an appeal for fellowship with Oriental races by picturing their admirable qualities. Another was by Professor John B. Clark of Columbia University, who made a very original and suggestive address upon the harmful effect upon public morals of the economic waste of our vast warlike preparations. Vice-Chancellor McKelway of the University of New York took for his text, "He that believeth shall not make haste," and urged us not to scorn what has been already accomplished, and to move in a solid phalanx toward the future, making many alliances, emphasizing agreements, and patient with different views. Professor Hugh Black, the distinguished preacher and author, pointed out the obligation to work for the peace of the world laid upon the United States by its remoteness, its freedom from the complications of Europe. Dr. Francis E. Clark, President of the World's Christian Endeavor Union, spoke of the many illustrations of international good-will which he has seen in the course of his five journeys around the world, and especially in his recent visit to Japan, where it seemed to him as if every one had a Japanese flag in one hand and an American flag in another,

and where certainly he saw more United States banners in two weeks than ever before in an equal time.

Vigorous and illuminating addresses were made by Dr. Lyman Abbott, Professor Rowe of the University of Pennsylvania, Professor Shepherd of Columbia University, Mr. and Mrs. Edwin D. Mead, Dr. David J. Burrell, Judge Simeon E. Baldwin, Everett P. Wheeler, Professor Kirchwey of Columbia, Hon. E. E. Brown, United States Commissioner of Education, and many others. The splendid body of three hundred delegates could have duplicated the program with speakers as able and as famous.

Hon. Henry B. F. Macfarland, ex-Commissioner of the District of Columbia, presented the platform of the Conference, which he said is not like the platform of a political party, made to *get in on* and not to stand on. This platform praises President Taft for his utterance in favor of submitting to arbitration all international disputes whatever, and calls for the most earnest support of the administration in its effort toward the establishment of a permanent international court and the negotiation of arbitration treaties of unlimited scope. An important committee of lawyers—Senator Root, Judge Baldwin, and Professor Kirchwey, with power to add to their number—was appointed to consider how best the United States government may be given power to execute treaties through federal courts, and to protect the aliens residing here. This committee is to report next year.

A very pleasant event was the presentation of the Pugsley prize of \$100 for the best essay on international arbitration by a college student. Seventy-five essays were submitted, and the prize was won by Mr. George Knowles Gardner, of Worcester, Mass., a sophomore in Harvard.

Nearly two hundred boards of trade, chambers of commerce, and other leading organizations of business men are affiliated with the Mohonk Conference. They sent forty strong business men as delegates this year, and their expressions of love for the peace cause and abhorrence of war

were born of their recognition not alone of the economic folly of militarism but also of the deepest need of the world.

As might have been expected *the* oration of the conference was that of William Jennings Bryan. It was witty and entirely characteristic of the distinguished speaker. Mr. Bryan sees three powerful forces back of the rapidly growing peace movement: the world's intellectual progress, the growth of popular government, and the moral education of the world. He was particularly vigorous in his objection to the theory of "coercive peace," "peace with a swaggering accompaniment." "We are expected," he said, "to get scared when another nation builds a battleship and to build two, so that they will get scared and build three, and scare us so that we shall build four, and so on indefinitely." "The building of these great battleships is a challenge to the Christian civilization of the world, it is infidelity to the doctrine of the Founder of the Christian religion. There is infidelity in the idea that we cannot afford to do right until another nation joins us in doing right. You cannot tell the good an example will do until you test it. While some are trying to scare the world into peace, I believe that we should stand for the doctrine that one can love the world into peace."

Those are good words with which to close this account of a great conference. They fitly illustrate the spirit of the man who called us together. Dr. Clark was talking to the driver of the carriage that brought him from the station in the valley, and they came to speak of Mr. Smiley. "Oh," said the driver earnestly, "I wish I could be as good a man as he is!" In his oration Mr. Bryan said, "I do not understand how a nation can become great except upon the very plan that the Almighty has laid down for a man to build greatness upon." It is true of Mr. Smiley that "His gentleness hath made him great," and this is the spirit that is rapidly widening out from the strong, gentle souls of the world to greaten the nations of men.

Edward the Peacemaker

By Elbert F. Baldwin

A long time ago, King Edward VII, then Prince of Wales, surprised Captain Webb, the lighthouse expert, by his interest in the Eddystone Lighthouse. "There are other more remarkable lighthouses, sir," said the captain. "Why are you so specially interested in Eddystone?" The Prince replied: "On account of its historical character. It is writ on the coinage of the realm." "How so?" rejoined Captain Webb. "Look at a penny," said the Prince. The lighthouse expert then discerned, for the first time, that on the coin an outline of Eddystone tower loomed up behind the figure of Britannia.

An all round observation is a good beginning of the stock-in-trade of the business of being king. It specially helped the Prince of Wales when he became Edward VII. Most of his knowledge was probably not book knowledge. He was not a man who naturally always turned to a book. He was not a great reader. Perhaps, he never held a book in his hand for a whole hour at a time. But, he knew about very many useful things. He knew more facts than do most men. And this knowledge was of great value to him in his work in life.

A second qualification for the "king business" is the instinct for saying and doing the right thing at the right time. To a rare degree, Edward VII possessed this qualification. Every day seemed to be marked by some incident, in its kindly intent similar to that at Mr. Gladstone's funeral, when the Prince of Wales, instead of leaving the Abbey, walked gravely over to where Mrs. Gladstone was seated, took her hand in his, stooped over it and kissed it. A radical, who had hitherto cherished no particular respect for royalty, witnessing the act, exclaimed: "This atones for a good deal. I'll never say a word against him again as long as I live."

The Abbey was to be the scene of another of the Prince's characteristic acts, namely, at his own coronation, when instead of waiting seated for the aged Archbishop of Canterbury to place the crown upon the royal head, the new king himself, arose and assisted the old prelate to rise.

Best known, perhaps, of all the instances of the King's tact was the occasion when he invited the English sculptor, Alfred Gilbert, to Sandringham, the royal estate in Norfolk. In the excitement of packing, Gilbert's valet forgot to put a pair of dress shoes into his master's bag. When the sculptor arrived at Sandringham, he was dismayed to discover that he must appear in his tan shoes if he wished to attend dinner. His embarrassment was the greater because he knew that the King disliked tan foot-gear. In some mysterious manner, news of the predicament reached the King's ears and when Edward appeared at dinner his guest was surprised to note that his host also wore tan shoes.

At every public function where the Prince of Wales had represented his widowed mother—the opening of exhibitions, the unveiling of statues, the distribution of prizes—this tact was evident. Particularly was it evident whenever the Prince was called upon to preside over meetings. His tact enabled him quickly to compose differences and hold obstructionism in check. He gave further emphasis to it by his unnervous speech and poise of manner.

A third qualification for kingship is the ability to judge men. A very human person himself, Edward VII was both sympathetic and a shrewd judge of the virtues and the weaknesses of his fellows. He was indefatigable in knowing about them. Especially concerning the record of eminent persons or of persons likely to become eminent, he kept himself continually informed. If a name were to be chosen at random from among men of mark, the Prince would have been likely to know more about him than would any other person not specially related to the man in question.

A fourth qualification of kingship is to be a man of the world. In his world training, Edward VII enjoyed one par-

ticular advantage—that of becoming king at a comparatively late age. He was in his sixtieth year when he succeeded his lamented mother. His father, Prince Albert, was a great believer in the value of travel as an educator and accordingly encouraged the Prince of Wales in a desire to see the world. Hence, as a mere boy, the Prince was taken to various European countries and as a very young man he crossed the Atlantic to visit Canada and the United States, and, with the late Dean Stanley as cicerone, visited Syria and Palestine. Later, he went to India. Perhaps, no king has been a greater traveler. During his travels, he exercised the power of observation to which attention has already been called, and his training as a man of the world was evident in his later mingling with all sorts and classes of people, whether statesmen, ecclesiastics, scientists, artists, diplomats or sportsmen, by the extraordinary range of his conversation. They could see in a minute that he had lived a full and varied life. This, of course, was specially noticeable whenever the King spoke French and German; he spoke both languages fluently and without an English accent.

A fifth qualification of kingship is charm of personal presence. As the Prince of Wales, this charm was not dependent upon his personal appearance. He was about the average height and of strong build. He was a handsome, "well favored" man, of ruddy complexion and cheerful expression. But his charm lay in his manner. It was unusually attractive and winsome. At times, it was magnetic but its main appeal to men lay in the fact that the Prince was without affectations. He did not strive to be other than his natural self. He had as much contempt for what we know as "side" as for sham. He was simple, sincere, straightforward, hearty, affectionate. His nature was so full of these things that he had no room for poses. He abhorred the grandiloquent.

Some years ago, he went to Kiel to be present at the Imperial German Regatta. At that time the man-in-the-street was ready to inform you that the Kaiser and his uncle, Ed-

ward VII, were not getting on well together—forsooth, because some Germans and some Englishmen were jealous of each other! Certain it is that the Kaiser loves a little rhetoric, and his speech of welcome to the King was replete with mouth-filling phrases, doubtless as kindly meant as they were high-sounding. They were quite natural to one of the Kaiser's exuberance. But they were not natural to the King. His reply was courteous but was short and to the point. It immediately put any anxious hearers at ease, for the speaker let them down from the plane of politics to that of sport! In a few felicitous phrases, he gave vigorous and vivacious expression to his pleasure at finding his nephew so good a yachtsman! The King had not forgotten his own success with his yacht *Britannia* years before. He always took a lively interest in yachting, especially in the efforts of his countrymen to recapture the America's cup. He had been an all-round sportsman in his early days. He was a straight rider in the hunting field, but for many years he had not followed this form of sport. He remained, however, as devoted as ever to all kinds of shooting. His horses captured the Derby three times, and he proudly led the winners to the paddock. He reveled in the inspection of good horse flesh, prize cattle and the kennels. He was often present at school or university athletic contests. He owed not a little of his popularity to his thoroughly Anglo-Saxon proclivities in all these respects.

Moreover, conscious of the dignity that doth hedge a King and insisting absolutely upon its public observance, he loved to throw it off in private. This was specially the case when, every summer, he resorted to some German or Austrian bath. He formally requested that the public should not notice his presence. He was tired of forever bowing in return! One day, however, at Hamburg, I was driving with a particularly pretty girl. We were about to pass the, then, Prince of Wales, driving with Baron de Hirsch. The girl's face was too much for His Royal Highness, with his well known weakness for the fair sex in general and for the

sprightliness of American women in particular. He lifted his hat!

Now, no people are more strenuous sticklers for independence and privacy than are the English, and their Prince's insistence on personal independence and privacy pleased them immensely, confirming the popularity already established by the qualities above mentioned. In such a Prince, the people pardoned—or overlooked—his frailties, failings and faults. To such a Prince, the caricaturists, too, in the "funny papers" were merciful.

Edward VII confirmed his popularity enjoyed as Prince of Wales and added to it. Perhaps, no king ever endeared himself to so many and so different persons throughout the world.

When he heard of the King's death the other day, Mr. Roosevelt exclaimed: "Next to the ring given me by John Hay, I treasure most the miniature Hampden given to me by King Edward."

On the Sunday following at the Roman Catholic Cathedral of Westminster, Archbishop Bourne praised his friend, Edward VII, as a great statesman and model ruler.

The day following the King's death, Major Frank Barrett, a Salvation Army officer, whom the King had helped with both counsel and money, asked that his band be allowed to play a few hymns beneath Queen Alexandra's windows, as an expression of the whole Army's grief and sympathy. The Queen consented and ordered the big iron gates to be opened when the band should arrive. It came carrying the silver instruments and banners with scarfs of crepe. The men formed a circle under the closely drawn blinds, behind which the widow sat with her daughters. The men knelt and Major Barrett prayed. Then they sang "Nearer My God to Thee," "Abide with Me," "Angels Ever Bright and Fair," and then marched away with the recessional, "Onward Christian Soldiers."

One might not count labor leaders and socialists as among a king's friends, yet Philip Snowden declares: "The

English Labor Party had great hopes in King Edward. He knew and understood the English people and anticipated their intentions, but King George is an unknown quantity in the situation."

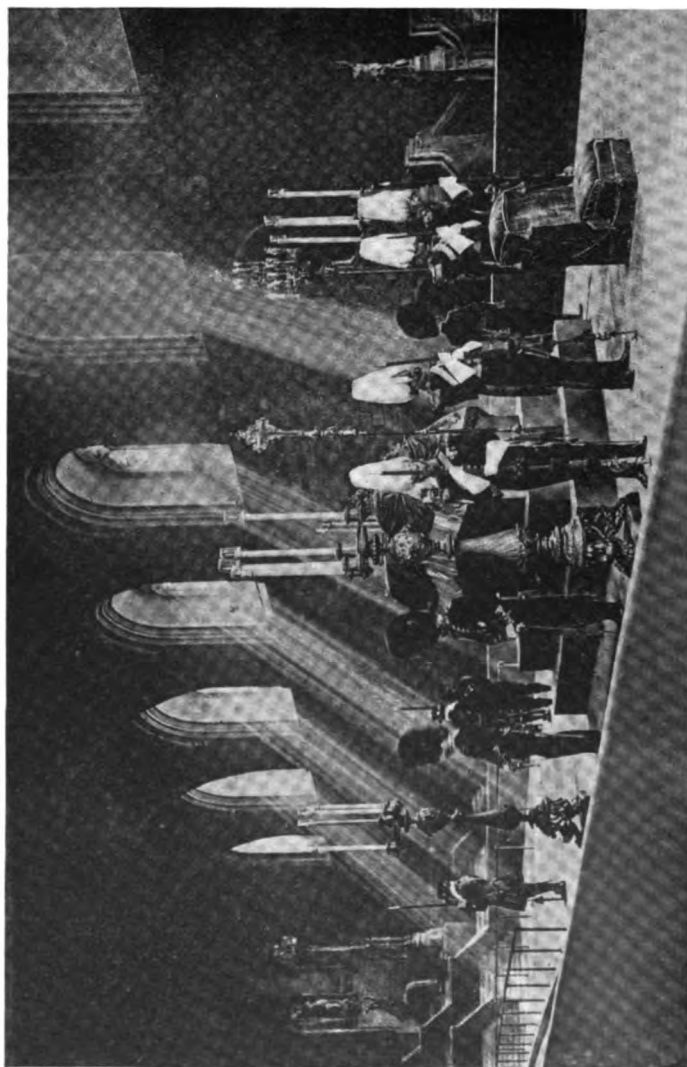
Will Crooks, the Socialist leader, says: "I honored the King because he cared for the common people. In these days of courtiers, whenever anybody who is anybody says: 'Stand back to make way for the King,' he was always ready to say: 'Stand aside and let the people see.' I witnessed one instance of this. A great man was introduced to Edward. The man walked right up to meet the King. The next man to be introduced was a mechanic. He did not know how to approach Edward. But, immediately the King saw his embarrassment and rushed out and shook hands with the man. King Edward always made the poor man feel as comfortable as possible. He was above Tory, above Liberal and above Socialist. We liked to feel that he was above us all and to look up to him."

Another tribute comes from a journalist, who recalls the fact that some time ago the King was to deliver a speech. As Edward VII stepped to the front of the platform, he noticed that the seats near him were occupied entirely by "the court set." Looking round, in apparent search of some one whom he did not see, he inquired: "Where are the gentlemen of the press?" There they were, away off in a corner. "Please make room for them by my side," commanded the monarch. "I wish them to hear best of all."

Throughout the world, there were mourners at the King's death. When it was announced, Colonel Cody ("Buffalo Bill") was seated astride of a tall, white horse at the ring entrance of Madison Square Garden, New York City. He had just signaled the opening of his show. Suddenly, a man pushed his way up and handed the Colonel a telegram. At that instant the buglers blared the opening piece. The Colonel glanced at the telegram. Up went his hand in motion to the band to cease. A few moments later,



The Late King Edward VII of England



The remains of King Edward VII lying in state, Westminster Hall. Guarded by Gentlemen-at-Arms, Grenadiers and Yeomen of the Guard



George V, now King of England, and his eldest son, the Duke of Cornwall, in the funeral procession for King Edward



Queen Margherita of Savoy. See "The Women of Italy"
Page 242

it began to play a dead march. Then riders representing various nations, entered the ring with their national flags just as on the program—but the flags drooping along the flanks of the horses. Before the last of the horsemen had circled the oval, most of the audience, prepared by the ominous telegrams of the day, realized what had happened and were standing with bared heads. Then "Buffalo Bill" rode to the center of the ring. There was a pause during which he seemed to be collecting himself. Presently, he made a brief speech. He announced that the King had gone. Then he added that Edward VII was one of the finest men he had ever known, that both as Prince of Wales and as King he was a great friend of the United States, and that he never lost an opportunity to show consideration for Americans. It is known that the only pieces of jewelry worn by Colonel Cody were presents from Queen Victoria and her son, a ring and a diamond pin:

In all this popularity, the King's motive was not merely personal. It was also political.

He took the "king business" seriously because, first of all, he wanted to help his own people. Of course, he had the axiom, "a monarch reigns but does not govern," dinned into his ears from his earliest years. He acquiesced in this because he wanted to make kingship the emblem of national unity. He wanted to make it the one political power, disassociated from party. He knew that he stood for something above and beyond all party. In his mind, an Executive's true function was to be a power beyond party, a representative of the whole nation.

Now, it is the Executive's privilege to prevent the nation's interests from being possibly sacrificed to benefit any one political party. As a constitutional monarch, the King could not openly throw the weight of his official prestige on either side of a particular difficulty. What he could not do politically, he did socially. For instance, despite her generally admirable record, more than once Queen Victoria showed partiality to Conservative ministers. At such times,

The next year, the King went to Denmark and his visit bore fruit in a treaty removing a possible source of conflict in the North Seas. In similar fashion, he had interviews with the rulers of Spain, Portugal, Italy, Austria, Germany, Norway and Sweden. All these interviews were followed by the adoption of new treaties or agreements, calculated to safeguard not only peace between England and each of the above countries, but also the peace of Europe for, after composing present quarrels, Edward had now advanced to the logical next step, the endeavor to prevent future quarrels.

Not only did he work to prevent them as between England and any other country, but, having set his own house in order, he altruistically turned his attention to bringing friendlier relations among the Powers themselves as, for instance, between France and Spain, and especially between France and Germany, preventing the threatened war over Morocco and three years later preventing it in the Balkans.

Meanwhile, as symbols of something more than international amity, the King's daughter became Queen of Norway, his niece, Crown Princess of Sweden, and another niece, Queen of Spain.

Then, an Anglo-Japanese Treaty was concluded. It was of special significance to Russia for it checked her possible advance either into India or into Manchuria.

Now followed what seems to some the King's greatest triumph—his final overcoming of Russia's distrust of England. It had persisted for more than half a century, but, since the Anglo-Russian agreement of 1907, we have the unaccustomed spectacle of the coöperation of the English and Russian Governments in Persia and elsewhere.

As a logical sequence of the two latter agreements, an Anglo-Russo-Japanese agreement is now announced. It should remove most of Asia from the sphere of international complications.

During the past two years, we have witnessed a remarkable development of hysteria in two supposedly un-

hysterical lands, England and Germany, and what is more, in each land on the subject of the other. This hysteria, it is believed, was never felt by the monarchs of the two countries. The King's attitude, in especial, did much to check the craze and substituted therefor the present friendlier and more hopeful spirit.

With our own government and people, Edward VII sedulously cultivated cordial friendship, a desire early installed by his far-seeing father. Such recent American ambassadors as Mr. Hay, Mr. Choate and Mr. Reid were particularly sympathetic to the King and he showed them marked favor. Quite apart, however, from the attraction exercised upon him by individual Americans, he thoroughly believed in the essential solidarity of the Anglo-Saxon race. The recent treaties negotiated by Secretary Root and Mr. Bryce are what we ought to expect of such solidarity.

To sum up Edward VII's foreign policy, one may say that in no English reign, no matter how long, have so many and so important treaties and agreements been concluded, not only to adjust differences but to prevent differences by agreeing to submit them, should they arise, to arbitration. Moreover, in no English reign has one man done so much to bind the nations together. The world has long needed such a man's vigilance, as is seen from the fact, since 1901 it has completely changed the world's conditions and prospects.

Edward VII's tenure of office, one must feel, has been all too brief. He said at the end: "It is all over. I think I have done my duty." He had. England and the world are grateful for this duty. But the loss of such a man is specially grievous just now, for in no year since his coronation has he seemed more needed. Where, indeed, in history shall we find a better peacemaker? Struggling through many a frailty, many a fault, Edward VII's nobler and finer qualities triumphed gloriously in his peace-making mission.

The Women of Italy

By Felicia Buttz Clark, Rome, Italy

THE movements which have tended to the amelioration of women in all parts of the world, have not been less effective in the Italian Peninsula than in other countries. In fact, fully as large a proportion devote themselves to higher studies as one finds in Germany or France. A very large number of young women follow the Lyceum and University courses of study and not a few obtain the title of "Professoressa" and receive positions of importance in higher institutions of learning.

One of the leaders in everything which has to do with the elevation of the women of Italy, is Queen Margherita of Savoy. She is most charming in manner, beautiful in character and face, and, above all, remarkably intellectual. When she was the reigning queen, she devoted as much time as she could spare from her busy life to the study of literature, art and music. Now that she has become the Queen Mother and has laid aside the burden of public life to a large extent, Queen Margherita has gathered about her a circle of distinguished men and women, prominent in the intellectual spheres of Italy. A promising young artist of ability, a successful lecturer, a rising musician, particularly if these are women, is always certain of the patronage of the royal lady. Benevolent societies, institutions for the poor, hospitals and similar worthy objects are proud to claim her as patroness. In fact, the Queen Mother is interested in everything which will advance her sex and enable them to fill with dignity, not only the many professional positions now open to them, but also their natural sphere of wife and mother.

A very suitable instance of the progress made by women in this country was the "Congresso delle donne" held in Rome last year. A very large number of delegates came from every part of Italy. The Queen Mother and Queen Helen were patronesses and manifested deep interest in the proceedings. Papers were read on all topics of value to

women and woman's work. It is possible that never, in the history of this nation, has such a representative body of women been gathered together, and the impetus given by this convention to the movement for the elevation of the sex will lead to great results. All branches of industry, art, literature, music and science had exhibits, and the results were truly astonishing, showing how extraordinarily gifted are the beautiful women of Italy, and demonstrating the possibility of wider results in the future.

This advance has been made during the past thirty years, and the changes which have taken place are truly marvelous. In order to fully comprehend them, one must have a thorough knowledge of Italian customs and prejudices, as well as of the character of this typical Latin race. One must also realize that it is not very long since Italy was united under the rule of the Kings of Savoy and Piedmont, and that before that time, the several small states or kingdoms, into which the country was divided, were separated as distinctly as the lines are now drawn between the different countries of Europe. Even the language assumed a dialectic form in the different states, and to this day, the people of Veneto do not understand the common language spoken in Bologna, nor do the Neapolitans comprehend the dialect of Piedmont or Genoa.

In the same manner, the customs differed and the life of women was affected by these lines of demarkation. Much more freedom was allowed the wives and daughters of the Piedmontese and Venetians than was accorded to the women of Naples and Sicily, where oriental customs long prevailed. In the southern Kingdom of the Two Sicilies, it was customary to place the daughters in a convent to be educated under the close supervision and constant watchfulness of the nuns. As soon as possible after the young ladies entered society, they were married, usually, to a man of their parents' choosing, with whom they had never been alone for a moment and of whose character they knew little.

After marriage, the conditions were not much better,

the husband or his mother never permitting the young wife to go out on the street unaccompanied. In many families in Naples and Sicily this constant surveillance of the women still prevails, and without her brother or husband, she dares not go out even for a morning's shopping. Naturally, this does not tend to independence of character, and when a woman finds herself, for any reason, alone in the world, she has not the slightest idea how to take care of herself.

Even in Rome, until within a very few years, a young lady was never seen on the street alone. But now, one frequently meets them unattended, carrying their books or music, going back and forth to school. With this increase of freedom, there has come a great thirst for knowledge and some of the most brilliant minds are found among the girls in the Gymnasium and Lyceum (the preparatory schools, whose courses end at our college grade of Sophomore).

The Italian women are beautiful and attractive in manner, with a certain natural grace peculiar to themselves. As a rule, they have black eyes and hair, together with a smooth, fair complexion, of which they take the greatest care. In many cases, their chief beauty is their hair, very carefully washed and arranged in a becoming style. In Naples, even the very lowest of the working-women will have her hair arranged by the woman hair-dresser, whom one sees daily on the streets, performing her task in full view of the passersby. I have never seen any more beautifully arranged hair than in Venice, among the fisher-wives, whose locks are often of a deep golden-auburn color, such as Titian delighted to paint. This luxury they obtain by the payment of ten centesimi (two cents)!

Her clothes are as important to an Italian as they are to an American, and she keeps intent on every change of style. Perhaps we Americans are a little like the Englishman who expressed his surprise to a lady from the new country across the sea, when she sat beside him at dinner in London, because she was dressed like the other women. She replied: "Oh, I left my *blanket* at home!" We imagine

that all Italians dress like the peasant women, in gay colors, with big ear-rings and gaudy chains. Instead of this, the Italian ladies dress exceedingly tastefully and with a decided eye to the esthetic, far more than in several other European countries. Except in Vienna and Paris, one finds no better gowned women than in Rome.

As a mother, the Italian is, perhaps, too loving and indulgent. She usually has a large family and cares faithfully for their creature comforts. Her sons are her special pride, for they will be the men of the future, but she, also, loves her daughters dearly. It is a pretty sight to see an Italian mother surrounded by four or five handsome daughters laughing and talking rapidly in their pretty language and never, for a moment, forgetting the respect due to the older woman. There is a mistaken idea, that because the word home does not exist in that signification in the Italian language, there are no homes. I have lived fifteen years in Italy and know the people well; I have never seen any more closely united or affectionate families, nor parents who are more devoted to the interests of their children.

You may say that this is a very roseate view of Italian women. It is all true, nevertheless. There is a dark side of life, due to a large extent, to the early training and constant restraint to which the young girls have been subjected, which makes them peculiarly susceptible to temptations when they come to them. The rupture of homes in Italy may be duplicated as often in other countries which have had more advantages and more moral support in the public opinion. In Italy, however, the people of the north, sturdy and strong, are mingling with those of the south, who need their help. Education is broadening the ideas of the women, making them better wives and mothers. United Italy, free from the narrowness of prejudice which formerly dwarfed the lives of the people, is a new nation and will be, in time, a great and noble nation, with a band of women as beautiful and good, as intelligent and enterprising, as those to be found in any country on the globe.

Wanted--A Campaign for Our Homes

By Lyman Abbott

Editor of *The Outlook*; a Counselor of the C. L. S. C.

THERE are on every side signs of a political awakening, of a new sense of the obligation of citizenship, of a new appreciation of government, of new ideals and new standards of honor and integrity in civic life. A friend has called my attention to the number of college presidents who have been recently elected from the Departments of Political Science in our different colleges: examples are furnished by Woodrow Wilson of Princeton, John H. Finley of the College of the City of New York, Edmund J. James of the University of Illinois, Harry A. Garfield of Williams. The number of young men in our colleges who are looking toward political life, not for a livelihood but for an opportunity of service is very great. Political clubs are not always party clubs; they are sometimes reform clubs; and the spirit of reform has entered the party clubs and is giving them a new and a higher character. Less than a score of years ago a keen observer of American life noted the lack of a civic conscience. We are apparently awakening to a consciousness of this lack, and in spite of some discouraging reversals of reform, as recently in San Francisco, and some even more discouraging apathy concerning reform, as in Philadelphia, the progress toward the development of a worthier political ambition is unmistakable and, let us hope, is not temporary.

But every noble movement has its off side; and this is not an exception. The American people are accustomed to give themselves with a certain enthusiastic concentration to anything they undertake; and while this promotes success in the particular undertaking it also sometimes involves forgetful neglect of other and equally important matters. There are some indications that in the too exclusive devotion of the spirit of reform to the political side of life, the

home is in danger of being for the time forgotten. A friend of mine, a teacher, the other day gave to one of her younger pupils what she thought was rather a difficult task. "If," said she, "you find it too difficult, you can ask your mother to help you." "Mother," replied the child with unconscious naïveté, "is too busy in politics, but perhaps father can." This I fear cannot pass for an incident so exceptional as to be wholly insignificant. Another friend of mine remarked to me the other day that she was so taken up with her public duties that her husband was beginning to complain that he saw nothing of her—and she was not a woman suffragist. Mothers' meetings in our churches have gone out of vogue and women's clubs in the town have taken their place; how far the latter consider the problems of home life I do not know, as I only attend such clubs very occasionally in the capacity of a specially invited guest. But the masculine impression is that the club is more an escape from the home than a tender to it.

In the eighteenth century, as such novels as those of Maria Edgeworth and Jane Austen clearly show, girls were expected to be married, and they talked over their expectations with each other and with their mothers in a spirit of perfectly simple frankness, counting it as natural to do so as it was for their brothers to talk over their professions with their fathers. This is apparently no longer the case. Marriage is not anticipated, at least not prepared for. It is treated as a happy accident—or unhappy as the case may be—for which no special preparation is necessary; not as involving a vocation for both parties on which not only their happiness depends, but scarcely less the welfare of the community.

The opening of a great variety of vocations to woman has been a distinct advantage in that it has made marriage no longer necessary to her as a means of support; but it has its disadvantage, in that it has tended to deprive her of the old preparation for what is likely to be her work in life. Our systems of education and our methods of domestic life

have tended to the same result. Formerly the girl lived at home, sewed with her mother in the sitting room and worked with her mother in the kitchen and the dining room. Now throughout a large part of the day she is at school, and when she comes home she brings a pile of books with which she must occupy her evenings. Our teachers seem not to recognize that girls have anything else to do than to study the lessons assigned to them. And the girls cannot be expected to force that recognition on the teachers. In some schools a little attempt is made to supply this lack of home training by courses in domestic economy; but they are not, as indeed they cannot be, adequate to take the place of the apprenticeship at home.

Nor is this defect by any means confined to the girls. It is at least as apparent in the case of the boys. If every young wife ought to understand the chemistry of the kitchen, every young husband ought to know something of agriculture or mechanics—enough to have at least developed in him some taste for either the workshop or the garden—better for both. Rarely is it even hinted to either the boy or the girl that they are likely to have parental duties to perform; rarely in their education is there any systematic endeavor to teach either hygiene or psychology so applied as to prepare them to be healthy parents of healthy children.

Still more serious is a matter which can here be referred to only in the most general terms: the failure of parents to teach their children the nature of life and its origin, the relations of the sexes, and the principles of sexual morality. On this subject they are generally permitted to blunder into righteousness as best they can.

When we consider that neither our boys nor our girls are taught to look forward to marriage and a home nor trained to even consider what are the duties which the home demands of them, there is less cause to wonder that marriage proves often to be a disastrous lottery in which much worse than a blank is drawn, and that divorces are granted at the rate of one hundred and fifty a day in the United States.

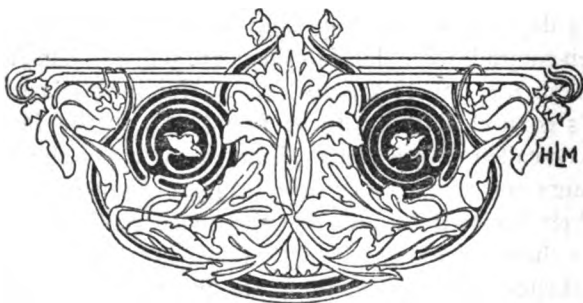
The radical remedy for the divorce suit is to be found, not in stricter divorce laws, but in better training of our boys and girls for marriage and for home life.

One other enemy of our home must be mentioned, or this too brief summary would be fatally defective—our industrial methods. I do not stop here to speak of the wives and mothers who are compelled to leave their children and go out with their husbands to be bread winners for the family, for these are probably, as compared with the whole population, rare exceptions. But a very considerable proportion of the husbands and fathers allow themselves no time, or are allowed no time, for their wives and their children. Men who work twelve hours a day, as considerable bodies of men in America do, can rarely see their children except in bed; men who work ten hours a day rarely have time and vitality left to give their children comradeship. Half orphans are numerous in America though the fathers are not dead. Nor is this lack of a father's counsel and care to be found only in the families of the so-called workingmen. Lawyers, doctors, ministers, merchants and shop keepers are, in great numbers, so busy with their vocational duties that they have no time and life left for their homes, and imagine that since they have provided shelter, food and clothing for the wife and children they have fulfilled toward them the whole duty of man.

There are, happily, some signs of a material awakening to the natural need for a revival of interest in the home. As I write these lines, nearly five hundred men and women in the city of New York are giving their time—some of them practically all their time—to the study of home conditions in the city of New York for the purpose of preparing a Child's Welfare Exhibit to be given next fall, in which will be shown what are the present home conditions in that city and what can and should be done to improve them. It may well be hoped that this Exhibit will prove to be a means of calling national attention to a national need.

It is not only charity that should begin at home: patri-

otism, education and religion should begin there also. The club, the school, the church, can never take the place of the home or do its work. They should supplement it, not supplant it. We need even more than a new politics, a new education or a new theology, a new home enthusiasm—enthusiasm for it, enthusiasm in it. I do not mean to discuss the woman suffrage question in your pages; but I am quite sure that if the women who are not interested in woman suffrage would bring to the revival of home life and to a development of education and training for the home something of that enthusiasm which their sisters are bringing to the agitation for the ballot, they could and would confer an incalculable benefit upon their country.



A French View of Chautauqua*

By Abbé Felix Klein

Translated for THE CHAUTAUQUAN from his new volume entitled
"The America of Tomorrow."

CHAUTAUQUA (do not admit that you know the name, so familiar to Americans) is in the country. It is two degrees farther north than New York, it has some altitude, it is on the shore of a lake—all reasons for hoping for coolness, and that hope consoles me for having to give an address there, and to give it in English.

* * *

One night in Buffalo and a morning passed with the priests of the French Church, who, both vicar and curate, are two model types of the serious, good, devoted Alsatian; then I take the train for Jamestown, one of the stations on the way to Chautauqua. *The Chautauquan Daily*, the newspaper of the celebrated institution, having asked me, in accordance with American custom, for an account of my new impressions, I gave them the following lines. Perhaps the quotation will be permitted me because of that sort of intimacy which a traveler's tale establishes between the author and the people whom he regards somewhat in the light of companions. It must be taken into consideration that this fantasy was first composed to appear in English. Its title was

"The Dream of a Summer's Day."

To describe marvels and describe them with enthusiasm, to relate admirable deeds, to tell of prodigious events and unheard of happiness, and at the end, when the reader is throbbing with admiration, to declare to him coldly that this was all but a dream—this is one of the methods most frequently employed in literature, extending from epics to childish tastes, from the "Iliad," to "Alice

*Abbé Felix Klein of the University of Paris came to the United States in 1907 visiting and lecturing at many educational institutions including Chautauqua. His entertaining and suggestive impressions have now been published in a new volume recently received in this country.—EDITOR.

in Wonderland.' " I do not wish to decry such a universal and venerable custom, but I owe it to the truth to say that, having reversed the experiment it appeared to me immensely more interesting. I also have seen astonishing things such as one sees only in a dream. Only when I rubbed my eyes to find out whether I was asleep, did I realize that everything was real. But if I tell you what I have seen, you will not believe me, and will think that I am still dreaming. Perhaps after all you are right. At any rate, this is what I remember.

It was during the first years of the twentieth century, and more exactly, if my notebook does not deceive me, on the 18th day of July, of the year of grace 1907. Steamship and railroad, the principal means of travel in these barbarous times, had brought me from Paris to Jamestown in a fortnight. Jamestown must exist, since the train stops there. At any rate, I did not see it. At the station there was waiting for me a student from Chicago, very similar to the one whom a friend of mine had taken around in France one year earlier, and who related his impressions under the strange title, "The Discovery of the Old World." Like the hero of this book my escort was an open minded man with a writer's heart, a simple and strong soul. The strange coincidence was the first reason which makes me believe that I had been transported into dreamland.

Soon a not over rapid chariot—I have already told you that at that time men were still touching the ground with their means of transportation—brought us by a route which sometimes crossed green fields, and at other times skirted the blue water of a lake, towards the most incredible and yet the most alluring city that I have ever seen. To enter it, magic words had to be pronounced, and thus were the Philistines forever excluded therefrom. Neither could one leave it except after having satisfied similar requirements; and there is in the country a terrible legend about a traveler who, having entered by fraud, was never able to get out, even after his death, so that his soul is still there, impatiently awaiting judgment day. The ideal student having spoken for us both to the angel who was guarding the door, we entered the sacred enclosure.

Beneath hundred-year-old trees were sheltered here and there rustic cottages, on the porches of which were rocking upon moving seats mortals of all ages and of every costume; but all looking alike in the peacefulness, health and joy which their smiling faces expressed. Children were playing in the avenues, and young girls were dancing about the lawn. Some larger and more austere dwellings varied the landscape, and as I asked my guide what their purpose was, he replied to me that the sciences, art and philosophy were taught there. And thus I learned that this city had not been

built like the others, to acquire wealth, but in order to give to mankind lessons of wisdom and of virtue. Experienced teachers are summoned there from all countries, and around them assemble each year, by thousands and thousands, the minds eager to learn, the souls yearning for progress.

I soon was led to the sage who presides over the destinies of this academy. I bowed before him, and before his gracious wife. He greeted me gracefully, as the foreign princes greeted formally the vagabond Ulysses. They conducted me first into a brilliant room where they served me with the most delicious dishes, and then led me to the shore of the lake and embarked with me in an elegant vessel where youths and young girls, assembled around venerable matrons, were singing hymns to the accompaniment of stringed instruments. The boat started, gliding over the waters of the lake upon which the splendors of the setting sun were being reflected in gold, emerald, and all sorts of celestial colors. When night came I was led to an Amphitheater built by nature itself, and which the hand of man had provided with comfortable seats and a sheltering roof. Two or three thousand spectators were watching there gymnastic exercises and the dances in which young people showed surprising agility, producing in turn the customs of all countries and of all ages. After this spectacle, we went to a sort of Greek temple, with a roof protecting from the sun, but open on all sides and separated from the outside only by columns. It was called the Hall of Philosophy, and I learned with fear that on the morrow I was to expound there in public the customs of my own country. This idea, and perhaps also the fatigue of the trip prevented me from enjoying as I should have the conversation which Muses full of knowledge and grace were to carry on in the coolness of the evening.

On the following morning, at dawn, I was taken in a light carriage to the shady road which serves as street in this city of wise men. I was shown numerous temples where, in different ways, the inhabitants pray and honor the same God. Several dwellings opened before us, and they were schools. Here they were teaching the languages of different people; elsewhere philosophy; and elsewhere the sciences. The arts were not forgotten, nor even useful manual labor. But nothing was done through compulsion. Each one went to learn what he preferred to know, and, spontaneously, the different sexes, the different ages, organized in free groups, around the teachers they preferred. Everybody worked and nobody labored. I was very sorry not to be able to take part in these profitable exercises, and the idea that I would have to leave this enchanting spot that very evening, seemed frightful to me.

My soul filled with the beautiful landscape and wise speeches, I returned to the dwelling which was assigned to me, and through the large bays of my window, admiring the waters of the sleeping lake, I thought of the speech which I was to make in the presence of so learned a population.

It soon seemed to me that I was falling asleep, that I was transported before large crowds, and that I was speaking in a language unknown to myself. When I awoke from this strange dream, I was assured that it, like all the rest, was a reality.

I find myself in the position of the worthy cosmographist whose manual we studied in the preparatory Seminary; "Whither," he asked in a lyric outburst, "whither go these long-haired stars?" adding in parenthesis, "(comets)". It is now my painful duty to explain everything that I have just said.

The name Chautauqua, which sounds very strange, perhaps, on this side of the water, but which is the most familiar possible in American ears, is applied first to a lake and second to an Institution.

Of the two the first is much easier to understand! It is a pleasant sheet of water eighteen miles long, fourteen hundred feet above the level of the sea, and eight hundred above that of Lake Erie, which is only twelve miles away. Surrounded by hills, woods and villas, it is one of the pleasantest summer resorts of the East and Middle West, and people go to it not only from Buffalo which is quite near, but from Chicago and New York, which are not less than six hundred miles distant.

The Institution is a school which in summer time receives thousands of pupils of all ages, and during the rest of the year continues to instruct its huge list of students either by prescribed lectures or by courses [reading or given] in different places. Its success has fostered frequent imitations which it regards with interest but does not absorb, and which have made its name a common appellation of a whole system of similar undertakings.* Every summer America is covered with "Chautauquas," small and

*Some of these enterprises, disavowed by the principal institution, are run for purely financial reasons.

large, and the Summer Assembly of Lake Champlain, described in the preceding chapter, is, so to speak, a Catholic Chautauqua. The parent institution has always remained far the most important.

It was founded in August, 1874, by Lewis Miller, who died in 1899, and by John H. Vincent, a Methodist bishop, born in 1832, who is now the Chancellor, his son, George E. Vincent, fulfilling with ability the duties of president. Its first purpose was merely to train for their specialized mission people who were devoting themselves to Sunday School work; but it was not slow in broadening its plans and including almost all branches of teaching. In a particularly popular and supple way, it is a sort of university where nearly one hundred professors every year give most diverse lessons from advanced courses for educated people to elementary classes for children. The session which was originally only twelve days long, now lasts sixty days.

The annual budget of expenses goes beyond \$185,000; the budget of receipts, over \$200,000. The property, real and personal, is worth \$700,000. The endowment enters into this sum only as a matter of \$61,413, but it cannot fail to increase and the institution will always pay out for its "students" more than they give it.*

In the United States this condition prevails in almost all the large schools, which usually are not given aid by the public authorities. Chautauqua, for that matter, does not stand in need of it, yet through the work makes its own increase, the capital does not. All the receipts are devoted to a better and better realization of the lofty purpose of

*The cost of one full course is \$6.00; of two, \$11.00; of three, \$12.00. By a full course is understood instruction in one subject for six weeks, for five days in the week. There are half courses and all sorts of combinations. The entrance fees are \$5.00 for a month and \$7.50 for the season. Living expenses vary from \$4.00 a day to \$6.00 for a week. Free instruction may be had in return for certain services as clerk or even as porter. Most of the servants at the hotel, both men and women, are students who are in this way earning the money with which they may profit by the courses. They are never treated differently from other people. I have before me now a photograph of this group; there is none more charming in the book.

the Institution. They needed teachers: they have summoned from American universities and colleges, sometimes at great distance, the necessary force. They needed school buildings: they built them of all sizes with no lack of elegance or economy. They needed an estate that should be valuable, large, pleasant and healthful: they bought one of 259 acres, covered with trees and grass which make it a natural park. A hotel was built that can house three hundred people; sixty cottages and boarding places are authorized by the Institution to receive the other inhabitants. The population varies from twelve and even fifteen thousand in summer to five hundred in winter.

The whole establishment forms a real city with the usual services of roads, water, gas, electricity, express, post, telegraph, telephone, a print shop, a scholarly daily paper—all the advantages of city life in the midst of rural life. It lacks saloons, theaters, public balls, games of chance, beggars, pedlers, politicians, drunkards, and a certain number of other refinements; but the administration does not tolerate them and nothing is done in this modern Salentum without its permission. The community is not socialistic, nor is it a communal society; it is an educational institution, registered as such by the State of New York, a recognized "corporation" or association having the special purpose of "promoting the intellectual, social, physical, moral, and religious welfare of the people." The trustees and the officers whom they elect are absolute masters to carry out everything which they judge proper to serve this cause. The State, far from disturbing them, takes no cognizance of the work except to recompense it for its services by exempting it from the usual taxation. As to the inhabitants, whether they are young or old, single or grouped in families, they are treated as students. They must make no noise after the bell has rung the curfew. They may go inside the fence, which is strictly closed, only by showing their entrance ticket; and what at first seems strange, they may not go out without an *exit* on pain of having to pay again for the

right to enter. The only exceptions to this rule are for very serious reasons or on Sundays to go to the religious service of a "denomination" not represented at Chautauqua. Visitors are not more easily admitted than to a French college.

There are reasons for so many precautions. Chautauqua is not a watering place. The simply curious ought to be excluded. Only those who wish to profit by it are "desirable" guests, and they have nothing to complain of. No suitable amusement is lacking. Baseball, canoeing, swimming, tennis, bowling, races, and athletic games, and all sports are represented. There is no lack of concerts and dramatic readings, and public festivals, and excursions (there are regular ones for Niagara). But study offers the greatest attraction. Without being obligatory upon anyone it is offered to everybody, everywhere, always, in the most varied and attractive forms. Everyone may learn what he likes: and if anyone turns up who really finds nothing to appeal to him in the two hundred courses which range from subjects of higher instruction to handcraft for children, it is fair to presume that this difficult or rather unintelligent person will voluntarily leave Chautauqua for a fashionable seaside place or for some bustling resort.

Any worthy desire finds arrangements already made to carry it out, or at least people ready to make them. There are clubs for men, for women, for young men, for young girls, for children—and I shall add, "for many others," meaning that the same people re-group and inter-group themselves by countries, professions and tastes, even by age, for there is a club of octogenarians whose membership varies from six to twelve.

Further they are grouped by cults, so to speak. In one section of the grounds are the denominational or sectarian houses, which include no fewer than nine different establishments. Special services are held in them every Sunday morning at ten o'clock. General services take place on the same day at eleven o'clock and at five o'clock, in the

large Amphitheater which holds 5,200 people. A chapel, properly so-called, which is also common to all, serves during the week for morning prayer and for purposes of religious instruction. The Catholics, who are but few, go outside to hear mass, since for lack of sufficient clergy, the Bishop of Buffalo who has been urged to send a priest, has been able to consent only two or three times.

Although the Institution was founded by a Methodist bishop it treats all communions, even Unitarians, with the same respect and the same tolerance. It is not undenominational, but all-denominational; it does not stand apart from denominations, it admits them all. Only doubters would find themselves ill at ease in this sincerely religious atmosphere although they would be subjected to no questioning. I think they would go away. The founder, John H. Vincent, analyzing the principles of the Institution, declares that Chautauqua rests in the first place on the idea that education is the work of a lifetime and he adds immediately: "The true basis of education is religious. The fear of the Lord is the beginning of wisdom, the realization of the Divine Existence, upon us as moral beings; the unity and brotherhood of the race with all that brotherhood involves; the harmony with the divine character as the ideal of life, for time and eternity; and the pursuit and use of all science in personal culture, the increase of reverent love for God, and of affectionate self-sacrifice and labor for the well-being of man."*

Now in that quotation there is no question of the abstraction, the dream called natural religion. What is taught and practised at Chautauqua is the revealed religion of the Bible and the Evangel, the truths common to all Christians; and, doubtless, Catholics will find this teaching incomplete, but no one will deny that so far as they themselves are concerned they complete it in their worship and in the expression of their belief.

One particular building, Normal Hall, is devoted to Bible study and to preparing Sunday School teachers, which

*"The Chautauqua Movement," p. 13. Chautauqua Press, 1886.

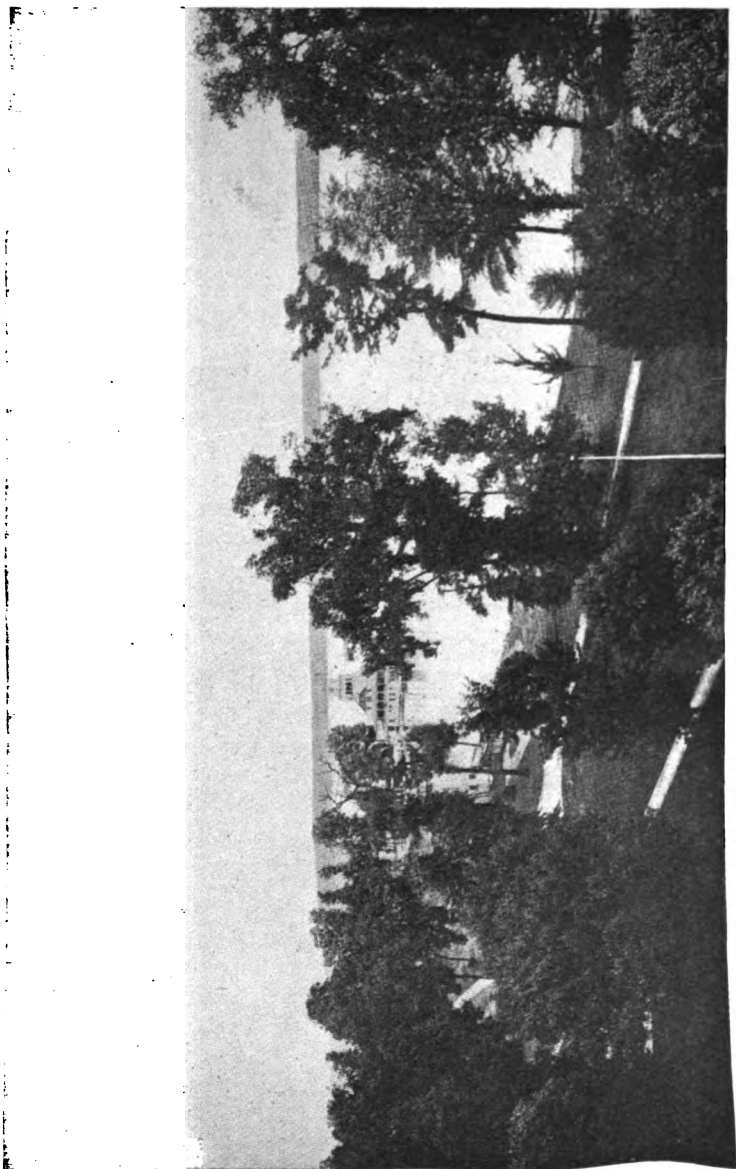
was the original purpose of the Institution and remains its essential aim. To make it easier of attainment, in the early years they even arranged a "Model of Palestine," a topographic reproduction of the Holy Land. This miniature in stone and sand was not less than 325 feet long and indicated fairly well mountains, towns, the Lake of Tiberius, the torrent of Cedron, the Dead Sea, all the sacred spots. It has not been kept up [It has since been repaired and is now well maintained.—EDITOR.] and it is advantageously replaced by a beautiful building in the Greek style, called *Aula Christi*, the Hall of Christ. Its architect, Paul J. Peltz, is the same who built the famous Congressional Library at Washington. A central nave 70 feet in length is terminated by a platform at whose back a lofty arch awaits a statue of Christ. Probably, and it is greatly to be desired, this will be a copy of Thorwaldsen's masterpiece. There will be held in the *Aula Christi* no services of any especial cult. There will be meetings for the discussion of scientific, moral and artistic subjects; and lectures, lessons, and concerts whose object will be to spread a knowledge and love of the life, words, acts, spirit and permanent influence of the Divine Master. In one of the two lateral aisles will be gathered literature upon the life of Jesus. Works of art which recall him and glorify him will adorn the rest of the building. "There," says John H. Vincent, "everyone will be able every day, at any hour, to inform himself as to what Christ has said and done. * * * It will be Chautauqua's central edifice and it will symbolize before the world what it is that serves as inspiration and support to our efforts."

To make the religious ideal permeate the whole conduct, the very humblest acts; to teach how to live and that without distinction of age or profession or fortune, such is, in truth, the noble aim followed by the Chautauqua school, an aim never to be foregone. For that matter, what better ideal could it offer to its crowds of adherents than the personality and the perfect works of him who came, as he himself said, that men might have life and yet fuller life?

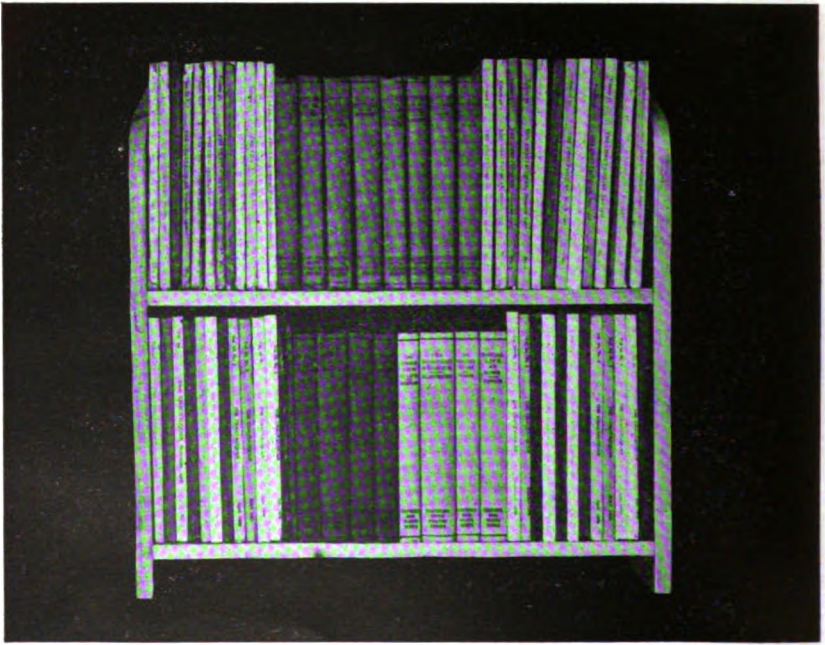
The success of Chautauqua and of similar undertakings is one of the things which does honor to the American people. That every summer a population of more than 10,000, several times repeated,* should come to its own accord to submit to a strict discipline; that in the course of the year, hundreds of thousands of people of all professions, over the whole country, keep in touch with the Institution for the purpose of learning from it what books to read, and, if possible, what teachers to hear; that at the same time this work remains disinterested in spite of the budget that it must handle, and retains religious inspiration while practising the most complete tolerance, that by such a position it commends itself to the admiration and encouragement of the country's most eminent men in all domains of action and thought†—nothing can testify more strongly to the moral and intellectual courage, the thirst for instruction and for true progress, which characterize in the United States the middle class, the ascending class of the people, the class which serves as the dorsal spine, the *back bone*, as they say over there, of this great democracy, and which maintains it erect and straightforward in spite of everything between the equally formidable dangers of a coarse demagoguery and of a merciless and lawless plutocracy.

*In 1908, 35 years after the founding of the Institution, there came to Chautauqua 50,000 people who benefited by the lectures, concerts, readings, and exhibitions; more than 2,700 were enrolled in one or more of the regular courses of instruction.

†Among the orators who have been heard at Chautauqua we may mention Presidents McKinley, Roosevelt and Taft, the Count and Countess of Aberdeen, Henry Drummond, Father Doyle, Bliss Perry, John Henry Barrows, Francis W. Peabody, Booker T. Washington, William J. Bryan. The dignity of these lectures does not exclude the humorous touch which often makes its way into them. They like to recall the opening of a lecture on "Fools" by Dr. P. S. Henson of Chicago. "I take great pleasure," said Bishop John H. Vincent in presenting him, "in announcing a lecture on 'Fools' by one—(*general laughter*) of the wisest of men." The doctor in his turn, began thus: "Ladies and gentlemen: I am not such a fool as Bishop Vincent—(*more and prolonged laughter*) would have you believe."



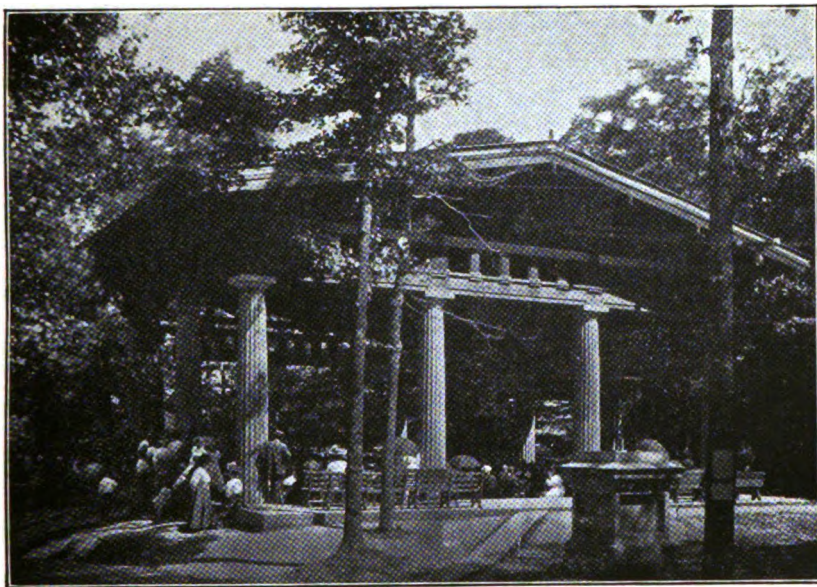
View of Lake and Pier from Hotel Tower, Chautauqua, New York



A Complete Four Years C. L. S. C. Home Reading Course



C. L. S. C. Graduates in Procession on Recognition Day



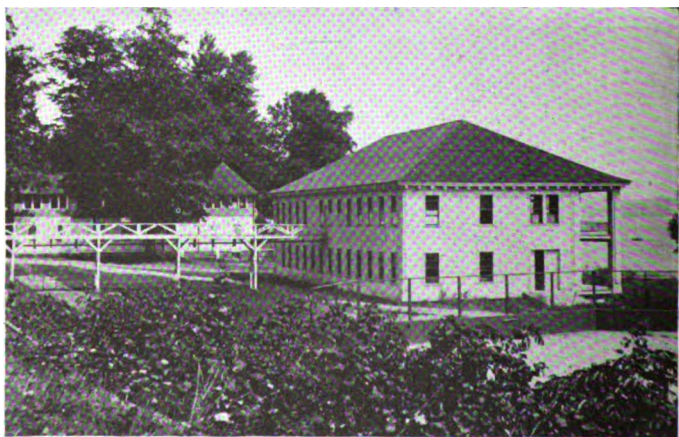
The Hall of Philosophy where C. L. S. C. Graduates receive "Recognition" and Diplomas



Flower Girls leading Recognition Day Procession



Aula Christi, Hall of the Christ, at Chautauqua, New York



Chautauqua Athletic Club, Rear View, Special Tournament Tennis Court right corner. Boys' Club on left



The spreading chestnut tree, center of the DaVinci Quadrangle,
Chautauqua Arts and Crafts Studios



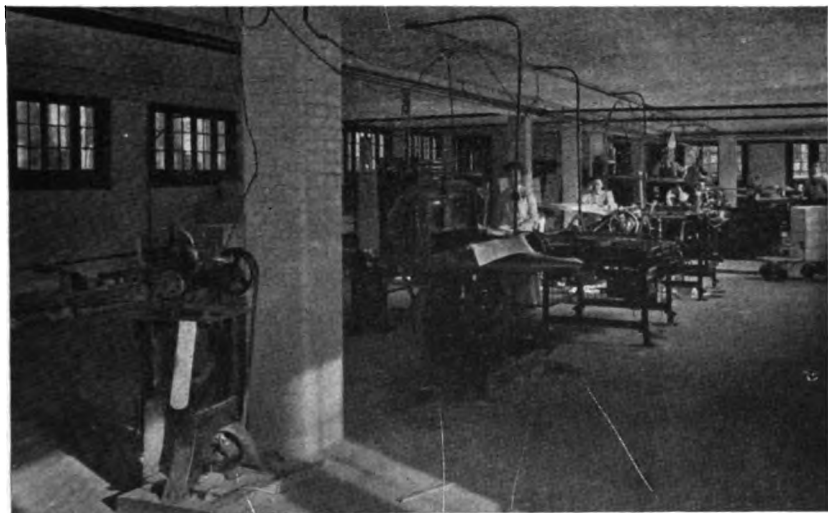
Annual Chautauqua Lake Sailing Regatta, viewed from Athletic Club



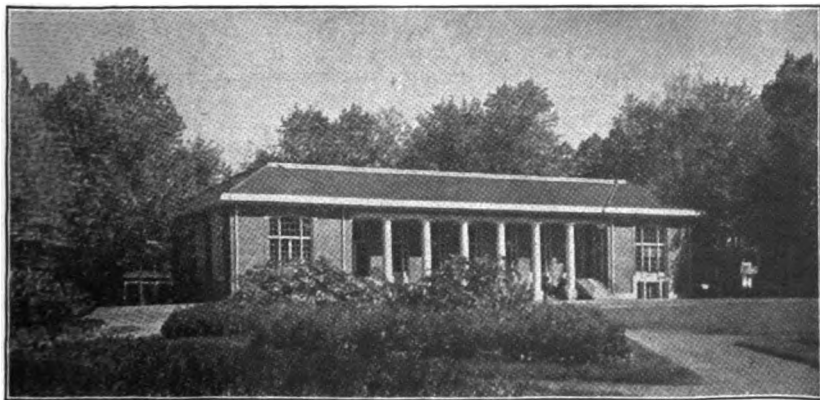
Interior View of Chautauqua Book Store in the Colonnade



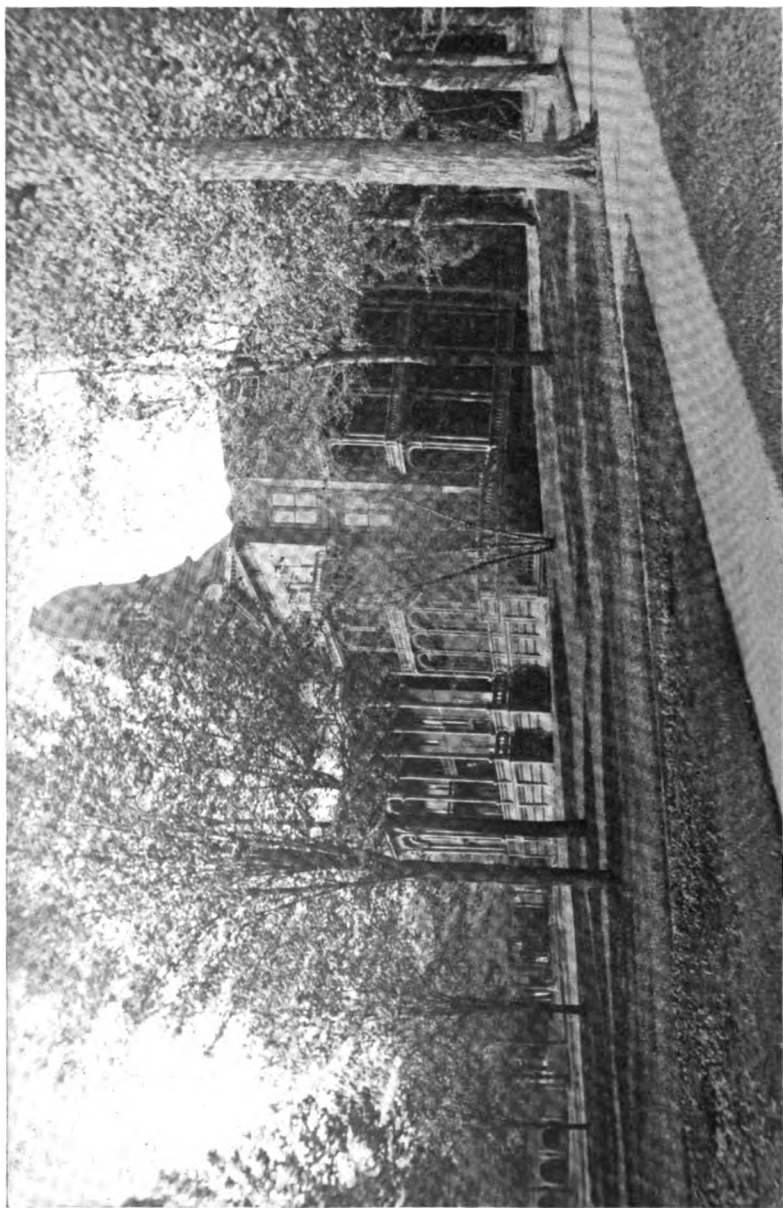
The Colonnade (Commercial block), Pergola, and Plaza Flower Beds



Interior View of Print Shop, Postoffice Building



Postoffice and Print Shop Building, Chautauqua, New York



Hotel Athenaeum, lawn and promenade, Chautauqua, New York

The Chautauqua Idea

Replying to a question as to what they think of the Chautauqua Idea the following quotations from recent letters will be interesting to present day Chautauquans:

G. STANLEY HALL
President Clark University

I can only say here that I have a very high appreciation of the Chautauqua idea. I have seen it in operation on the spot for a week at a time for a number of seasons, having given lectures there myself, have met traces of it elsewhere, and have seen their publications. I am heartily in sympathy with it and have a high appreciation of its great educational services.

REV. S. PARKES CADMAN, D. D.
Pastor Central Congregational Church, Brooklyn, N. Y.

The elevating influence of such work as yours cannot be easily overestimated. The mission you sustain has started many a lad on the upward path and also many a girl.

BISHOP HENRY W. WARREN
University Park, Colorado

One of the greatest developments of our century is the Chautauqua system of reading. It offers what men of best judgment deem most fitting courses of reading for all people. It brings to the denizens of the lonely farm much of the culture offered by the college and the city.

IDA M. TARBELL
Of the American Magazine

I have your letter asking me what I think of the Chautauqua Idea, by which I suppose you mean putting in the way of the mass of people intelligently arranged courses of systematic reading. I believe it a most practical and useful idea, and that in the years since it was first expounded by Bishop Vincent, it has done an enormous amount to enliven the minds and stimulate the interest of the people in this country. I wish you all success in your efforts to spread it.

The Chautauqua Idea

F. N. GODFREY

Master New York State Grange, Olean, N. Y.

I have always considered the Chautauqua Idea, and the Chautauqua Reading Course splendid opportunities for people of all classes to acquire a broad and general knowledge in broadening their social lives, and the making of better citizens.

ROBERT STUART MACARTHUR

Calvary Baptist Church, New York City.

I regard the Chautauqua Idea as one of the most important ideas of the hour. This idea, when properly utilized, gives us a "college at home." It is really a university extension course. It is a genuine inspiration toward culture, patriotism, and religion. The general adoption of this course for a generation would give us a new America in all that is noblest in culture and character.

KATHERINE LEE BATES

Professor of English Literature, Wellesley College

With increasing experience as a teacher, I have come to put less and less faith in educational system and equipment. In so far as the Chautauqua Idea aims to bring the great book to the eager mind, it has my cordial endorsement.

CHARLES R. HENDERSON

The University of Chicago

In my little book, "The Social Spirit in America" I have already for many years urged the importance of the methods used by Chautauqua for popularizing science and literature. The longer I observe its working the more deeply am I convinced that this kind of effort promises great reward and magnificent results. It is the missionary spirit taking possession of the splendid results of modern science and university study and making them available as far as possible for busy people and for those who are at a distance from intellectual centers. By means of the correspondence course, isolated people on ranches and in little villages far from laboratories can come in sight of the main

results of modern investigation of science and of the best things in the world's literature. I wish you all success.

JOHN GRAHAM BROOKS

Extension Lecturer and President National Consumers' League

After close observation of the work at Chautauqua and at other points in the country where its affiliated work goes on, I can say with confidence that it is among the most enlightening of our educational agencies in the United States.

MARY E. WOOLEY

President Mount Holyoke College

It is a pleasure to express my appreciation of the work which is being done by the Chautauqua Institution. I have realized that there are many people who cannot have the advantage of long continued school and college training, whose lives are broadened and stimulated by the Chautauqua courses.

A TYPICAL TESTIMONY

Cults have their vogue, and after their day give place to the newer fads of the moment, the affectations of yesterday being eclipsed by the eccentricities of today, but Chautauqua is neither a cult nor a fad; it has acquired the stability of an institution, too firmly grounded to be staled by either time or custom and the part it has so conspicuously played in moulding the intellectual development of the past generation abundantly demonstrates its title to be counted as a potent factor in the intellectual life of the present and future generations. Year by year its courses grow in attractiveness and usefulness—for the happy blending of the two qualities is primarily responsible for the enormous success it has achieved—and its beneficent work in stimulating mental and ethical development in those whose reading would otherwise be without purpose or aim becomes more and more apparent as the number becomes legion of those who owe to the inspiration of Chautauqua their broadened mental horizon and enlarged outlook upon the problems that loom larger and larger in life's hurly-burly.

The chief merit and the secret of the enormous progress of the Chautauqua Idea is the fact that its literature, while not so alluringly simple as to enable the student to glide into a priceless heritage of knowledge without effort—without which nothing tangible and abiding is ever achieved—yet avoids the forbidding pedantry calculated to repel those who must needs learn while they earn. Familiarity with subjects popularly associated with Professor Dryasdust is unconsciously acquired in its skillfully arranged courses, the alluring charm of their literary treatment endowing that which was hitherto repellent with a new fascination and opening up to the expanding mind of the student unsuspected realms of interest and mental profit.

Chautauqua makes its appeal to all classes with equal force—the college graduate and the man whose formal education terminated with the public school; young and old, both sexes, find here common ground. Those who have covered the subjects in the higher institutions find in the reading courses new points of interest and abundant material to refurbish and renew knowledge long dormant and those entering the Elysian fields for the first time are made aware how easily, with a comparatively small expenditure of effort and time, vast stores of knowledge and widening interests are opened to them. But beneficent as the courses are in themselves, unfolding to those who follow them new realms of thought and achievement, their chief value is in the stimulus given to more comprehensive reading along lines that appeal to the individual student, to be expanded at will. This inspirational quality is one of the greatest of Chautauqua's assets, for thousands of successful men and women owe to its initiative conspicuous triumphs in all walks of life. Without its original stimulus the great majority of this successful host would have been distinguished only by unrelieved mediocrity.

While the solitary student will reap inestimable benefit from conscientious and diligent study of the courses along the lines indicated, as thousands have done, with resulting

success and to their everlasting advantage, yet the greatest results in Chautauqua work are achieved by the formation of local circles, where congenial people are associated together as often as they may deem practicable for the mutual discussion of the subjects under study, the social side of the gatherings being expanded according to the proclivities of the members. The preparation of papers and the ensuing debates are factors scarcely less valuable than the courses themselves; and too much emphasis cannot be laid on the great value of this phase of the movement, which while developing the fraternal spirit, clinches beyond computation the results of private study through the interchange of ideas and the survey acquired from different points of view.

It is with grateful appreciation that I testify to the blessings of Chautauqua inspiration in my own life. To its agency I distinctly trace the intellectual awakening which enlarged the breadth and scope of my outlook on the great human pageant and its problems, and any measure of achievement which has come as the result of that dawn I freely place to the credit of Chautauqua.

—Joseph Thornton, Head Proofreader Phelps Publishing Co., Springfield, Mass.



In the Heart of Kansas*

Where a Summer Assembly Means Something

By Margaret Hill McCarter

In the Topeka *Daily Capital*

"Let us tarry awhile
At the 'sign of the smile.'"

LINCOLN PARK lies halfway between sunrise and sunset in the heart of Kansas. To reach it one is beholden to the central branch of the Missouri Pacific railroad. Jokes about this road have long since been classed as archaic. It has its good points. One of them is its automatic action. It can operate without an operator. You wait, and wait, and wait around the silent station; and just when time and eternity begin to look alike to you, along comes the train. You get on ticketless, your trunk climbs on unchecked. By and by you get off and there is your trunk—maybe. If not, it is somewhere else for matter is indestructible. However, the central branch doesn't mind criticism, which is more than can be said of most of us.

During the first two weeks of August, early in the morning or late in the evening, always a little behind time in either case, the trains on this road stop at a little wayside shed two miles beyond Cawker City and four miles hitherward from Downs. The central branch runs through corn fields here, and this little shed is the only near mark of human habitation. But presently skirting the corn field, round the rim of a hay field, comes Sandy O'Neil and the Lincoln Park hack. Sandy, the sun-burned, is Scotch clear across, knows all a Scotchman needs to know, so it is a waste of time to tell him anything. But Sandy is all right and as a "feature" he is worth while. The passenger climbs into the hack—if he can—the overflow has to walk—and away he is switched by the corn fields, into the main road, across the bridge over Oak creek, and there is the gateway to Lincoln Park. Over it is the inscription "Autos Run Slow." Inside this gateway

*This Kansas pen picture of a typical western Chautauqua has a convincing appeal to all genuine Chautauquans interested in the spread of the movement.—EDITOR.

the biggest Chautauqua in Kansas is held every summer through the first sixteen days of August. The setting for this assembly is interesting.

Lincoln Park on Oak creek is practically the outpost of forestry in northwest Kansas. About it the level prairie and the dip and swell of the Solomon river valley make up a landscape as fair as ever the sunlight fell upon. Oak creek, coming down from the northwest, cuts deep into the soil after the plan of Kansas streams. Centuries ago dense forests must have covered this region, but some force reduced the plains to a grass land and the prairie fires kept them so. Only this winding creek had crept lovingly about these great oak trees, encircling them peninsular fashion, shielding them from the flames that may have seared their tops and stunted their upward growth. Through long sunny days and soft dark nights in years that rolled up centuries, the beautiful trees grew. Stalwart of limb, they spread their branches, while deep through the black earth they struck strong roots that held firm in the day of the cyclone's wrath. To the student of geology and the lover of botany Lincoln Park is an open book whose story is easy to read.

Under the shelter of these trees hundreds of tenters gather every summer for a Chautauqua Assembly, and other hundreds who do not tent, come in and out daily from all the country side and the prosperous towns roundabout. The earth is the Lord's out here, and the fulness thereof is piling up in the banks of the state. Farmers' automobiles are more common than farmers' carriages. Most people are rated "Well-to-do." The per cent. who have "gone abroad" is surprising. Of course, the children are educated in the colleges and universities and have had "advantages" in music, and the best of all good things to be said of the great community from which Lincoln Park draws its patronage, is that it is not too foolishly well fixed to appreciate the opportunity here in its very midst. This year of 1909 there must have been two thousand people who lived on the grounds. And if to this number be added the babies who cried during ser-

vices in the auditorium tent and had to be taken away the number should run up some hundreds more. A baby that wouldn't cry sometimes at the crowd and the heat and noise and some platform attractions, isn't real bright. It is a veritable town here for sixteen days—a town hidden away from railroads and street cars and traffic of wares. There is a grocery tent and a refreshment tent and two or three souvenir concessions. Also a hotel, dining hall and a short order tent. The main auditorium is a big tent large enough for a two-ring circus seating 3,000 people and it overflowed time and again during the interesting session of 1909. All these features and many private tents are south of Oak street in the division known as South Park. Here, too, are the two substantial structures known as "The Lillian Stevens Cottage" belonging to the W. C. T. U., and the "Woman's Rest Cottage," belonging to the Lincoln Park Woman's Association. These two buildings are the greatest blessings on the grounds in the comfort they afford to visitors. North of Oak creek are the three tenting grounds, Rosebud reservation, North Park and Athletic Park. In the last named are the baseball field and the tennis courts. Tenting is reduced to a science here. Many tenters own their lots and it is a summer home to them; cement floors, screened sides, shingle roofs, with a log or slab bungalow give suggestion of what is already done and a hint of what will be attempted in comfortable living in the future.

Like all well-ordered Chautauqua assemblies the department work here is the principle of strength. A chorus class trained by Mr. Donald MacGregor of Toronto, Canada, did fine service for the assembly. * * * Other departments supplied other needs. Bible talks, travel talks, C. L. S. C., water-color painting, W. C. T. U. counsels, club study and literature filled the forenoons and lopped off the afternoon. * * *

As to the big platform the attractions were the same bill of fare served out to Kansas Chautauqua goers everywhere in 1909. * * *

The "big day" had been planned for the first Sabbath with Maud Ballington Booth on the platform. An early morning storm cut down the excursion train patronage and made long auto runs impossible. So the crowd was counted in hundreds where otherwise it would have counted in thousands. Mrs. Booth proved an attraction, however, and it was rank heresy to think otherwise at Lincoln Park. She is a good crowd maker for a Chautauqua provided it wants to pay \$350 for an afternoon. Her story is well told, losing nothing in the telling, and she is doing a great work. She is not, however, doing more than many, many American philanthropists are doing, and, in proportion, our own Edward Fredenhagen has a better story. * * *

The real "big day" of the assembly came on the second Sabbath with Senator Gore, the blind statesman from Oklahoma, on the afternoon platform. From early morning until noon the crowds came and came. Hundreds followed hundreds until a company hovering about the 10,000 mark filtered through the park, filled the auditorium, moved restlessly from shade to shade and made a general gala day of the event. Outside the gates 208 automobiles were counted. These with many equipages of all descriptions made in themselves a remarkable showing. Here in the heart of Kansas far from railroad centers or their ready facilities, far from any city of importance, out in the woods by the creek in the country, surrounded by corn fields, 10,000 Kansas people came together on that Sabbath day. Before the entrances to the grove at least \$200,000 worth of property stood waiting the coming of the owners, drivers and chauffeurs. Think of \$200,000 worth of property collected in a mass in the country by the creek on a summer Sabbath! That's poor needy Kansas of today. Drouth-ridden, plague-smitten, flood-drenched, politics-mad, crank-infested old state that it is!

The crowd was interesting for more than its property merits, however. For fifteen days the writer went in and out touching elbows with hundreds, even thousands. And

in all that time there came to her notice no profane nor obscene word, no immoral nor even indiscreet action. There was no rude nor boisterous behavior and no evidence that a single one of the thousands whom she saw had been within a hundred miles of a beer keg or whisky bottle.

The management of the Chautauqua under President Welty, and the secretary, Robert Good, was simply wonderful. Nobody cried his wares. No peanut whistle nor pop corn spieler made one's ears weary. There were all manner of mild refreshments to be had for the going after, but gongs and whistles and shrieks were not to be heard. No small boy stumbled through the auditorium with goods to eat during lectures. It wasn't a state-wide fair horse race where such things are permissible. It was a Chautauqua assemblage with an ideal to work out.

The crowd was interesting for more than its property value and its good behavior. It gave a good opportunity for the study of types. All kinds of folks and their kin were at the Lincoln Park Chautauqua. The bashful young fellow brought his girl on Sunday. She wore short, white cotton gloves and short white sleeves and the neutral strip between them was a very sunbrowned bare arm. But the couple were in good company. Next year they will know more and mayhap both look more like fashion models.

There were the very well dressed and refined people, the charming Kansans one always delights to meet. There were bankers, and ministers and farmers. There were tired mothers with tired babies who only needed to have their faces and hands and feet sponged with cold water and a little quiet in the tents, to make them and their mothers "comfy" again.

A sunbrowned old lady passed "Rest Cottage" every day. She wore a black dress and the whitest of white sunbonnets; and an apron, always an apron; usually it was of gingham, but on Sundays it was white with wide lace across the bottom. Of course I made her acquaintance. She knew what I wanted to find out. Behind her lay eighty sum-

mers and winters, forty-two of which have been spent in Kansas. She had seen the whole show here and much of its record was written in her brown seamed face. Now in her old age, with means for her wants, with a little nook all her own beside the home of her son, she comes and goes at will. She was not too old nor feeble nor soured on the foolish world to enjoy this summer assembly. She sat in the club meetings and literature hours, interested in all the discussion and teaching. There is grace in her old age even if she does wear a white apron to church, and a beauty in her wrinkled face beyond the beauty of the flippant, powder-smearred younger woman with a handsomer gown and a peck of false puffs crawling over her head like huge woolly worms, the shallow minded woman who sneers at the club worker. * * *

After supper each evening while the bands played under the big oaks the population of the park came forth to the south side. Here were the well-dressed gentlemen and ladies and children in fresh clothes. The sun hardly gets behind the oaks at the end of a hot day before the cool south wind brings its evening blessing. In this refreshing hour it was pleasant to watch the company. The dainty white mull and braided linens, mingled with the standard gingham and comfortable camp costumes. Barefooted children in Waconda togs played with white slippered, white dressed little ones. Everybody was happy and doing just as he pleased.

It seems unquestioned that this Lincoln Park Chautauqua has now outranked all other Kansas Chautauquas in attendance and stability. It can hug itself in very good feeling over its success. Nor is it necessary to detail here all the causes that have brought this success. Chief among these is the community ideal. Where the peanut stand and the merry-go-round constitute the highest notion of a good time the community level will not rise above them. Up in northwest Kansas such a pastime does not meet the demands of an intelligent constituency.

The Lincoln Park Chautauqua has now a financial basis that insures its future. There are many people of means out in that short grass country. Associated with it are such names as the Jacksons, Welty, Dockstader, Hudkins, McClune, Parker, Buist, Carleton, Beeler, Smith, Meall and many more. This year thirty of the prominent wealthy men entered into contract for a term of five years. By this contract these thirty men agree to advance \$100 apiece to meet any possible deficit of the assembly. What does this mean? That thirty of the best men will use their efforts to prevent a deficit. It means that the best talent will court the Lincoln Park platform on account of its sound backing. It means that a winning thing will be patronized by hundreds where an uncertain or losing game would be deserted.

Oh, they have ideals out there with the good judgment and broad-spirited citizenship to realize them. In all Kansas outside of the churches and schools, no more powerful influence for the common good exists than this influence set in motion by the promoters of the Lincoln Park Chautauqua.

Just one word in suggestion: Nobody will heed it but it must be written: The park itself must not longer be neglected. Because the trees have lived a thousand years they will not live another thousand, nor even fifty, nor yet ten; some of them, unless they are cared for. * * * Sad will it be if the next generation must blame the present one because of its shortsightedness in refusing to obey the laws of forestry. * * *

In the years to come Lincoln Park will be to Kansas what Winona is to Indiana or the mother Chautauqua is to the nation—the center of the best things a summer assembly can give. And they who today are supporting and sustaining it are doing for their state a work so stanch and noble in its influence that even the long years of the future will hardly reveal.

This is the kind of doing that makes Kansas a great state and keeps its name to the forefront among the states of a great nation.

"What Mama Knows," and Other Chautauquans Say

By the Correspondence Editor

LATE in the spring of each year it becomes the pleasant task of some member of THE CHAUTAUQUAN staff to run over the mass of testimonial and comment upon the Chautauqua course which has accumulated during the year. These various comments from Circle secretaries, individual readers, new converts to the cause, and old-timers who have been faithful to the work for twenty years and more, bear year after year curious resemblances one to another. Perhaps this is not surprising, however, in view of the fact that the work of the course fills a like need under like conditions. Thus a tribute to the benefits derived from the course by parents anxious to keep in touch with the education of their children is the one perhaps most frequently found in the Chautauqua correspondence. Yet though in this field the Chautauqua Course has done a notable work for thirty-three years it has taken that length of time to coin the phrase which seems to us to express in the most human fashion this relation of the aspiring parent to her children. Such an enthusiastic mother writes us as follows: "One of my most delightful experiences, ever present, is the pride my children seem to take in '*What Mama Knows.*'" This, it seems to us, catches up delightfully the essence of the whole matter. The pride of children in the intellectual attainments of their parents cannot be other than a guarantee of a cultured home life.

Indeed the complete record of the influence of Chautauqua upon domestic relations has yet to be compiled. The following testimonial we modestly quote without dilating upon certain of its more obvious aspects. This is from a successful business man, living in the west:

"The C. L. S. C. course, a good many years ago, not only furnished me an opportunity of supplementing my high school and college education with the regular studies, but put me in touch with

the very best young people, and finally resulted in my selecting one of the young ladies for my wife. Consequently, I can highly recommend it."

These are the romantic highlights of a work which to many unacquainted with it doubtless appears somewhat dull and prosaic. The evidence that Chautauqua drives to the roots of the intellectual lives of many, is seldom such emotional reading, though there is a human note in the following expression of the relation illustrated by the foregoing instances:

"I do not enjoy it [the Chautauqua work] for myself only, for I have had much pleasure in seeing discontented and hungry mothers take up the work and be transformed into noble helpmeets for their husbands and children. That is what endears the work to me as much as its study and that is what is making of it a national institution."

It may be of interest to those of our friends who are enthusiastic believers in the educational value of the Chautauqua course to read other and various comments upon the value of the work to people of varying needs. Indeed it is something of a surprise to the editors to find to how many sorts and conditions of men and women the course of books and magazines yearly appeals. The editors plan the course to meet the supposed needs of certain types of people, yet that others of seemingly different needs may also find something of value each year's work bears manifold witness. We quote at random the following:

"I find the course invaluable and just what a busy housekeeper needs."

"I am enthusiastic about the Chautauqua reading and feel I shall never be without it nor the magazine."

"I have enjoyed the course immensely and if I was not going to college next year I should certainly continue the work."

"I am nearly seventy-four but want to read and improve myself until I die. Then go on still."

A graduate of the Class of 1890 writes, "In all these intervening years I have not lost one course of study. My love for Chautauqua and its great work increases with each passing year."

The manager of the Bureau of Information of the General Federation of Women's Clubs writes us that "THE CHAUTAUQUAN is of the greatest value to me in my work."

The author of "What Shall our Boys do for a Living" advises: "Every earnest boy who is ambitious to improve his mind should join the Chautauqua Home Reading Circle." Many write us that they find the course "helpful" in their "work as teachers." A librarian supplements an order for books with the following, "We use your books so much that we should like to have this as speedily as possible."

Finally by way of contrast to the instance previously cited of the enthusiastic Chautauqua reader aged seventy-four, we may note the possibilities of the course for young people of intellectual interests. An Ohio girl graduated with the C. L. S. C. class of 1908 when at the age of fifteen. She was stimulated to the work perhaps by an older sister who was taking the course, but she performed the work faithfully in every detail.

The variety of needs which the Chautauqua Course appears to satisfy is equaled only by the variety of opinions upon the various elements constituting any four years' course. It would be almost impossible to determine which of the four years constituting the Chautauqua cycle was the most popular. Our correspondence reveals every shade of opinion. Says one reader:

"We are so glad that this is the Classical Year as that is certainly the right year to begin with."

Another reader states "I believe I enjoyed the English Year most but have especially enjoyed the Egyptian researches in the present number."

Other opinions follow:

"Have enjoyed all four years."

"I have enjoyed the English Year the most I believe."

"I think the American Year was the most enjoyable."

"I have enjoyed every year to a great extent and to make a special choice would be difficult, yet I think I would have to give the preference to the English year. A wider outlook has been granted me in many directions, avenues of interest have been opened of whose existence heretofore I scarcely knew."

"The Classic-Year is the best year of the four and although it is my last year in order to graduate with the 1910's, yet I feel that the system has taken such deep root that I shall always be found in the work."

"The work seems to be giving satisfaction," writes a circle secretary, "although of course this year's work does not meet the popular approval that last year's did owing to the very nature of it—

the Classical Year." The secretary adds, however: "The Reading Journey, this year, in Egypt is exceptionally fine. You people were wise, I think, in your selection of the subject and author. It is so very realistic, one can almost imagine himself in old Egypt, going through the same experiences the author is. 'The Greek View of Life' is one of the most 'well worth reading' books, too."

"Perhaps I have enjoyed the English Year best because of the associations."

"I think I have enjoyed the American the most, but hardly know. It has all been such delightful reading. I only regret that I have not had more time for it."

"The European Year 1908-9 I enjoyed the best of the course as I found the reading an excellent preparation for a European trip."

"I have enjoyed each year's work as it came to me. Possibly the present year has given me the most pleasure."

It would seem therefore, instead of dropping the Classical Year's work as some of our readers might suggest, that it would be a safer plan to include yet other years in the course. The very work that seems to one reader dry and unnecessary is to another the beginning of all wisdom and as fascinating as romance. But if you were the editors wouldn't you be at a loss to know what books and what travel series in the magazine would best meet the needs and demands of the greatest number of readers?

Yet the editors know when some particular book or series has met with decided approval. Of the books and articles comprising the study year now closed it is apparent that "The Friendly Stars," "The Greek View of Life," "The Reading Journey through Egypt," and "Woman in the Progress of Civilization" were those best liked. The approval of "The Friendly Stars" seems to have been universal [Halley's comet came along quite apropos], and many are the evidences that the book has shown the way to a new and profitable recreation for many a reader. Writes one:

"The Friendly Stars are very fascinating and I am star gazing two or three nights each week."

"I have always delighted myself in my star friends and never feel lonely when walking alone on a starlight night. I delight to take my class at school and introduce them to my star friends."

Mr. Dickinson's excellent book, "The Greek View of Life," was widely admired, though certain circles felt it to be somewhat hard. One circle secretary in commenting on the year's work writes: "When we closed 'The Greek View

of Life' we one and all regretted to do so. We have especially enjoyed James H. Breasted's article in THE CHAUTAUQUAN and our Carnegie Library bought his History of Egypt."

Other circles report:

"We have found the work quite interesting, particularly the 'Greek View of Life,' 'The Reading Journey through Egypt,' and 'Woman in the Progress of Civilization.'"

"There seems to be deep interest in our work as far as we have gone especially in 'The Greek View of Life' and the articles on Egypt in the magazine."

"Each year has seemed to be the best as I have read on. The English Year brushed up my memory on many forgotten points, besides so much new material. The American Year was splendid reading; the European Year I read with enthusiasm, but the present Classical Year seems to have thrown a spell over me. These primitive, youthful traits and history always fascinate me, but no reading in the past on these subjects has come up to the C. L. S. C. Course. 'Woman in the Progress of Civilization' is noteworthy. Of scientific books Prof. Shaler's comes first. The greatest help it seems is from the spirit imbibed which unconsciously manifests itself."

"We have all enjoyed 'Greek View of Life' and 'Woman in the Progress of Civilization' very much. 'Odyssey and Iliad' hasn't taken quite as it should. Perhaps we do not enjoy it as much because we all read that by ourselves alone without taking it up in class."

The evidence concerning the appreciation of the Homeric poems suggested by the above comments is difficult of satisfactory interpretation. Some it seems found Homer fascinating, to others he seems frankly to have been a bore. The quotation above may be balanced by the following: "We are all very much interested [in the work] and while the Homeric poems and the 'Reading Journey through Egypt' are preferred by most, the 'Greek View of Life' has its friends too."

Despite the somewhat difficult study necessary to master "Woman in the Progress of Civilization" the series was widely popular, particularly with women's clubs interested in the woman's movement and the problems which it involves. Many of our correspondents single out this series for especial commendation. Writes one: "We have been especially interested in 'Friendly Stars' and 'Woman in the Progress of Civilization.'" Another: "Am enjoying all

of the articles in **THE CHAUTAUQUAN** this year but especially 'Woman in the Progress of Civilization.' "

We should like to go on quoting indefinitely the comments of our readers upon various aspects of this year's work. The various points of view suggested would doubtless have much of value for those holding opposite opinions. We must, however, leave some place for a few criticisms and suggestions upon our editing and conducting **THE CHAUTAUQUAN**. One suggestion concerns the appearance of the magazine. Our correspondent suggests a uniform cover. She asks, "Would it be possible to have each month a different building of the Chautauqua Assembly on the cover, and thus vary the magazine and make it more interesting? Having never been at Chautauqua, it would give me great pleasure and I know those who are familiar with the grounds would be glad to see the pictures of buildings from time to time."

Some of our readers it seems desire rather than to bind the entire magazine to take it apart and at the end of the year to bind all the reading journeys together and the other series in like fashion, thus making three books of the required reading in the magazine. To do this, however, has not been practicable mechanically.

The old question of the trimmed and untrimmed magazine recurs. We content ourselves merely with quoting the two following comments:

"You are always doing some little thing that calls out one's feeling of gratitude. This number of **THE CHAUTAUQUAN** all nicely cut and neat is a joy.

"The size was a great advance. This is an improvement which I most heartily congratulate you on."

"Would it not be possible to get **THE CHAUTAUQUAN** untrimmed? I would wish to have the magazine bound after the course is completed and as they are trimmed so close to the reading matter at the top this would make the page margin at the top of the book look out of proportion to the rest of the book."

It may be added that anyone who prefers untrimmed copies can have them by so requesting when subscription is sent. The demand for trimming appears to be almost unanimous.

A further suggestion of practical value which we adopt is the following: "May I suggest a larger space for answering questions on the blank another year. It is hard to make a paper look well when you have to crowd the answers in."

Other interesting criticisms suggest that the Iliad would have been improved by the addition of notes; that the binding, paper, and print of the books are all very poor; that more pronunciation tables are wanted, and another caustic critic wounds us with the comment that she objects to the magazine because of its untidy appearance and seemingly careless workmanship.

These are depressing reflections. We prefer to end this exhibit with citations which are not only more complimentary to our efforts but which we believe are more characteristic of the experience of the average Chautauquan:

"I am enjoying this year really the most, especially Egypt, with maps, etc. My daughters have helped me some, as they are quite interested also. This course has been an inspiration to me, cut off as I am, with not being able to hear well, and has let me into a larger life, where I hope I am exerting a beneficial influence."

"Perhaps my most pleasant experience in connection with my reading has been the pleasure derived from weekly association with others who have given of their best to make the meetings of the circle helpful and interesting. Living as I do in a large city, we have tried to be helpful along many lines, and have taken especial interest in a boys' club and in connection with others have maintained a place for boys (whose home life has been cheerless) to meet for nightly reading, games, and manual training; also have furnished books for their library. Social pleasures and gatherings that have grown out of my connection with Victoria Circle have been very pleasant, and I shall always be glad that I have found time to take the Chautauqua course. Have enjoyed each year; perhaps this year may be called the best."

"I have enjoyed all the reading of the four years just closing, but have enjoyed most the European Year. The reading has afforded me a great deal of pleasure in connection with my work as a teacher in the public school here. I have been delighted in giving my pupils much of the information I have derived from the course. The pupils of the high school were greatly pleased with a number of lectures that I gave them on German life and customs, and these lectures were made up principally from what I remembered of the book 'Seen in Germany.'"

"We have a small public library that is the result of the work of the ladies of the Greater Medford Club."

"I have been glad many times over that I took up the work.

Chautauqua has opened many new lines of interest and strengthened old ones. I hope to keep up my readings in the future, the same as in the past."

"The four years course has made me a better woman, has made me want to do something worth while for others, has raised my standard of Christian living."

"The two hours I spend each Tuesday afternoon with the circle are the most enjoyable of my life. Especially so since I have been alone in the world. I go out either alone or with some members of the circle almost every evening 'star gazing' and have no difficulty in locating the stars and constellations visible now. I feel that I cannot say enough in favor of the C. L. S. C. Reading Course. Have enjoyed all the four years but am a little partial to the present year."

"My pleasure in my four years' work has been the thought that I was going forward instead of backward along the lines of mental attainment. That in so doing I was not only fitting myself for a more enjoyable life but would be more competent to help and give pleasure to others. I have had no one near me who cared to talk about the work but instead tried to get me to give it up. I think I enjoyed the first year most."

"I enjoyed the English Year of the course most. From the study of the immigration problem there developed an Organized Charity Society which really took so much of my time outside of my library duties that the reading of the course was neglected. I had been asked to read a paper on the subject of immigration. This took the form of an informal talk and then came the desire to do something better than talking, so at my suggestion and the need of it made plain by some one else, a society was formed and a paid secretary engaged."

"From the study of Immigration in the American Year we were led to the study of charity, and, working in conjunction with an Associated Charities Organization which now has a paid secretary with offices in the Municipal Building. I believe the course beneficial in so many ways, both to myself and to others, that I hope the Circle may be continued year after year."



Our Barbarous Fourth*

By Mrs. Isaac L. Rice

WHEN the preparations for the celebration of a great anniversary are identical with those for a battle, it is time to pause and reflect whether a better observance of the day might not be advisable—to ask ourselves whether one might not be planned which would honor and not dishonor a glorious memory.

When physicians, boards of health and hospital superintendents annually prepare for the reception and treatment of hundreds, or rather thousands, who will—before the close of the day—be brought in torn, burned, blinded; when undertakers prepare for the hideous aftermath of our National Birthday; when hundreds of thousands of the sick look forward with dread to the recurrence of this season of noise, which to them brings so much distress; when fathers and mothers all over the country shudder at the thought of what the Fourth may bring to their dear ones, I believe that one is justified in characterizing as a national disgrace that pseudo-patriotism which is responsible for so much agony.

It is impossible to exaggerate the stigma of shame incurred by the intelligent, adult proportion of the population in deliberately and scientifically preparing for the massacre and maiming of the youthful, ignorant and heedless members of the community. One city, for instance, added twenty-six surgeons to its ambulance corps, while another engaged twelve distributors of tetanus antitoxin, had field dressing stations prepared by its National Volunteer Emergency Service and sent around fifteen hundred vials of antitoxin serum to its hospitals. And thus many cities anticipated the return of their Day of Carnage, preparing to bind wounds and lacking the courage required to insist on the passage of drastic prohibitive ordinances which would have rendered impossible the shedding of blood.

*Address by the President of the "Society for the Suppression of Unnecessary Noise" of New York, read before the Cincinnati convention of the American Civic Association.

I am sure that the thanks of all will go out to one of our medical publications which, for years past, has compiled statistics upon statistics, based upon the price that we pay for our present-day mad celebration of the Fourth, for without the splendid work of the *Journal of the American Medical Association* we would be unable to estimate the cost of our annual holiday. As for the figures, so laboriously compiled, they are simply amazing. Just think of 1,531 deaths and 33,073 accidents, the fearful sacrifice voluntarily offered by us, within the last seven years, to our false ideals! Yet these tables, shocking as they are, give so inadequate an idea of the suffering involved! For of these 1,531 deaths, practically none came painlessly, almost all being accompanied by the convulsions of tetanus, the torments of fire, or the shock of injuries which changed healthy, happy children into shapeless, agonizing horrors. And then of the 33,073 of those who were injured, but not fatally, how many are dragging out their wretched lives, blind, maimed or crippled!

As for the licensed recklessness, responsible for so many accidents, the recital of some of the mad acts to which it has led in the past is simply incredible. Some of these acts were: the throwing of dynamite bombs and giant crackers and the firing of revolvers into holiday crowds; the tossing of lighted firecrackers into the laps, or against the thin clothing, of women and girls, resulting in their being roasted to death; the filling of pipes and tin cans with dynamite, or the stuffing of bottles with lighted firecrackers—all with inevitable consequences. These are but a few of the acts which caused these 33,073 accidents, but the excuse for all was always the same—Patriotism! Perhaps, if a stop is not soon put to their mad orgy, we shall find ourselves changing the words of our National Anthem, as suggested by one of our dailies, and singing:

“My country, ’Tis of Thee,
For Thou hast Crippled Me.”

However, it is not Patriotism but Hoodlumism and the desire to revel in a day from which all sane and safe restrictions have been removed, which may be said to guide most of the celebrants on the Fourth, for most of them are undoubtedly ignorant of its glorious significance. That this is true was amusingly shown in one of our large eastern cities where between thirty and forty thousand children were asked in the public schools why they celebrated the Fourth of July. The favorite answer was said to have been "For shoots." Others were: "For a band," "For chicken to eat," and most astounding of all, "For the King of the Jews" (the similarity of sound between Jew and July doubtless suggesting the last). Recently, in another city, the magistrate in a police court, moved by curiosity, asked the twenty prisoners ranged before him on the charge of firing pistols on the public streets, to state their nationality. Of the whole number, only two were American born.

The duration of our "Noisefest" varies in different localities, in some being limited to a few hours, in others being permitted to extend over several weeks. Where this premature celebration is allowed, it naturally entails great suffering on the sick, not to speak of the additional danger incurred by the youthful participants. It is this early start which, doubtless, prompted the remark: "The Fourth of July is the only holiday which begins before it happens." As for the celebration proper, it generally starts on the evening of the third and lasts until the morning or the afternoon of the fifth. In some cities, however, it does not begin until midnight, in others not until four o'clock in the morning. However, even where the noisy period is the shortest, the suffering borne by our hospital patients is sufficient to excite the sympathy of all those with whom they come in contact. A few years ago, when I was endeavoring to obtain adequate police protection for the sick over the Fourth, I requested a large number of hospital superintendents to give me their opinions on the necessity for the step. The replies were unanimous in deploring the agony so

needlessly inflicted, and in begging me, if possible, to have their institutions properly patrolled. General Bingham, the Police Commissioner, having kindly granted my request, the hospital sick of New York for the first time enjoyed a season of comparative quiet. "It seems as if we were in paradise," the Mother-Superior of St. Elizabeth's Hospital wrote to me the next day.

An example of what an enthusiastically patriotic and yet sane and safe holiday observance can be, was given when England and her colonies celebrated "Empire Day." This fête was observed by tens of millions, scattered over one-fourth of the world's surface, and yet not one death was reported—not a single accident marred the glory and the happiness of the day. In this splendid world-pageant, the citizens of tomorrow were the chief actors, and it is estimated that fully eight millions took part. Children in long procession, thousands of them in uniform, wearing flags on their breasts and carrying them aloft in an endless blaze of color, marched along to render homage to the Union Jack, which fluttered out above their heads as the little soldiers were reviewed, or as they sang the National Anthem. The floral emblem of the day was the daisy or, failing that, the bachelor's button, marigold or marguerite. The watch-words were "Responsibility, duty, sympathy, self-sacrifice." In addition to the National Anthem, Rudyard Kipling's "Children's Song" was also sung by millions of little ones:

"Lord of our birth, our faith, our pride,
For whose dear sake our Fathers died,
O, Motherland, we pledge to thee
Head, heart and hand through years to be."

As for France, everybody knows how joyfully it enters upon the celebration of its Day of Liberation, July 14. Military reviews, artistically beautiful street decorations, free theatrical and operatic performances, music, splendid displays of fireworks from the bridges, and public dancing in in the streets and squares, make up a day of happy and sane

observance—a huge kermess. Perhaps no other country celebrates its birthday with quite the same stern simplicity, the same touching faith as Switzerland, when on August 1, no outward manifestation of the national thanksgiving is remarked, except in the ringing of bells and the blazing of bonfires on the mountain peaks, or in the singing of a few inspiring songs. The whole nation seems to be listening to the voices of the past, while continuing its daily tasks—this sturdy band of mountaineers! And thus, with the celebrations of more European countries, Germany, Sweden, Denmark and still others—everything is marked by sanity and order, and yet by true thanksgiving and joy.

But although the American abroad may well blush with shame in comparing our "Horrible Fourth," our "Tetanus Day," our "Annual Massacre," our "Modern Massacre of Innocents," our "Carnival of Lockjaw," our "Bloody Fourth," or our "Day of Carnage," with the fête days of other lands, let him take courage, for at last it really seems as if "Explosive Patriotism" were "on the run." Throughout the Union, scores of cities have already passed or are considering the passage of restrictive or, better still, of prohibitive ordinances, and countless organizations are getting into line in their efforts to substitute attractive features, such as children's processions and merry-making, pageantry, musical festivals, picnics, and other safe observances for our present orgy of death. In order to show at a glance what has already been gained by legislation in preventing Fourth of July accidents, let us place side by side the results obtained a few months ago in two groups of cities. In the first let us put Washington, Cleveland, Baltimore and Toledo, which cities protected by prohibitive or restrictive ordinances, gave last Fourth of July a total of twelve accidents. The other four, New York, Philadelphia, Boston and St. Louis, which were all relatively unprotected, gave a total of thirteen hundred and ninety-seven accidents, or an average of almost three hundred and fifty apiece. Drastic

ordinances and stern enforcement are required if we are ever to down our National Disgrace. [It is encouraging to note that under Mayor Gaynor New York City is planning a great celebration of the right kind for this Fourth of July, 1910.]

Let us protect our little ones from death and danger, and then the next step will be to learn to express "social ideals in action," for as Mr. Luther Gulick so well says: "If there is any one thing, any one occasion, in connection with which there should be national community expression, it should be in connection with our celebration of American independence. This constitutes not only the pivotal point in the history of American institutions, but is the pivotal idea upon which democracy rests."

Nothing is more inspiring than love of country, therefore let us advocate a "religion of patriotism" and do away with a false death-dealing patriotism which, annually, on our National Birthday disgraces us in the eyes of the whole civilized world.





OFFICERS OF CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE
JOHN H. VINCENT, Chancellor. GEORGE E. VINCENT, President.
COUNSELORS.

HENRY W. WARREN

J. M. GIBSON

JESSE L. MURLBUT

LYMAN ABBOTT

WM. C. WILKINSON

KATE F. KIMBALL, *Exec. Secy.* D. W. HOWELL, *Gen'l Secy.*

JULY

When the scarlet cardinal tells
Her dream to the dragon fly,
And the lazy breeze makes a nest in the trees,
And murmurs a lullaby,
It is July.

When the tangled cobweb pulls
The cornflower's cap awry,
And the lilies tall lean over the wall
To bow to the butterfly,
It is July.

When the heat like a mist-veil floats,
And poppies flame in the rye,
And the silver note in the streamlet's throat
Has softened almost to a sigh,
It is July.

When the hours are so still that time
Forgets them, and lets them lie
'Neath petals pink till the night stars wink
At the sunset in the sky,
It is July.

* * *

Susan Hartley Swett.

WELCOME TO 1910

Many of the Class of 1910 are making this a notable summer, coming early to the Assembly, and gaining from it all that its treasures of wisdom and knowledge and human association have to give. Others are able to spend only a short time by the Lake and they choose, of course, the week that includes Recognition Day with its beautiful symbolic service. Whether the time be short or long, Chautauqua's most cordial welcome goes out to the workers for whom happiness is crowning their four years of persistency and effort.

To the multitude of readers who cannot be at Chautauqua this summer and who are to take their diplomas at some other assembly or to receive them at home goes an equally cordial greeting.

Chautauqua Institution offers its congratulations to all graduates of 1910.



HENRY W. SAGE

The Class of 1908 is mourning the loss of one of its best beloved members, Henry W. Sage, of Lawrence, Kansas.

For two years Mr. Sage has been acting president of the Class and his wise decisions, tactfulness, and beautiful character endeared him to all his associates. Although in his eightieth year, he had the most vital interest in all things pertaining to his friends, his church, and his country.

His tall, stately figure and distinguished face will be long remembered.

"All of his life had been spent in business, yet his Christian character shone forth so prominently that nearly every one took him to be a retired minister."

For many years he has been most intensely interested in Chautauqua, where he has made his summer home.



GREETINGS TO 1913

"America, Chautauqua, and 1913 forever," cries Frank



Tremezzo on Lake Como.

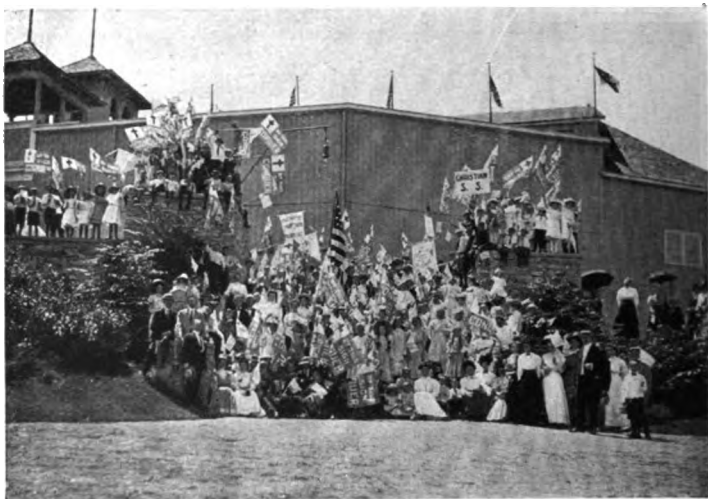
C. Lockwood, President of the Class of 1913. He sends cordial greetings to his class from Tremezzo, on Lake Como, and adds that he has had "a glorious Classical Year at Oxford and Rome."



The Late Henry W. Sage,
Acting Pres. C. L. S. C.
Class of 1908.



Banner Bookmark of the
Dante Class



Children's Day at Colorado Assembly.

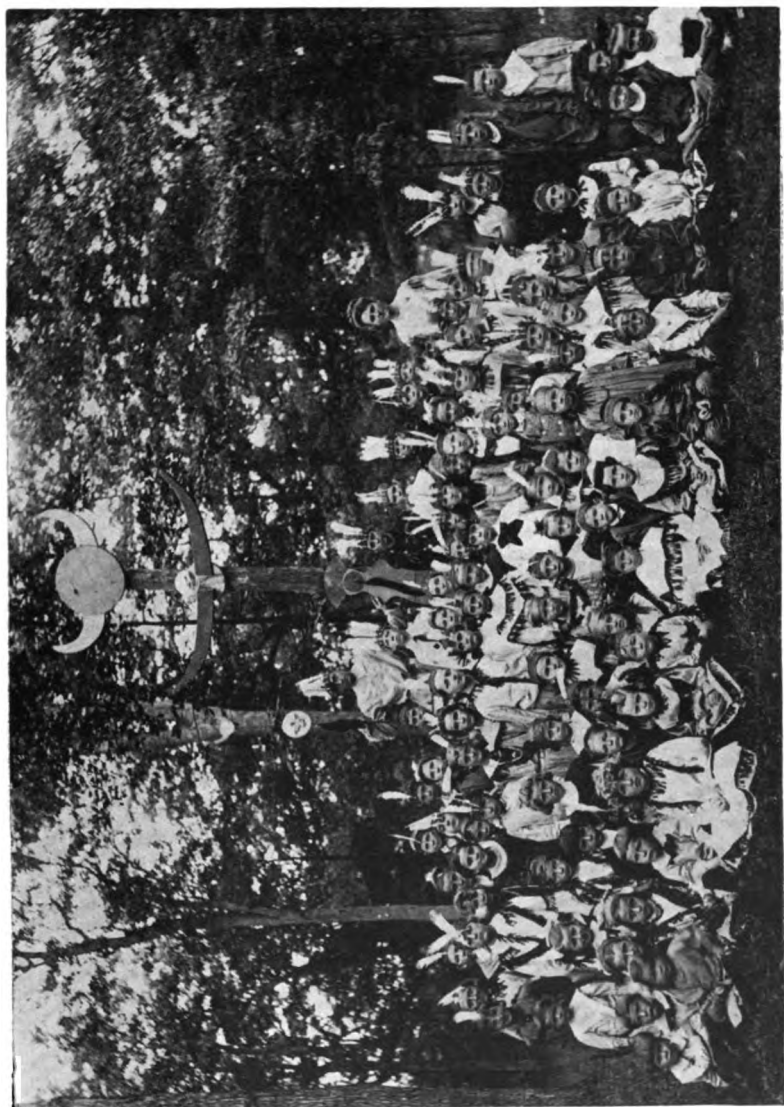
During Bible Conference Week last summer at the Colorado Chautauqua at Boulder, one day was devoted to Sunday Schools. The picture reproduced in this Round Table shows a group of the 500 children who marched in joyous procession on that occasion. It was taken at the entrance to the auditorium.

The directors of the Colorado Chautauqua have appointed Miss Harriet Kemp, Dean of Women at the Bradley Polytechnic Institute, Peoria, Illinois, to look after the C. L. S. C. interests on the grounds next summer, and they are expecting her to create unusual interest in the activities of the Reading Course.

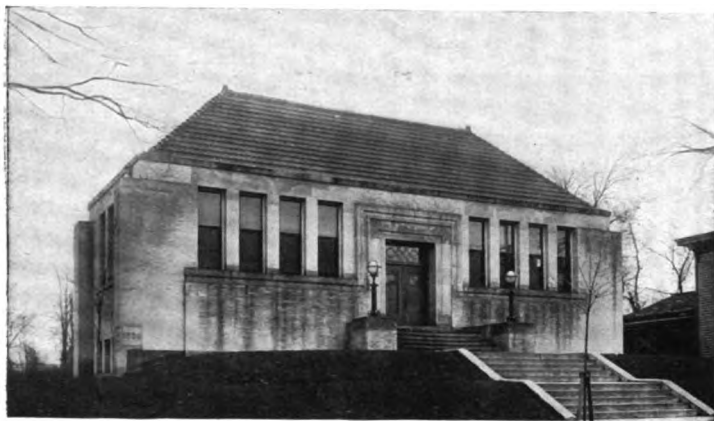


THE DANTE CLASS

Members of the Class of 1909 have been expressing their delight over the receipt from an anonymous giver, of the banner book mark which is reproduced in this Round Table. With the gift went the following: "This card is to explain that the enclosed book-mark is an attempt to reproduce the class banner of Chautauqua 1909. In fraternal remembrance it is presented by a member of the Class."



Seton Indians, Mountain Lake Park Assembly.



THE PUBLIC LIBRARY OF DURANGO, COLORADO

Vigorous C. L. S. C. work is being done at Durango, Colorado, and the Circle meets where it has its tools ready at hand—in the Library. The building is compact and lends itself admirably to club needs.



LIBRARY AT BELLEVUE, OHIO

The C. L. S. C. readers of Bellevue, Ohio, are among the many who utilized the local library. In the guilding whose portrait is reproduced in this Round Table the circle was organized and in its assembly room the meetings are held on the second and fourth Fridays of each month.

PAST AND PRESENT.

In any study of past times it adds greatly to the sense of the freshness and vitality of history, if the happenings of by-gone days are examined with an eye to their connection with the present. Every event is the resultant of countless other events of varying importance that have preceded it. Every event sends forth its own influence upon events that follow. In some cases it requires no effort to relate the past to the present. The effects of the invention of printing or of the cotton gin, for example, were as revolutionary as they are self-evident. In other instances, however, the bond is less easy to find. It requires some detective work to disclose the tie between the purpose of the ancient Greek satirists and that of the modern German cartoonists, or to trace the descent of the art of modern New York from that of ancient Thebes. The very difficulties make the search fascinating, however, and as each new discovery shows human nature to be eternally the same, although its modes of expression are moulded by the circumstances of the moment, there comes a vivid sense of the unity of life, and of history as continuous rather than as a series of unrelated events.

In the work of the coming English Year the opportunities for studying such relationship are frequent and interesting. The result of the terrific reduction of population by the plague, to give an instance, changed the whole economic condition of Europe not only immediately but for all time. The story is vital today. Cheyney's "Social and Industrial History of England" tells it in his description of medieval labor conditions, Miss Scudder's "Social Ideals in English Letters" sketches the social unrest of the centuries as expressed in literature, Percy Alden's magazine series on "Democratic England" reflects the conditions of 1910. Whether the stocking be knitted from the top to the toe or whether the yarn be unravelled from the toe to the top, it is all one thread.

THE YEAR IN RETROSPECT

When you and I were young, dear Reader of middle age, we learned something of the classics as a matter of course. We may not have read Homer and Virgil in the original, but their names and those of gods and heroes were not meaningless sounds in our ears. The young person of today—and he may be a university student, too—is apt to be more familiar with kilowatts than with centaurs, with the world of science than the world of myth. The new education applies directly to the training of that form of efficiency that makes for bread-winning. It is not without its appeal to the imagination. It summons from the now conquered deep and from the harnessed air images of titanic forces whose power and accomplishment stir the mind to wonder and to awe. What remains untouched is the fancy, the un-awed picturing of things within the control of man or non-existent to man's actual perception. The appeal made by the characters of history or of ancient literature is not solely to the head; the heart, the spirit, the emotions—whatever you like to call the side of you that grasps the Greek view of religion, that revels in the recital of Roman festival, that is stirred by the pathos of Ulysses' return, unrecognized, to Ithaca—these are touched by stories of ancient days and by reading of ancient lore. Perhaps such training is not "practical," perhaps it does not apply directly to money-getting; nevertheless it has its value, as any study of man and his life at any period must have.

It would be hard to find better proof of the still living interest than is given in the letters that have been written by C. L. S. C. readers during the last year. With no small number of them the Classical Year has been the favorite. Here are some of the expressions: "I always have liked ancient history;" "It was wonderful to me to find the people of classic days as real as we are ourselves, and facing many of the same problems;" "This year is the 'best ever':" "It may be because the things one is interested in at the moment are most vivid—but I certainly have enjoyed it;"

"This year takes the palm;" "The marvels of Egypt fill me with wonder;" "My mind cannot grasp the immensities of time and of space that have been set before us in the story of Egypt and in the descriptions of the friendly stars, but I like to stretch out into their vastness."

The lighter side of circle life, the social side that plays so important a part in the cementing of friendships, in the opportunities that it opens for man to serve his fellow man, in the uplift of spirit that comes from sheer enjoyment—this side has been amply catered to by the Classical Year. Pendragon has recorded many a gay evening whose program was based on the Trojan War or modelled on some classic outline.

Some readers have found the year hard. Last year there were readers who thought the Continental European Year difficult, and next year there will be others who will declare that the English Year material is not easy reading. There are different types of mind, fortunately for the progress of the world, and it always will be true that what is easy for some will be hard for others. And the Chautauqua course is intended to provoke thought.

Altogether, then, the year has been an uncommonly satisfying witness to the fact that there remains in the world a keen and abiding interest in the days that are gone. It is an interest that makes the old times ever new, that sees in them the causes that are behind our own problems, that realizes that man is man whether he lived in Egypt 10,000 years ago or in America in A. D. 1910.



C. L. S. C. AT THE ASSEMBLIES

The Round Table is eager to know of any and all C. L. S. C. activities at Assemblies, and the editor will be glad to receive any pictures illustrative of Recognition Day exercises or class gatherings or round tables or C. L. S. C. headquarters. There is a wide field for kodak snappers, and Pendragon and his friends want to see some of the results of the summer's button pushing.

THE CLASS OF '85

It is the turn of the Class of '85, the Invincibles, to celebrate their 25th anniversary this summer, and all members who can make the trip are urged to communicate with Mrs. Charles Hinckley, Delhi, Delaware County, New York, to learn the class plans from her.

DECENNIAL REUNION OF 1900

"We have asked as many of the Class of 1900 as can to go to Chautauqua for the week before Recognition Day," writes Miss Mabel Campbell, President of the class, "and we will do whatever the group wants to do. I expect to be at Chautauqua by August first, and with the help of the faithful few who are always there, to have as many class good times as the program will permit."

LOOKING BACKWARD

In looking backward over the reading of the last four years the consensus of opinion of the Class of 1910, as expressed in many letters seems to be summed up in the following paragraph from a Cincinnati member. She says:

"As I have read on, each year has seemed to be the best. The English year brushed up my memory on many forgotten points, besides making me acquainted with much new material. The American year was splendid reading; the European year I studied with enthusiasm, but the present Classical Year seems to have thrown a spell over me. These primitive, youthful traits as shown in history always fascinate me, but no reading in the past on these subjects has come up to the C. L. S. C. Course. 'Woman in the Progress of Civilization' is noteworthy. Of scientific books Prof. Shaler's comes first. The greatest help it seems is from the spirit imbibed which unconsciously manifests itself."

While each year's material brought its own charm to most people so that they were unable to make choices, the novelty of the first year of systematic work, the wish to know more of our English cousins, and, in some cases, a real "call of the blood" made the English year best liked by many. With others, especially those foreign-born who wanted to become familiar with American thought and feeling, the American Year was most popular. Many groups

of travelers found guidance and pleasure in the presentation of the Continental European Year, while the Classical Year has stirred to delight the students of ancient man and his deeds. A California reader says: "My feeling about the 'Homeric Stories' is all of enchantment, of beauty, of the glory of battle, of the love of home, of the splendors of the immortal gods—it is to me all music, all poetry, all reality." More than one reader owns that he enjoyed most the reading that he did with the most thoroughness. Such, for example, was the experience of the Mississippi reader who studied the biography of every character mentioned in connection with the French Revolution.

The most enthusiastic reports come from those circles where each member takes an active part in the programs. A writer who describes the circle at Leipsic, Ohio, as "the most delightful I have ever known," whose members' "enthusiasm is unbounded," explains that a round table for general discussion is held at the end of every meeting. In reading the *Odyssey*, one member reviewed it chapter by chapter while the circle in turn told the stories in detail. When "Social Life at Rome" was in hand, each member did her share in preparing a chapter review. In studying the article on Roman Architecture a series of stereopticon pictures was thrown on a screen and each was described by some member who had made it an especial study.

While circles who work in this way, each member contributing a well-prepared part to make complete the general preparation of the whole, cover in their composite strength a vast amount of ground, there are many individual readers who do not lament their solitary state because they feel that they can do their reading according to their own will, spending their strength on what their personal needs demand.

"My pleasure in my four years' work," writes one of these readers, "has been the thought that I was going forward instead of backwards along the lines of mental attainment; that in so doing I was not only fitting myself for a

more enjoyable life but would be more competent to help and give pleasure to others."

From individual readers come many expressions of gratitude for the varied help that the course has brought. Two readers who had suddenly become deaf found distraction from brooding thoughts; a young mother alert to hear her baby's cry read at moments that otherwise would have been wasted; a doctor's wife whose husband often was called out in the evening, was kept from boredom; a farmer's daughter who had dissipated loneliness by her C. L. S. C. work found when she went to town that she was quite as well-informed and as mentally alert as her city friends; a man whose daily task brought him into contact with uncongenial fellow-workers found compensation in his books at night; a Darby and Joan united their intellectual interests as they had all their other interests for many long years, and read together in a circle of two which they found amply satisfying.

A still further testimony to the value of the course and to the pleasure it has given its readers is the fact that a very great number of this summer's graduates intend to keep on with the reading. "I cannot give up my habit of systematic reading," "I never shall be without my Chautauqua books," are frequent messages. There are countless others who feel that seals are worth working for.

The summer season marks the summit of attainment for C. L. S. C. readers; from its height they look back upon the steps they have traversed and forward to the pleasant fields upon which they soon may enter if they will. The path is not too demanding and decision is made quickly. Mount, spur and away!



THE DUM-DUM BULLET QUESTION

Concerning the attitude of the American delegates at the last Hague conference, which has occasioned considerable discussion in Circles interested in peace and arbitration, Mrs. Luther H. Lakin, of Jamestown, New York, has

received the following authoritative information from E. F. Baldwin of the staff of *The Outlook*:

"In the just-published resume, in two volumes, of the Conference, I find a statement as made by Captain, now General Crozier, our military attache, which will interest you. In the first volume I find:

"Captain Crozier on behalf of the American delegation, proposed an amendment which would prevent the use of an improper bullet, whatever its mechanical device might be, whereas the original proposition of the commission prohibited merely a bullet made in a peculiar manner. Another bullet made in a different way might produce equally serious consequences, if its use be permitted, whereas Captain Crozier's formula would prevent the result, whatever the means used."

"And in the second volume, the following:

"The action of the Committee having left in an unsatisfactory state the record, which thus stated that the United States had pronounced against a proposition of humanitarian intent, without indicating that our Government not only stood ready to support but also proposed by its representative a formula which was believed to meet the requirements of humanity much better than the one adopted by the Committee, the United States delegate, with the approval of the Commission and in its name proposed to the Conference at its next full session the above-mentioned formula as an amendment to the one submitted to the Conference by the First Committee. . . . The original proposition was, however, maintained by the Conference."



NEWS FROM READERS AND CIRCLES.

Pendragon was in meditative mood. "Of course it is trite to quote 'Great oaks from little acorns grow'," he mused, casting a reflective eye around the circle "but sooner or later the fact comes within everybody's experience or under everybody's observation"—"And therefore it is interesting because, after all, our own adventures however simple, mean more to us than the most wonderful happenings of other people," finished the member who wrote short stories. "You both are quite right," approved the Illinoisan. "All of us as Readers are interested in every kind of C. L. S. C. activity because it touches us closely; and in the lives of the circles we come across many instances of the truth of the 'great oak' statement." "The Bremen, Indiana, C. L. S. C. is just such an example" cried a Bremenite eagerly. "It is an outgrowth of the C. L. S. C. in Shelbyville, Illinois. Two sisters visited this circle during their assembly in 1907. Coming home inspired with zeal and a desire to enter the work they succeeded in interesting two friends, organizing a circle to meet weekly. The result was a year's pleasant

work and the following year ten other ladies desirous of engaging in something tending towards self-culture and advancement along literary and scientific lines joined with us, thus making a circle of fourteen members, enthusiastic in their zeal for mental progress. The sentiment of the entire Club is that the C. L. S. C. has filled a long-felt need in our lives and we get value received for every hour spent in the work."

"Our Wellsboro Public Library is another instance of an acorn that at least is sprouting," said the New Yorker. "The longer we studied the more our circle realized that they could profit more and always more from the course if they had some central collection of books for reference and supplementary reading. Finally we invited the state organizer of libraries to come and talk to the town about the right way to go to work. We had a public meeting in the Court House and after her address a library organization was formed." "And it will serve the whole community as well as the Circle," commented Pendragon. "Chautauqua always does," said so many voices in unison that the reply partook of the nature of a chorus.

"Dr. Howell, the General Secretary of the C. L. S. C., and Miss Hamilton the Field Secretary, must see a great deal of the way in which the influence of the circles and of individual readers spreads among outsiders," suggested a Southern member who had heard Miss Hamilton read Wordsworth in Mobile. "Miss Hamilton regards each circle and each solitary reader as a center," returned Pendragon. "an intellectual center giving forth help and serving as a rallying point for social activities which always are the outcome of any growth of personal efficiency unselfishly directed." "Miss Hamilton came to us at De Funiak Springs," said the Floridian, "and I believe that after she had gone away everyone of us felt more than ever conscious of the greatness of our opportunities for helping others as well as ourselves."

"When Dr. Howell was in New Haven in March we had a similar expansion of view," said the man from Connecticut. "He spoke before the New Haven Union and so did the president of the Union, Mr. Frederick Bostick, and Dr. Jay W. Seaver of the School of Physical Culture at Chautauqua." "They are all stimulating speakers," said Pendragon. "People like that can tell you what to expect in the future from what they know of the past." "Prophecy isn't a lost art, after all," laughed the Brocton, Massachusetts, member. "Anyone can say with perfect security that he is telling the exact truth, that interested attention to any subject is going to have its results in wider attention and interest. Just as a simple instance, take our Progressive Circle. I suppose that all of us had been to the Boston Art Museum not once but many times in our

lives, yet when we went there together this spring with our heads full of all the knowledge of American Art and Dutch Art and Egyptian architecture that we had acquired in the last four years, our enjoyment was something incalculably greater than it was in the days when we just looked without understanding." "I'd be willing to venture a guess," offered another Connecticut member, this time from Hartford, "that inspired by the circle, Brockton knows something about art as well as shoes. When you buy a picture now you buy art and not some freak thing that only purports to be art. That is one of the greatest benefits of my four years' work," she continued. "I have learned to enjoy paintings of which I was wholly ignorant."

"It is interesting to notice the way in which some of the Circles and readers make application of their knowledge," said Pendragon turning over his letters. "Here is a bit of original fiction by Miss Margaret Fales of Danville, Kentucky, which not only is an attractive story, but is full of local color and gives in addition a clear-cut contrast between ancient Greek and modern American ideas as they are embodied in the Greek hero and the American heroine." "Read it, read it," cried several voices. "It is too bad we haven't time," responded Pendragon regretfully. "Then here is an account of a presentation of the classical tale, 'Pygmalion and Galatea' by the Department of Oratory of Des Moines College under the auspices of the Chautauqua Union. It means a bit of old Greece come to life for all who saw it." "We Des Moines people like to visualize," said a member of the Chautauqua Union. "At one of our meetings we illustrated 'The Progress of Woman in Civilization,' each step being represented by a club member dressed in appropriate costumes and bringing a message from her land to America. A typical squaw dressed in her Indian garb wore a crown of feathers. The member who represented Life in Egypt wore an Egyptian gown of pale blue and a long white veil, fastened to her hair by a gold band. She carried a roll of parchment from which she read her speech. The Grecian woman was dressed in a gown of white cloth, bordered with Grecian bands of gold. The Roman woman wore a beautiful gown of pale blue made in classic style, with gold bands in her hair. An early Christian woman wore an elaborate gown of green embroidered in gold with a flowing cloth of Roman striped silk fastened about her head." "It must have been extremely pretty," applauded the member from Lumberton, Mississippi. "We entertained our Poplarville Circle with an original Greek play last week, that was the most enjoyable part of this year's work. It was written in blank verse. The first act declared that the circle had become insane

with so much study of Homer and that each member imagined herself a woman of fame. As the sketches were read, the girl representing the character passed before the audience on her way to Charon's boat where she was to embark for the Elysian Fields. The second act was a Chautauqua held in Zeus's Hall. The minutes were very unique and original and so were the treasurer's report and the report from the committee on Gossip and on Securing Husbands for the Shades. We had a dialogue between Aphrodite and Hera from the Iliad. Roll call was answered by each character giving a quotation on the name of the goddess she represented. We closed with classical tableaux."

"We have been enjoying what the 18th century writers used to call a 'set of verses,'" said a member from Coudersport, Pennsylvania. "It was written for us by Miss Anna Louise Gillon." She describes in amusing rhyme the chief stars and constellations. The leader of the stars explains:

"I'm Sirius, the great Dog-Star,"

He said in accents loud,

"By far the brightest star of all,

Of which fact I am proud."

Pendragon ran down the lines. "That is like the way of remembering the sovereigns of England by memorizing

"First William the Norman,

Then William his son,"

he said smiling.

"Star-gazing is the rage with Kansas Chautauquans at present," declared the member from Barton County. "It is with us," spoke up one of the Des Moines contingent again. "Prof. Morehouse gave us a talk on astronomy last April." "And we of Gilroy," said the Californian, "had not only a lecture but a telescope demonstration."

"My brother and I have felt that we must indeed be in a different part of the world from many readers," said an Oklahoma girl, "for we can see Canopus here." "Perhaps it is we who are 'in a different part of the world,'" said the New Yorker. "Or we," said the Californian. "It is always the other people who are far away! We in Oakland feel not at all far away, I can assure you. We have had a circle of earnest readers for three years doing faithful work and our president has worked in the C. L. S. C. for over twenty years, helping individuals as well as circles. The Wilson circle meets at her house, and after the lesson has been read the president reviews it. Often articles bearing on the subject are read and discussed."

"That's right," applauded Pendragon. "There are moments when 'the world is too much with us,' but most of the time we are all the better for rubbing against other minds."

Classified Chautauqua Program

37th Annual Assembly, Chautauqua, N. Y., June 30-Aug. 28.

Sermons and Religious Lectures

July 3, Dr. John McNaugher. July 10, Pres. E. B. Bryan. July 12, The Man of the Hour, Dr. Cortland Myers. July 17, Bishop Charles D. Williams. July 24, Dr. Wm. C. Bitting. July 31, Dr. J. Wilbur Chapman. August 7, Rev. G. A. Johnston Ross. August 14, Bishop John H. Vincent. August 21, Dr. Carter Helm Jones. August 2-6, The Teaching of Jesus, Dr. Hugh Black. August 1-5, The Quest of the True Life, Rev. Alfred Edward Lavell.

Devotional Hours: June 30, July 1, Bishop John H. Vincent. July 4-8, Dr. John McNaugher. July 11-15, The Sermon on the Mount, Pres. E. B. Bryan. July 18-22, Parables of the Christian Life, Bishop Charles D. Williams. July 25-29, Dr. William C. Bitting. August 1-5, Dr. J. Wilbur Chapman. August 8-12, Rev. G. A. Johnston Ross. August 22-26, Dr. Carter Helm Jones.

Literary and Musical

Music as an Essential Element in General Culture, July 4-8, Mr. G. C. Ashton Jonson. **Browning and the Bible,** July 11, American Humor, July 14, Professor C. Alphonso Smith. **The Renaissance of the Drama,** July 16, Professor S. H. Clark. **-The Uses of the Imagination, The Convention of Books, Two Masters of Allegory,** (1) Bunyan, (2) Spenser, July 18, 19, 21, 22, Dr. Samuel M. Crothers. **Great Figures in Victorian Literature,** August 15-20, Mr. Leon H. Vincent. **French Civilization, Illustrated by Literature,** August 15-19, M. Benedict Papot.

Historical and Sociological

Washington as a Literary Man, July 4, **America in the Orient,** July 5-9, Professor Albert Bushnell Hart. **The South Before the War,** July 6, Dr. S. A. Steel. **For Faith and Freedom Through the Centuries,** July 7, Dr. J. M. Gibson. **Trails Through Palestine,** July 8, Mr. Paul Vincent Harper. **Next Steps in Fundamental Reform,** July 18-22, Mr. John Graham Brooks. **Contemporary England,** July 25-29, Mrs. Philip Snowden. **Lessons from Britain for Life in America,** July 30, Mr. J. A. Macdonald. **The Self Sufficiency of the Republic,** August 4, **The Durable Satisfaction of Life,** August 5, Mr. J. Dewitt Miller. **Ethical Factors in Social Progress,** August 8-13, Mr. Edward Howard Griggs. **Gladstone,** August 16, Mr. Arthur E. Bestor.

Immigration Symposium: (August 22-26.) **Lecture Series,** August 22-26, Prof. E. A. Steiner. **How the Church and Labor may Coöperate,** August 23, Mr. Charles Stelzle. **The Church and Labor,** August 23, Mr. John B. Lennon. **The National Newsboys' Association,** August 24, Mr. John E. Gunkel. **Immigration and American Citizenship,** August 25, Rev. J. S. Martin.

Pedagogical and Scientific

Health and Efficiency Symposium: (July 11-15.) Mr. Horace Fletcher, **The Epicure,** July 11. Dr. H. W. Wiley, **Pure Food and Legislation,** July 14. Dr. J. H. Kellogg, and others to be announced on July 13, 14, and 15.

The House and the Home: (July 11-15.) The Building of the House, The Furnishing of the House, The Care of the House, The Table and the Cost of Living, Health in the Home. Round Tables conducted by heads of summer schools departments.

Every Day Psychology, July 23, Mrs. Clara Z. Moore. Series on Archaeology, July 25-29, Sir William Ramsey. The Normal Appeal of Conservation, August 6, Dr. W. J. McGee. The Play Movement, August 8, Teaching Children to Play, August 9, Mr. H. S. Curtis. The Gyroscope and its Uses, August 13, Mr. M. M. Wood. Animal Experimentation, August 19, Dr. Simon Flexner.

Illustrated Lectures

Illustrated Lectures: Hawaii, June 30, Rome, July 1, Rev. Charles A. Payne. Halley's Comet, July 5, Dr. Frederick Campbell. The Globe Trotter, July 7, Prof. Albert Bushnell Hart. The World Beautiful (with blackboard drawings and lantern slides), July 14, The Home Beautiful (with blackboard drawings and lantern slides), August 10, Mr. Henry Turner Bailey. The Fascination of Wild Birds, July 16, Mr. Herbert K. Job. Around the World with the Atlantic Fleet, July 26, Mr. Franklin Matthews. Peary's Progress Toward the Pole, July 28, Mr. Herbert Bridgman. Hunting some Birds with the Camera, July 30, Mr. Herbert K. Job. Foreign Missions, August 3, Mr. Sumner Vinton. The Aeroplane, August 13, Mr. M. M. Wood. The Safira, August 17, Dr. L. L. Seaman. Moving Pictures, July 23, Robertson Company; August 23, 24, Lyman Howe Company.

Reading Hours and Recitals

Reading Hours: Selected Readings, July 11-15, Professor S. H. Clark. Selected Readings, July 18-22, Miss Mabel C. Bragg. Selected Readings, July 25-29, Mrs. Emily M. Bishop. Studies in Child Personality, August 8-12, Miss Edith Kunz. English Life in Contemporary Fiction, August 22-25, Professor Percy H. Boynton.

Recitals: A Message from Mars, July 2, Mr. Adrian Newens. Pelleas and Melisande, Madam Butterfly, July 1, 2, Mr. E. B. Hitchcock and Mr. H. W. Gallup. The Blue Bird, July 12, Les Miserables, August 4, Professor S. H. Clark. What Every Woman Knows, July 19, The Little Minister, July 21, Miss Katherine Oliver. Midsummer Night's Dream, August 9, A Christmas Carol, August 11, Mr. Charles F. Underhill. The Lion and the Mouse, August 25, The Man of the Hour, August 27, Mr. Edward P. Elliott.

MUSIC

Sacred Song Services. Every Sunday, 7:45 p. m., general congregational singing, with special selections by the Chautauqua Choir, Orchestra, Soloists, and Organist.

Midweek Concerts: Occur regularly on Monday and Friday evenings at 8:00 p. m. and Wednesday afternoons at 2:30 p. m. Special Programs include the following: Patriotic Concert, July 4; Quartet Song Cycle, "In a Persian Garden," Liza Lehmann, July 8;

Ballad Concert, July 11; Cantata, "The Rose Maiden," Frederick H. Cowen, July 18; Oratorio, "The Messiah," Handel, July 22; Recitals, Clarence Eddy, Concert Organist, July 26, 27; Cantata, "The Golden Legend," Sir Arthur Sullivan, July 29; Concert, New York Symphony Orchestra, Walter Damrosch conducting, July 30; Cantata, "The Mermaid," Julian Edwards, August 8; Concert, "Sampson and Delilah," C. Saint-Saens, August 12; Quartet Concert, "The Garden of Kama," Henry B. Vincent, August 17; Cantatas, "The Erl King's Daughter," Neils W. Gade, and "The May Queen," Sterndale Bennett, August 22.

The New York Symphony Orchestra will give a special program on the afternoon of July 30 with the full summer orchestra of fifty, conducted by Mr. Walter Damrosch, founder of the orchestra and its conductor for twenty-five years.

Artist's Recitals (a) Seven Piano and Violin Recitals by Messrs. William H. Sherwood and Sol Marcossion, Tuesday afternoons in Higgins Hall, and (b) Eight Vocal Recitals by Messrs. Frank Croxton and C. C. Washburn, on Thursday afternoons in Higgins Hall. A fee is charged.

MISCELLANEOUS

Patriotic Addresses, Mrs. Matthew Scott, Mrs. Virginia Faulkner McSherry, July 13; New York Symphony Orchestra, July 30; Moliere's Dr. Cupid, August 5, Rostand's "The Romancers," August 6, The Nicholson Sylvan Players; A Pageant of Chautauqua Lake and "A Father of the Wilderness," Mr. Francis Wilson in the leading role, August 19, 20.

LECTURERS

- | | |
|---|---|
| Mr. Henry Turner Bailey, July 14,
Aug. 10. | Mr. Horace Fletcher, July 11.
Dr. Simon Flexner, Aug. 19. |
| Mr. Arthur E. Bestor, July 4, Aug.
16. | Professor E. J. Fluegel, Aug. 1.
Dr. J. M. Gibson, July 7. |
| Dr. Wm. C. Bitting, July 24-29. | Mr. Edward Howard Griggs, Aug.
8-13, Aug. 17. |
| Dr. Hugh Black, Aug. 2-6. | Mr. John E. Gunckel, Aug. 24. |
| Rev. Martha Bortle, Aug. 10, 12. | Mr. Paul Vincent Harper, July 8. |
| Prof. Percy H. Boynton, Aug. 22-
26. | Professor Albert Bushnell Hart,
July 4-9. |
| Mr. Herbert Bridgman, July 28. | Mr. Herbert K. Job, July 16, July
30. |
| Mr. John Graham Brooks, July
18-22. | Dr. Carter Helm Jones, Aug. 21-
26. |
| Pres. E. B. Bryan, July 10-15. | Mr. G. C. Ashton Jonson, July 4-8. |
| Dr. Frederick Campbell, July 5. | Dr. J. H. Kellogg, July 13. |
| Dr. J. Wilbur Chapman, July 31-
Aug. 5. | Rev. A. E. Lavell, Aug. 1, 2, 4, 5. |
| Professor S. H. Clark, July 16. | Mr. John B. Lennon, Aug. 23. |
| Dr. Samuel M. Crothers, July 18-
22. | Rev. J. S. Martin, Aug. 25. |
| Mr. H. S. Curtis, Aug. 8, 9. | |

- Mr. Franklin Matthews, July 26.
 Dr. W. J. McGee, Aug. 6.
 Mr. J. A. Macdonald, July 30.
 Dr. John McNaugher, July 3-8.
 Mrs. Virginia Faulkner McSherry,
 July 13.
 Mr. J. Dewitt Miller, Aug. 4, 5.
 Mrs. Clara Z. Moore, July 23.
 Rev. Cortland Myers, July 12.
 Mr. Edward Amherst Ott, July 15,
 16.
 M. Benedict Papot, Aug. 15-19.
 Rev. Charles A. Payne, June 30,
 July 1.
 Sir William Ramsey, July 25, 28,
 29.
 Rev. G. A. Johnston Ross, Aug.
 7-12.
- Mrs. Philip Snowden, July 25, 26,
 28, 29.
 Dr. S. A. Steel, July 6.
 Prof. E. A. Steiner, Aug. 22, 23,
 25, 26.
 Rev. Charles Stelzle, Aug. 23.
 Bishop John H. Vincent, June 30,
 July 1, 3; Aug. 14.
 Mr. Leon H. Vincent, Aug. 15, 16,
 18, 19, 20.
 Mr. Sumner Vinton, Aug. 3.
 Bishop Charles D. Williams, July
 17-22.
 Dr. H. W. Wiley, July 14.
 Mr. M. M. Wood, Aug. 13.
 Mrs. Matthew Scott, July 13.
 Dr. L. L. Seaman, Aug. 17.
 Prof. C. Alphonso Smith, July 11,
 14.

READERS

- Mr. E. B. Hitchcock, July 2, 3.
 Miss Mabel C. Bragg, July 18, 19,
 21, 22.
 Mrs. Emily M. Bishop, July 25-29.
 Professor S. H. Clark, July 11-15,
 Aug. 4.
 Miss Edith Kunz, Aug. 8-12.
- Mr. Adrian Newens, July 2.
 Miss Katherine Oliver, July 19, 21.
 Mr. Charles F. Underhill, Aug. 9,
 11.
 Mr. Edward P. Elliott, Aug. 25,
 27.
 Professor Percy H. Boynton, Aug.
 22, 26.

MUSICIANS

- Dr. Minor C. Baldwin, July 20, 21.
 Mr. Myron A. Bickford, July 9-
 Aug. 19.
 Miss Edith Castle, Aug. 1-29.
 Mr. Walter Damrosch, July 30.
 Mr. Clarence Eddy, July 26, 27.
 Miss Florence L. Fiske, July 1-31.
 Mr. Alfred Hallam, June 30-Aug.
 29.
 Mr. Marcus Kellerman, Aug. 1-29.
 Mrs. Agnes Kimball, Aug. 1-29.
- Mr. Sol Marcosson, July 9-Aug.
 19.
 Mr. Overton Moyle, July 1-31.
 Mr. John W. Nichols, July 1-31.
 Mr. Frank Ormsby, Aug. 1-29.
 Mr. Frederick G. Shattuck, June
 30-Aug. 29.
 Mr. William H. Sherwood, July
 9-Aug. 19.
 Miss Marie Stoddard, July 1-31.
 Mr. Henry B. Vincent, June 30-
 Aug. 29.

ANNUAL EVENTS

Opening Day 37th Annual Assembly.....	Thursday, June 30
Opening of the Summer Schools.....	Saturday, July 9
Patriotic Day.....	Wednesday, July 13
National Army Day.....	Saturday, July 16
Annual Gymnastic Exhibition.....	Wednesday, July 20
C. L. S. C. Rallying Day.....	Saturday, July 23
Concert, New York Symphony Orchestra.....	Saturday, July 30
Old First Night Exercises.....	Tuesday, August 2
Denominational Day.....	Wednesday, August 3
National Conservation Day.....	Saturday, August 6
Recognition Day.....	Wednesday, August 17
Summer Schools Close.....	Friday, August 10
Grange Day.....	Saturday, August 20
Closing Day.....	Sunday, August 28

Chautauqua Summer Schools

SEASON OF 1910.

DEPARTMENT OF INSTRUCTION

JOUN H. VINCENT, Chancellor.
ARTHUR E. BESTOR, Director.

GEORGE E. VINCENT, President.
PERCY H. BOYNTON, Secretary.

The Chautauqua Summer Schools open July 9 and close August 19, 1910. A complete catalog, giving a description of each course, will be mailed on application to Chautauqua Institution, Chautauqua, New York. This catalog will give full information as to tuition fees, expenses, etc.

FOURTEEN SCHOOLS

- | | |
|------------------------------|----------------------------------|
| I. English | IX. Music. |
| II. Modern Languages | X. Arts and Crafts. |
| III. Classical Languages. | XI. Expression. |
| IV. Mathematics and Science. | XII. Physical Education. |
| V. Psychology and Pedagogy. | XIII. Health and Self Expression |
| VI. Religious Teaching. | XV. Practical Arts. |
| VII. Library Training. | |
| VIII. Domestic Science. | |

STAFF OF INSTRUCTORS

- Mr. A. A. ALLEN, Nature Study
Cornell University.
- Mrs. R. D. ALLEN, Kgtn.
Louisville Kindergarten Association.
- Miss C. A. BABBITT, Leatherwork
Hill Institute, Northampton, Mass.
- Dr. J. A. BABBITT, Boys' Classes
Haverford College.
- Mr. H. T. BAILEY, Arts, Crafts
North Scituate, Mass.
- Miss ANNA BARROWS, Dom. Sci.
Teachers' College Columbia University.
- Mr. M. A. BICKFORD, Man. & Guitt.
New York City.
- Mr. JAMES BIRD, Pub. Sch. Music
Marietta, Ohio.
- Mrs. E. M. BISHOP, Delsarte
New York City.
- Prof. PERCY H. BOYNTON, English
University of Chicago.
- Miss MABEL C. BRAGG, Story Tell'g.
New York City.
- Mr. W. D. BRIDGE, Typewriting
New York City.
- Prof. L. L. CAMPBELL, Physics
Simmons College, Boston.
- Dr. R. G. CLAPP, Athletics
University of Nebraska.
- Dr. L. P. CHAMBERLAYNE, Cl. Lan.
Amherst College.
- Prof. S. H. CLARK, Expression
University of Chicago.
- Mr. H. E. COGSWELL, Music
Indiana, Pa., Normal Conservatory.
- Mr. W. H. COVERT, Bus. Tr.
Syracuse.
- Mr. FRANK CROXTON, Voc. Mus.
New York City.
- Miss HELEN M. DAY, Dom. Sci.
New York City.
- Miss MARY E. DOWNEY, Lib. Tr'ng
State Library, Columbus, Ohio.
- Miss GERTRUDE DUNTZ, Sewing
Mechanics Institute, Rochester.
- Miss LURA DUNTZ, Sewing
Mechanics Institute, Rochester.
- Mr. GEO. H. EGGERS, Arts, Crafts
Normal School, Chicago, Ill.
- Mr. W. HENRY ELFRETH, Am. Hist.
Philadelphia.
- Mr. HORACE FLETCHER, Pers. Ef.
Venice, Italy.
- Prof. E. J. FLUEGEL, German
Cornell University.
- Mr. E. H. GRIGGS, Eng. Lit.
Montclair, N. J.
- Mr. JAMES HALL, Life Drawing
Ethical Culture School, New York City.
- Miss A. VAN STONE HARRIS, Ped.
Rochester, N. Y.
- Miss MARY D. HILL, Kgtn.
Louisville, Ky.
- Mr. GEORGE W. HUNT, Metal Work
Boston, Mass.
- Dr. J. L. HURLBUT, Rel. Training
Bloomfield, N. J.
- Mr. HERBERT K. JOB, Birds
West Haven, Conn.
- Miss MARY A. KELLY, Bookbinding
Brooklyn, N. Y.
- Prin. ANSON E. KENT, Phys. Lab.
Chautauqua.
- Miss GEORGIA KOBER, Piano
Sherwood Music School, Chicago.
- Mr. FRANK P. LANE, Hill Institute, N. Hampton, Mass.
- Rev. ALFRED E. LAVELL, Bible
Niagara Falls, Ont.
- Dr. N. J. LENNES, Mathematics
Brown University.
- Mrs. JOHN F. LEWIS, Par. Law
Buffalo, N. Y.
- Mr. SOL MARCOSSON, Violin
Cleveland, Ohio.
- Miss MAUD M. MASON, Arts, Crafts
New York City.
- Miss ALICE McCLOSKEY, Nat. Study
Cornell University.
- Miss G. MIERENDORFF, German
Vassar College.
- Miss K. A. MONTGOMERY, Children's Playroom, Louisville, Ky.
- Miss C. M. MORGAN, El. Ed.
Rochester.
- Mrs. CLARA Z. MOORE, Delsarte
Cincinnati, Ohio.
- Mrs. A. P. NORTON, Dom. Sci.
University of Chicago.
- M. BENEDICT PAPOT, French
Chicago.
- Mrs. L. VANCE PHILLIPS, Ceramics
New York City.
- Miss C. C. RICHARDS, Girls' Club
Brooklyn, N. Y.
- Mr. CHARLES E. RHODES, English
Lafayette High School, Buffalo, N. Y.
- Miss ALICE SANBORN, Lib. Train.
Wells College.
- Miss F. M. SCAMMELL, Ceramics
New York City.
- Dr. J. W. SEAVER, Phys. Ed.
Yale University.
- Dr. A. H. SHARPE, Phys. Ed.
Penn. Charter School.
- Mr. F. G. SHATTUCK, Singing
New York City.
- Mr. WM. H. SHERWOOD, Piano
Sherwood Music School, Chicago.
- Prof. C. ALPHONSO SMITH, English
University of Virginia.
- Mr. C. W. SUTTON, Math. & Ed.
Cleveland.
- Mr. CHARLES C. TAYLOR, Printing
Chautauqua Press, Chautauqua, N. Y.
- Mrs. E. T. TOBEY, Piano
Woman's Building, Memphis, Tenn.
- Prof. CHAS. H. TUCK, Sch. Garden
Cornell University.
- Mr. H. H. VAN COTT, Chemistry
High School, Schenectady, N. Y.
- Mr. HENRY B. VINCENT, Organ
Erie, Pa.
- Miss S. A. VOUGHT, Lib. Train.
University of Tennessee.
- Mr. CHAS. C. WASHBURN, Voice
Vanderbilt University.
- Mr. FREDK WHITNEY, Drawing
Salem (Mass.) Normal School.
- Prof. C. S. YOAKUM, Psy.
University of Texas.

SUBJECTS OF COURSES

- Agriculture
 Algebra
 American History
 American Literature
 Aquatics
 Arithmetic
 Basketry
 Biology
 Bird Work
 Blackboard Sketching
 Book Binding
 Bookkeeping
 Boys' Club
 Caesar
 Ceramics
 Chair Seating
 Chemistry
 Civil Government
 Classes for Boys and Girls
 Classical Languages
 Cookery, School Room
 Cooking, Practical Home
 Design
 Dieties, Sanitation and
 Domestic Science
 Drama
 Drawing Freehand
 Drawing, Life
 Drawing, Public School
 Education, Elementary
 Education, History of
 Education, Psychology Applied to
 Elements of Beauty
 Elementary Hand Work
 Elementary, Methods
 English Composition
 English, High School
 English Literature
 Expression
 Expression, Normal Course
 French, all courses
 Gardening, School
 Geometry
 German, all courses
 Girls' Club
 Grammar Grades, Methods for
 Grange Scholarships
 Gymnastics
 Hand Work, Elementary
 Health Culture
 High School English
 History of America
 History of American Literature
 History of Education
 History of English Literature
 Household Management
 Italian
 Kindergarten Courses
 Kindergarten, Children's
 Kindergarten, Nursery
 Latin, Beginning
 Latin, Composition
 Leather Working
 Library Training
 Mandolin, Guitar, Banjo
 Mathematics and Science
 Mathematics, Pedagogy of
 Metal Work
 Modern Languages
 Music, Public School
 Nature Study
 Nineteenth Century Poets
 Nursery Kindergarten
 Organ
 Outdoor Sports and Games
 Parliamentary Law
 Pedagogy and Psychology
 Pedagogy and American History
 Pedagogy and Arithmetic
 Pedagogy and Biology
 Pedagogy of Chemistry
 Pedagogy of Elementary Education
 Pedagogy of English
 Pedagogy of English Composition
 Pedagogy of French
 Pedagogy of Geology
 Pedagogy of German
 Pedagogy of Kindergarten
 Pedagogy of Latin
 Pedagogy of Mathematics
 Pedagogy of Physics
 Pedagogy of Primary Grades
 Pedagogy of Religious Teaching
 Pedagogy of Rural Schools
 Physical Education
 Physical Ed. Normal Course
 Physics
 Piano
 Practical Arts
 Primary Grades, Methods of
 Printing and Lettering
 Printing, Stenciling and Block
 Psychology and Pedagogy
 Psychology, Elements of
 Psychology in Education
 Psychology in Education
 Public School Drawing
 Public School, Music
 Religious Teaching
 Rural Schools, Methods for
 Sanitation and Dieties
 School Gardening
 Science, Domestic
 Sewing
 Sketching, Blackboard
 Sketching, Outdoor
 Spanish
 Stenciling and Block Printing
 Stenography
 Tennyson
 Trigonometry
 Typewriting
 Vergil
 Violin
 Vocal Culture
 Voice
 Weaving
 Wood Carving
 Woodworking

DATES FOR CHAUTAUQUA INSTITUTION AND OTHER ASSEMBLIES, 1910

State	Name of Assembly	Dates	Recognition Day	Diploma Report
Calif.	PACIFIC GROVE.....	July 11-23	July 19.....	June 20..
Colo.	BOULDER.....	July 4-Aug. 10...	.....	June 10...
Conn.	PLAINVILLE.....	July 26-Aug. 3...	August 3...	July 1...
Ill.	CAMARGO.....	August 14-28.....	August 16...	July 20...
"	DIXON.....	July 30-Aug. 14..	August 5...	July 15...
"	HAVANA.....	August 10-24.....	.....	July 15...
"	LITCHFIELD.....	August 7-21.....	.....	August 20..
"	LITHIA SPRINGS.....	August 14-28.....	August 23...	August 1..
"	OTTAWA.....	August 19-28.....	.....	August 1..
"	PETERSBURG.....	August 10-25.....	August 20...	July 15...
"	PONTIAC.....	July 23-Aug. 7...	August 4...	July 10...
Ind.	KOKOMO.....	July 26-Aug. 4...	August 3...	July 20...
"	WAVELAND.....	August 14-28.....	.....	July 15...
"	WINONA LAKE.....	July 14-Aug. 20..	August 12...	July 15...
Iowa	CRESTON.....	Aug. 4-14.....	August 5...	July 10...
Kans.	CAWKER CITY.....	Aug. 6-12.....	August 17...	July 15...
"	CLAY CENTER.....	Aug. 12-21.....	.....	July 25...
"	COFFEEVILLE.....	.....	.....	July 1...
"	OTTAWA.....	June 21-July 1...	June 30....	June 10...
"	PARSONS.....	.....	.....	June 20...
"	SALINA.....	July 22-Aug. 1...	.....	July 5...
"	STERLING.....	August 10-18.....	.....	July 15...
"	WATHENA.....	August 13-21.....	August 17...	July 15...
"	WINFIELD.....	July 7-17.....	July 13...	June 10...
Me.	OCEAN PARK.....	July 21-Aug. 31..	August 11...	July 15...
Md.	MOUNTAIN LAKE PARK.....	August 2-24.....	August 18...	July 15...
"	WASHINGTON GROVE...	July 5-Aug. 18...	July 26...	July 1...
Mass.	NORTHAMPTON.....	July 11-22.....	July 20...	July 1...
Mo.	CARTHAGE.....	July 11-22.....	July 21...	June 20...
"	MEXICO.....	July 29-Aug. 7...	August 6...	July 1...
N. M.	MOUNTAINAIR.....	August 1-15.....	.....	July 15...
N. Y.	Chautauqua.....	June 30-Aug 28..	Aug. 17...	July 15...
Ohio	BETHESDA.....	August 5-22.....	.....	July 15...
Oreg.	WILLAMETTE VALLEY..	July 12-24.....	.....	June 10...
Pa.	MT. GRETNÄ.....	July 12-Aug. 24..	July 21.....	July 1...
S. D.	BIG STONE CITY.....	July 1-17.....	.....	June 15...
Tenn.	MONTEAGLE.....	.....	July 28.....	June 15...
Wash.	WHIDBY ISLAND.....	July 19-31.....	.....	July 1...

Talk About Books

OUR SLAVIC FELLOW CITIZENS. By Emily Greene Balch. New York: Charities Publication Committee. \$2.50 prepaid.

Another book showing the interest of women in the economic questions of the day is Miss Emily Greene Balch's study of "Our Slavic Fellow Citizens." Miss Balch, who is associate professor of economics at Wellesley College, spent nearly a year in Austro-Hungary studying emigration at its source, and a year visiting Slavic colonies in the United States. The importance to us of Slavic immigration is clear when it is known that there are now from four to six million Slavs in our permanent population. One element tending to make difficult any accurate knowledge of the characteristics of the people is the number of their nationalities, each of which should be studied separately. The Immigration Department recognizes eight groups: (1) Polish, (2) Slovak, (3) Croatian and Slovenian, (4) Ruthenian and Russniak, (5) Bohemian and Moravian, (6) Bulgarian, Servian and Montenegrin, (7) Russian, (8) Dalmatian, Bosnian and Herzegovinian, and "this does not exhaust the Slav nationalities." The chapters of the book covering the attitude of Russia toward the other members of the Slavic race, and the conditions existing in Austria-Hungary furnish interesting political reading. The characteristics of the land-holding peasant class who make the bulk of the Slav emigration, as affected by life in the new land, are described with an intelligence born of investigation on the spot. Accounts of Bohemian emigration, of the Slovak outrush to these shores, of the emigration from Galicia and Carniola and Croatia and from the coast of the Adriatic, all written from the view point of the home villages, make up the first part of the volume.

Part II looks at the reverse of the shield, the Slav being examined in his American environment. A history of Slavic immigration during the period before 1880 when the incoming groups were not large or frequent, and of the period since 1880 when the tide rose constantly higher until the panic of 1907 put a check upon it, covers two chapters of the utmost importance to students of the race makeup of our conglomerate population. To one who has thought of the Slavs as being gathered chiefly about the mines and mills of Pennsylvania, it will come as a surprise to learn from Miss Balch's summary of census and immigration reports that they go to every state and territory of the Union. "Even to Porto Rico, Alaska and Hawaii Slavs of the most varied nationalities were found to be making their way." Without doubt the most valuable, as it is by far the most interesting chapter of the book is the discussion of the "Economic Situation of the Slav in America;" and the surveys of farm life, household life, and organized life in America are the re-

sults of intimate observation. The subject of assimilation, presenting as it does the views of continental Europeans toward a condition which Americans of English descent are apt to consider one possessing no horns to hang an argument on, is treated in somewhat startling fashion. Miss Balch's plea for a guidance into Americanization and not a forcing, and for a coöperation between natives and immigrants to bring about "fair treatment and honest government, and to maintain conditions making wholesome, decent living possible," is both wise and stirring.

The book is supplemented by interesting appendices and an extensive bibliography.

OBERAMMERGAU. By Josephine Helena Short. New York: Thomas Y. Crowell & Co. \$1.00.

The charm of the personal touch runs through the whole of a small volume on "Oberammergau" which will serve as a guide to this summer's visitors to the Passion Play, as an after companion to those who come across it later on, and as a friend to all who like pleasant description and sympathetic narrative at any time. The author, Miss Josephine Helena Short, knows Oberammergau as few outsiders can, and her dedication to "Anton and Mathilde Lang and my other Oberammergau friends" shows her knowledge to be of the heart as well as the head. The quaint village and its history, the story of the vow whose fulfilment is the presentation of the drama of the divine suffering every ten years, an intimate view of the men and women whose absorption in their roles elevates their work far above the mere playing of a part—these aspects of Oberammergau Miss Short offers to her readers, and in addition she gives an outline of the text with frequent translations of the noblest speeches, so that with this volume in hand a visitor may follow the story with ease.

Miss Short's clarity of expression and simplicity of diction make her style both easy and sincere. Readers of *THE CHAUTAUQUAN* will notice this admirable quality in the "Reading Journey through Scotland" of August, 1910, which is from Miss Short's pen.

WOMAN'S WORK IN ENGLISH FICTION. By Clara H. Whitmore. New York: G. P. Putnam's Sons. \$1.25.

A presentation of "Woman's Work in English Fiction" from the Duchess of Newcastle (1624-1674) to George Eliot is the task of Miss Clara H. Whitmore in a volume originally planned as a master's thesis. Though unnecessarily detailed in the recital of plots the book is readable. Its claims for originality in women are surprisingly numerous. The Duchess of Newcastle was the first English fiction writer to employ correspondence as a means of advancing the story; Mrs. Behn's "Oroonoko" was the first English novel with a well-developed plot; the "New Atalantis," by Mrs.

Manley, was the first English novel in which political and personal scandal formed the groundwork of a romance; the first introspective English novel was "Sidney Biddulph" by Mrs. Sheridan; "Evelina" was a new woman in literature; Mrs. Charlotte Smith's heroines were "drawn with a feeling of tenderness which no novelist before her had reached," and she was the first to use descriptions of rural scenery; Mrs. Ann Radcliffe was the founder of the Gothic romance; Jane Porter discovered to the world the possibilities of the historical novel; Mrs. Trollope "wrote the first book of any note" about America, "and the first one describing graphically the cotton-mills of Lancashire."

The temperamental change in the English novel, reflecting as it always does, directly and indirectly, the manners and the ideals of its day, is duly noted by the author. The bouncing coarseness of Mrs. Behn and Mrs. Manley in a process of refining reached the youthful vivacity of Evelina and ended in the demureness of Emma. The liberty dreaded by Hannah More developed into the democracy preached by Harriet Martineau and urged today by Mrs. Humphry Ward. "The teachings of Mrs. Charlotte Smith and Mrs. Inchbald were declared dangerous to the state. . . . Yet with what ladylike reserve they advance views which a later generation applauded when boldly proclaimed by Dickens, Thackeray, and Disraeli!" Most of the demands made by Mary Wollstonecraft have been conceded in modern times.

Miss Whitmore's book does not pretend to acuteness of criticism. It is, however, informing, and it stands alone in the addition that it makes to the literature of women's activities.

AMONG SCHOOL GARDENS. By C. M. Louise Greene. New York: Charities Publication Committee, Russell Sage Foundation publication. \$1.25.

The Author of "Among School Gardens" explains the scope of her attractive volume as being to define school gardens and their purpose, to give directions for starting them, to show that even the simplest is of benefit, and to describe work done in different places. That the subject is treated broadly is made clear by the fact that Miss Greene calls a school garden *any* garden in which a boy or girl of school age takes an active interest, whether it be "a tiny seedling grown in a flowerpot indoors, or an extensive series of garden crops in a large garden outdoors." "The underlying purpose of the teaching is threefold," Miss Greene declares, "educational, industrial and social," and the individual plot affords the best training because the children tend it with the enthusiasm of ownership. The history of the school garden movement in Europe is briefly sketched and its short but vigorous career of ten years in this country during which it has spread to the limits of the Union is related in some de-

tail. Industrial companies have established gardens as part of their welfare work, normal schools have developed them as valuable pedagogic adjuncts, and boards of education are correlating garden work with the more academic and conservative studies of the curriculum. Garden activity may be carried on in a variety of ways as the development of educational, economic, esthetic, utilitarian, or sociological aspects may be held desirable.

The classification of school gardens according to methods of maintenance and purpose to be carried out or for special classes of children, as cripples or deaf or tuberculous or "incorrigible," is explained by Miss Greene, and methods of carrying on instructions are described in detail.

In another chapter the amount of knowledge necessary for the school garden teacher to possess, the cost of equipment and ground preparation, salaries, the proper use and care of tools, are gone into as preliminary to the laying out of gardens and planting. Beds 5x16 are thought to be most convenient and a shelter in the middle will serve as a point of vantage for the teacher, a classroom for the children and a resting place for visitors. Planting should be done in accordance with careful arrangement as to color, and height, and time of growth, and of blooming—or maturity in the case of vegetables. A six-weeks' garden is about the shortest growing time allowance.

How cultivation should be carried on, with suggestive ways of teaching about germination and growth, about insect foes and bird helpers, as well as about cooking the vegetables raised on the plots, keeping records, and producing a by-product of the virtues of industry, neatness, unselfishness, and so on, are detailed in other chapters. An addition to the gardener's knowledge of weeds is made, suggestions are offered as to the best ways of maintaining interest throughout a long season to the time of exhibiting the harvest, and a series of helpful appendices with a bibliography ends a volume of value to teachers and of interest to laymen.

THE SPIRIT OF YOUTH AND THE CITY STREETS. By Jane Addams. New York: The Macmillan Company. \$1.25 net.

The unquenchable spirit of youth must have outlet. City life complicates and limits the chances. Since the Puritan days of suppression are in the past, the question confronting the social worker of today is how to guide and how to give opportunity for the expression of the buoyancy which he recognizes. It is this energy that, properly directed, makes its possessor a useful member of society; misdirected, an "undesirable citizen."

It is natural that the necessities of the very young, the helpless appeal first both to humanitarians who see the individual and to economists who see the future race. Therefore the long un-

noticed necessities of the very young have been met first by the establishment of playgrounds with their many attendant activities. The needs of youths and maidens somewhat more advanced, are now the subjects of serious attention.

In the "Spirit of Youth and the City Streets" Miss Jane Addams of Hull House, Chicago, faces the situation which she describes in language full of the completest understanding. The working population of any large city contains an astonishingly large percentage of young people. This is especially true of the women, who are in very truth young women, since statistics have shown that the occupational life of the working woman runs, approximately, only from 16 to 25. The natural desire for diversion impossible to find in crowded tenements, leads boys to adventures that frequently bring them into conflict with the police, the girls to amusements wrecking to the foundations of domesticity. Miss Addams pleads for pleasures and occupations which shall lift the vision-seeing eyes of youth from the sordid to the wholesome, which shall crystallize its ideals. Her book is one to be read by everybody for it touches everybody.

CHOOSING A VOCATION. By Frank D. Parsons. Boston and New York: Houghton & Mifflin Company. Price \$1.00 net.

This volume contains much of interest to men and women who wish to give to the world the best of which they are capable and to reap a corresponding harvest. Mr. Parsons realizes that the number of square pegs in round holes is numerous, and that in most such cases not only is the economic result brought down from much to little, but the pegs themselves are not contented and happy. This results in social unrest among people who do not themselves understand the causes of their discontent. The book is an endeavor to point out how much better it is to make a thorough study of one's abilities and characteristics and then choose an occupation in which they play a prominent part, than to accept haphazard something for which one is not fitted at all. The author does not stop at making this clear, however, but shows how, in many cases a guiding mind or counselor can help to self-examination and resulting decision, and his whole book is suggestive of how this may be done practically, combined with a plea that it should be done in an organized way. Mr. Parsons himself was director of such a Vocation Bureau in Boston and made this compilation as a result of his experience, which further prompts him to urge that men should be specially trained as counselors, whether in connection with the Y. M. C. A. or with independent employment bureaus. He makes outlines of questions to put to applicants designed to bring out their characteristics, and pages of questions that men and women should ask themselves and endeavor to answer in writing, emphasizing

the importance of writing these out as an enormous assistance in the process of honest analysis. When this is done the counselor is in a position to help the applicant see a clear picture of himself and his abilities. Then comes the question of choosing the profession for which he is fitted. Here the counselor and his aids must do a deal of research about the professions and trades of his immediate locality, their salaries, prospects, and the kind of people engaged in them. The book contains tables of invaluable information not only concerning Boston but the whole United States. Merely reading over the lists starts thought, and the tabulation of women's valuable occupations is especially interesting to those thousands of women who are seeking a way to be self-supporting and useful. Mr. Parsons, however, emphasizes the important fact that the applicant must think for himself, and the counselor simply leads him on to do this. The whole undertaking is one of the examples of the social striving which is becoming manifest all over the world, and whether or not one agrees with the author in minor details, it is evident that an extension of such a bureau might well result in great good to many individuals as well as to the country as a whole.

SELECTED ESSAYS AND ADDRESSES. By Thomas Henry Huxley, edited by Philo Melvyn Buck, Jr. Pocket Classics Series. New York: The Macmillan Company. 25 cents.

In making the selections for the Huxley volume of the Pocket Classics Series, Philo Melvyn Buck of the McKinley High School, St. Louis, has guided his choice by his desire to show the wide field of Huxley's interests and to sketch indirectly the life of this many-sided man. Further, the extracts, with the exception of two lectures, are meant for class-room use, which necessarily modified the editorial range. Bearing these facts in mind the offerings of the volume may be considered as adequate. Of the editor's contributions the "Practical Hints for the Study of Huxley's Essays" are admirably instructive.

BEGINNINGS OF FAITH AND SCIENCE. By E. M. Wood, D. D., LL. D. Pittsburg: Joseph Homer Book Co. Pp. 221. \$1.00. Postage 6c.

This is a collection of thoughts, observations, and precepts rather than a connected treatise on any theme. It has, however, an underlying thesis which is that Christian faith rests upon knowledge and that Christian character is enriched by what we ordinarily term culture. Ethics, Evolution, Criticism, Music, Art, Education, are among the topics dealt with. For amount and variety of information it is commendable; and is adapted to its avowed purpose of helping young people in their thinking.

AUGUST 1910

DOUBLE NUMBER

PRICE 50 CENTS

GENERAL LIBRARY
UNIV. OF MICH
AUG 20 1910

THE CHAUTAUQUAN

A Reading Journey Through Scotland

Historical Sketch
Edinburgh
Environs of Edinburgh
Aberdeen, Deeside, and
Central Scotland
The Highlands and Islands
Glasgow and Ayrshire



Chautauqua Press

Chautauqua, New York

The New Reading Course

ENGLISH YEAR, 1910-11

Extraordinary attention to English affairs is certain to prevail all through the coming year. The struggle with the Lords is a fight against Special Privilege. It is but part of a world struggle in which we Americans are also engaged. The story of its progress from the Middle Ages to our own day, its expression in literature and art, its effect on the development of Anglo-Saxon institutions, and its present aspect in our still recognized mother country, is a story of absorbing interest.

By a happy coincidence, English Year in the C. L. S. C. falls upon this time of crisis in the British Empire. Literary studies, art studies, the lessons of history for us, and the intellectual enlargement of travel will have their usual place in the course; but curiosity will be quickened and thought vitalized by the consciousness of great events even now coming to pass in the England of our study. A valuable though popular book in the field of applied psychology will suggest means of attaining individual efficiency. In the rest, social significance will naturally receive more than usual emphasis.

COMPLETE LIST OF MATERIAL

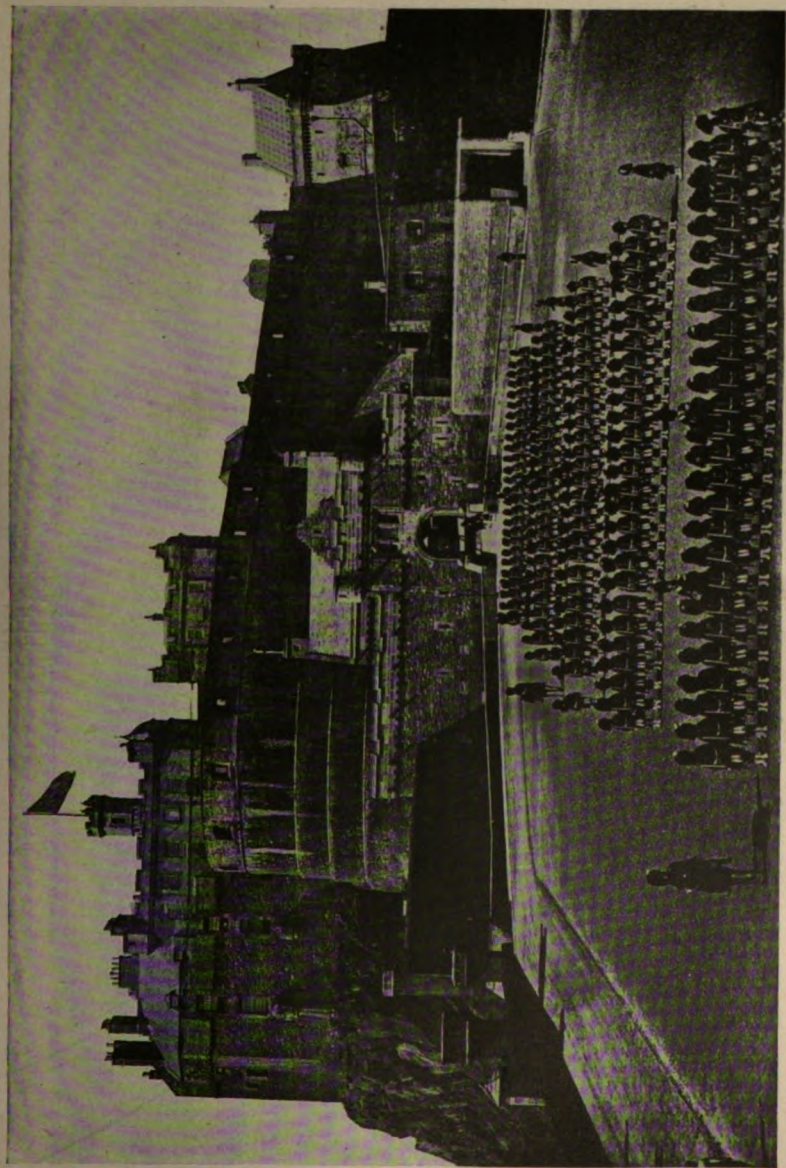
INDUSTRIAL AND SOCIAL HISTORY OF ENGLAND—(profusely illustrated)—Edward P. Cheney, University of Pennsylvania	\$1.50
SOCIAL IDEALS IN ENGLISH LETTERS, Vida D. Scudder, Wellesley College.....	1.75
STUDIES IN DICKENS, compiled and edited for the Chautauqua Course by Mabel S. C. Smith.....	1.25
MENTAL GROWTH AND CONTROL, Nathan Oppenheim, M. D., New York.....	1.10
THE CHAUTAUQUAN Magazine (Monthly—Illustrated. Membership privilege included). Containing: Democratic England (Percy Alden, London, England, Member of Parliament); A Reading Journey in London (Percy M. Boynton, University of Chicago); English Cathedral Art (Kate F. Kimball, Executive Secretary of the C. L. S. C.); and much additional material of general interest for voluntary reading	2.00
	\$7.60
All four books and the Magazine (cash with order)	\$5.00

Parts of the course will be sent at the retail prices as shown.

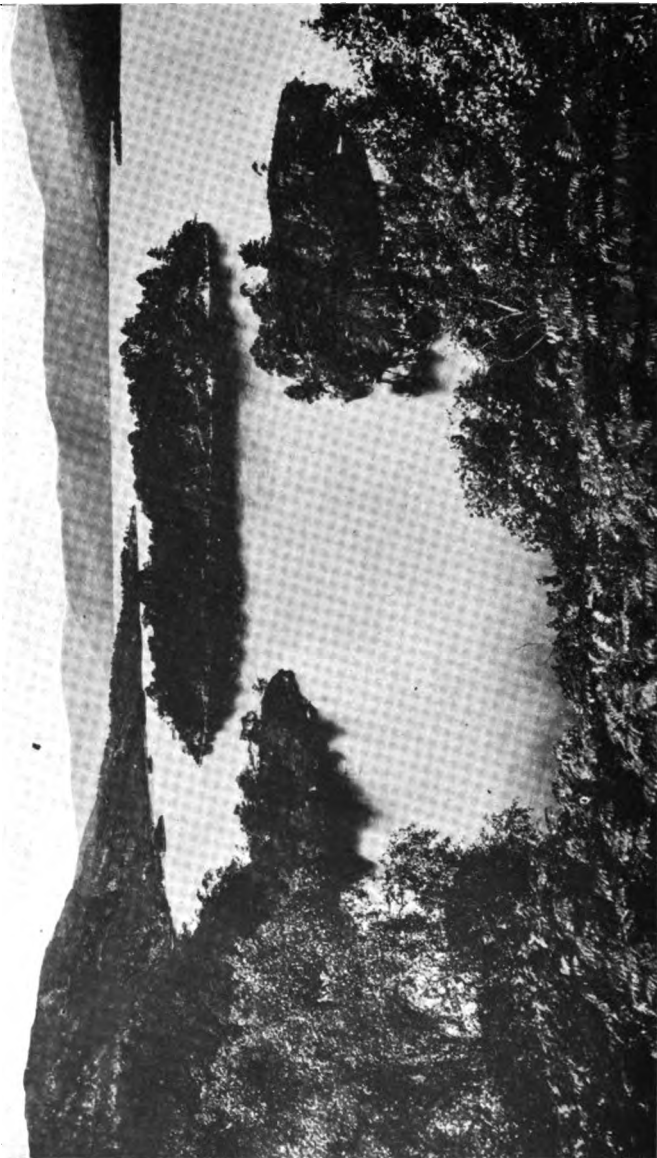
Address all inquiries or orders

CHAUTAUQUA PRESS, CHAUTAUQUA, N. Y.

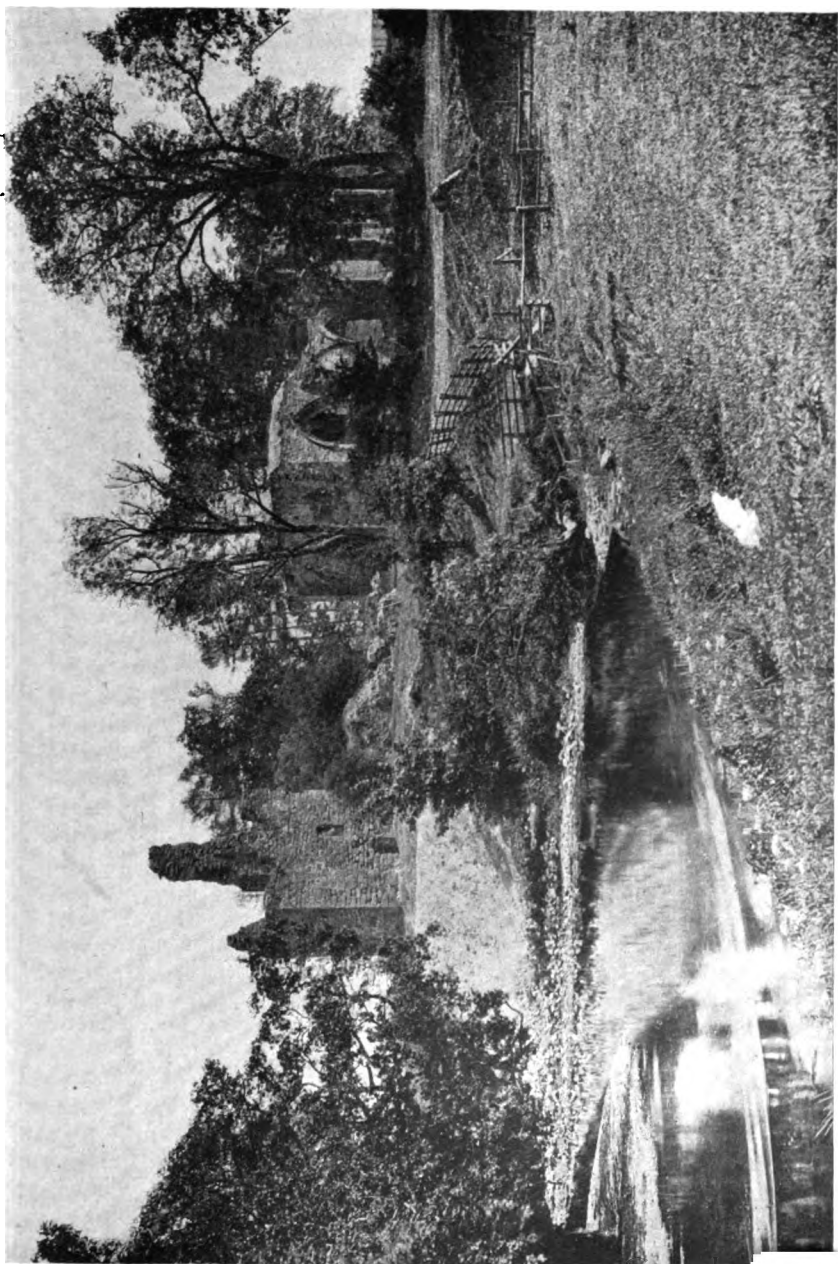
Learn About England

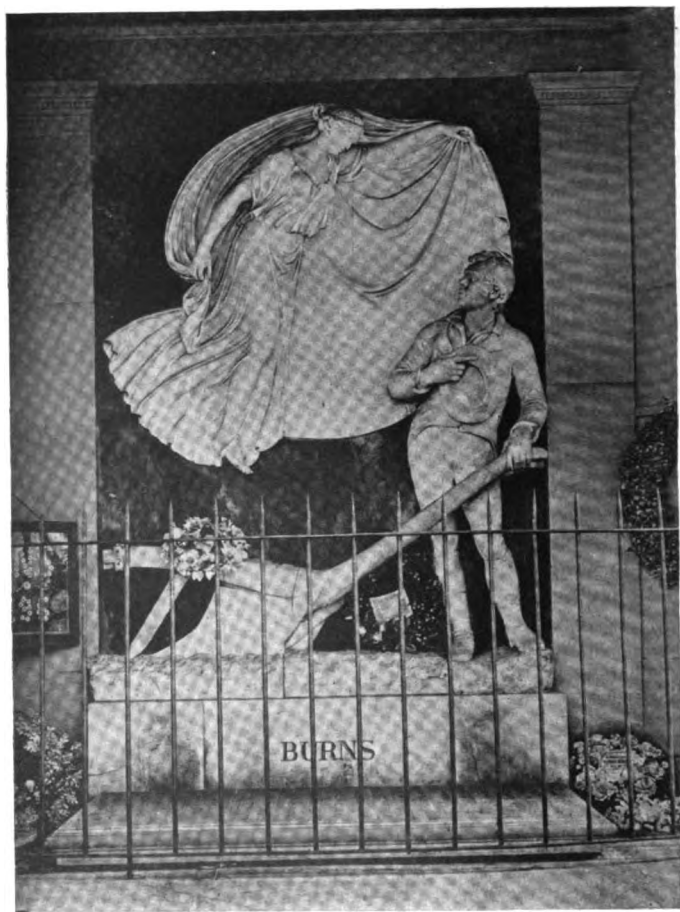


Edinburgh Castle from the Esplanade



Loch Katrine





Burns Mausoleum, Dumfries

THE CHAUTAUQUAN

Vol. 59.

AUGUST, 1910.

No. 3.



United South Africa "Ten Years After"

The first ministry of the federated South African colonies has been formed, and Louis Botha, who was the captain-general of the Boer forces ten years ago, is prime minister, while Lord Gladstone, the son of the "great commoner," is the first governor-general of the new South African nation. The ministry is considered a coalition body, for there are on it representatives of the British elements of South Africa; but the majority are Boer statesmen and generals, former enemies of British rule in the now peaceful and united commonwealths. Certain extreme tories in England are bitterly disappointed: "the Boers have won," they say, the war for British supremacy might as well never have been undertaken, and the "self-preserving" Dutch are as clannish, stubborn, anti-imperialistic as they ever were. Think, exclaims one tory organ, of a British "opposition" party led by Dr. Jameson, in the South African parliament! Think of the English, with their genius for rulership, taking that place and role in a British colony, with the Boers as the dominant and governing party!

This, however, is the view of a small section of British opinion. Even among the tories there are many who find cause for pride and gratulation in the South African developments. The Boers, they admit, have shown surprising strength and recuperative power, but they are loyal to the empire. They have no intention of reviving acute racial issues, they will work along constitutional and constructive lines, and they will follow reasonably progressive and just

policies. A leading liberal organ, the *London Nation*, is optimistic and even enthusiastic over the South African situation. "A happy revolution" it calls the change that has occurred, and goes on to comment thus:

It is a little more than ten years since the battle of Colenso. Had anyone, on the morrow of that disaster, predicted that in May, 1910, the victorious Boer Commander-in-Chief would be Prime Minister of a United South Africa under the British Crown, that his power would rest on a considerable moiety of the British together with the United Dutch vote, that it would be cheerfully acquiesced in by the British as a whole, and that the possibility of Dr. Jameson serving in his Ministry should be seriously mooted—the prophet would have been regarded as a wild dreamer of dreams.

Autonomy, freedom, generosity and democracy have so far proved remarkably successful in South Africa. There are, however, many problems which the constitution has left to the future, and these Briton and Boer must solve together without dictation from the "mother country." Among these problems the most important is the treatment of the natives—their suffrage rights, their education, their citizenship and protection. The present programs of the political parties deal with taxation, tariff policy, land reform, the question of language in the schools, etc. Premier Botha and some of his associates are known as broad-minded and moderate men, and it will be their aim to attract more and more British support and thus remove the ground for the attacks to which the ministry is now exposed to some extent.



Egyptian Nationalism vs. English Rule

Alike in Egypt and in England Mr. Roosevelt warmly defended British rule in the ancient land of the Pharaohs. "You have," he said at Guildhall to his hosts, "given Egypt better government than she has had in 2,000 years," at least. He had previously told the Egyptians that self-government was a delusion and snare for a people insufficiently educated or developed to assume the burdens and prerogatives of government. The Egyptian nationalists, whose movement has steadily grown and has now reached formidable

proportions, were offended and disappointed by Mr. Roosevelt's sentiments, and so have been many English radicals and liberals, to say nothing of Irish nationalists. But, after all, the question that has been so acutely raised in Egypt is one of fact. The policy that has been followed with splendid results in Canada, in Australia, in South Africa, and even in India—where natives now participate in every phase of administration and have a voice in the inner executive council—cannot be and will not be repudiated in Egypt.

Whether the Egyptian nationalists are justified in demanding a constitution and early introduction of autonomous government is a question to be decided by those who best know the country and understand the character and the temper of the Egyptian masses. Sir Eldon Gorst, the present British "proconsul" in Egypt, has been charged with excessive amiability and sentimentality, with unduly encouraging native aspirations, but his predecessor and former chief, Lord Cromer, who governed Egypt for thirty years, and is now regarded as the highest authority on the politics, industrial conditions, moral and religious sentiments of the Egyptians (in so far as these sentiments affect submission to authority and obedience to law) is by no means a resolute foe of liberal policies in that strangely administered dependency. In his recent work on Egypt he distinctly advocates the gradual introduction of self-government in that country. He does not contemplate actual independence for Egypt, but he recognizes the necessity of meeting the educated and patriotic nationalists half way in certain directions and of increasing their political power and importance. Sir Eldon Gorst, in dealing with trying problems inherited from the Cromer regime, refused to offend native sentiment needlessly, or to suppress freedom of speech and publication. Neither he nor the liberal government of England has held out the slightest encouragement to the more aggressive element of Egyptian nationalism, which is opposed to British "occupation" or rule. Unfortunately, in Egypt, as in India, some of the nationalist agitators and their hot headed disciples have

preached or condoned violence and assassination. One young nationalist fanatic, Wardani, killed the most prominent of Egyptian statesmen and ministers, Boutros Pasha, because he was too "opportunist" and too friendly to the British. For that outrage Wardani was condemned to death, but native sentiment did not sustain the verdict. Even the ecclesiastical head of the Mohammedan religious community, the Grand Mufti, refused to confirm the verdict.

Whether the whole nationalist movement is justly chargeable with approval of political murder is at least an open question, but in any event the question of the future of Egypt will not be determined by acts of sporadic terror, but by weighty and fundamental considerations of colonial and imperial policy. England has done great work in Egypt in raising the whole standard of living, improving agriculture, regulating justice and enforcing order and security. But the better her work, the greater her success along economic and social lines, the stronger will be the nationalist movement. Wise and unselfish colonial policy leads to self-government. To educate, emancipate, elevate oppressed and enslaved people is to remove the need and the justification of despotic government of them by aliens.



Taxing Unearned Increments of Landowners

In England the proposal to tax the unearned increment of urban and suburban land has been fiercely condemned as confiscation, revolution and anarchy. The weight that attaches to such invective and political vehemence may be judged from the fact that in conservative Prussia, where socialism, democracy and radicalism are desperately resisted by the privileged and aristocratic classes, scores of municipalities are actually obtaining millions from a tax on the unearned increment of land value. In Germany at large over a hundred cities and towns resort to this tax, and it is stated in a Berlin dispatch that at this time the aggregate amount thus levied reaches \$125,000,000.

Moreover, the imperial government has introduced a bill in the Reichstag making the tax imperial and dividing the proceeds with the states and the municipalities. This bill followed a previous formal notice of intention to establish an imperial tax on unearned increment. The social democrats approve of this tax, but the government and the municipal councils do not admit that it is "socialistic" or inconsistent with private property.

What is unearned increment? Profit which results not from the owner's labor, capital or combined investment of both factors in land, but from the mere growth of population, industry, wealth, art. A man pays \$5,000 for a piece of land; he does nothing to improve it; the city develops, and in five years the land is worth, say, \$7,000. The money would have earned interest, but it could not have earned \$2,000 in that period. The extra profit is "unearned increment," the creation of "the community," rather than of the individual owner.

The single taxers would tax away the whole of this unearned increment, since, as they argue, it belongs to the community; but neither the English liberal-radical-labor party nor the German moderates and conservatives who are already levying a tax on this "increment" would go to any such length. Mr. Lloyd-George wishes to take twenty per cent. of future unearned increments, while in Germany the tax varies. Berlin and its twin city, Charlottenburg, maintain a progressive scale of taxation, the maximum being twenty-five per cent. A small increment is generally exempted by the municipalities, and doubtless the imperial measure will likewise provide for such exemption. The tax is to be progressive and will also vary with the length of the period during which the unearned increment has accrued.

It has been asked by opponents of this tax why land should be discriminated against, and other forms of property left undisturbed no matter how much unearned incre-

ment they accumulate. Do not authors, artists, merchants, bankers profit by the growth of population and wealth? it is asked. The man, for example, who writes for a constituency of 10,000 put no more labor and skill into a book than he does when he commands a public ten times as great; why should he keep the unearned increment? The answer generally made is that land is limited in quantity; that the justice of the tax on its unearned increment of value is clearer than in the case of other property; that it is easier and less expensive to collect the tax than in other cases; that in the future it may indeed be extended to other incomes and property.

On this continent Vancouver has voted to introduce the single tax on land values, while several American cities are asking for home rule in taxation with the intention either of taxing unearned increment or increasing the tax on land generally and exempting personal property of the intangible kinds. The idea of taxing the unearned increment of land is undoubtedly spreading, and students of taxation will pay more attention to it than they have paid in the past. Several states have commissions to investigate the subject of revenue and taxation, to recommend changes and point out the best way to do away with gross inequality and injustice. It will be interesting to see how they will treat the question of taxing land exclusively, or chiefly, or of taking away part of the unearned increment.



Goldwin Smith as Man and Thinker

The death of Goldwin Smith was a real loss to the thinking and educated elements of Canada, of the United States and of the English-speaking world as a whole. His advanced age and poor health had naturally prepared his admirers for the sad event, but it came as a shock nevertheless, for the removal of a real personality, a great mind, an exceptionally gifted intellect from our busy, strenuous, mys-

terious sphere of multifarious activities is always a shock to the intelligent and earnest.

Goldwin Smith would have had a brilliant career had he remained in England as historian, teacher, publicist. When he was still a young man great things were expected and predicted of him. His early lectures as Oxford professor, his articles in periodicals, revealed force, independence, sound scholarship, courage of conviction. He started as a philosophical liberal or even radical, and he fought in many battles for emancipation and progress. He advocated religious toleration, democratic suffrage laws, justice and equality in legislation and government.

He spent but a few years in the United States, holding a chair at Cornell. He settled in Canada, became a voluminous contributor to the daily press of Toronto and New York, wrote pamphlets, magazine articles and books, and created an absolutely unique place for himself. He acted for decades the part of a detached, vigorous, fearless guide and interpreter. Politics, economics, ethics and religion interested him deeply, and he discussed a variety of topics under these heads with candor and acumen, his clear, strong, masterly style adding greatly to the attractiveness and charm of his writings.

In his declining years Goldwin Smith found himself isolated politically. He had long and openly advocated the union of Canada and the United States—he did not like the term “annexation”—and he had incurred reproach and hostility by adhering to his belief in such union in the teeth of adverse development—the Boer war, the wave of imperialism, the tariff troubles between Canada and the United States, the manifest disappearance of annexation sentiment in Canada. Mr. Smith maintained to the end that manifest destiny enjoined such union and would bring it about.

To political radicalism, socialism and other modern tendencies Mr. Smith was firmly opposed. He wrote in criticism of the Asquith ministry and the Lloyd-George budget,

and favored a second chamber while advising the lords to surrender the hereditary or aristocratic principle of their house. Affairs in Russia, Germany and France interested him almost as much as those of the English-speaking nations. He occasionally made erroneous observations concerning current measures and movements, but he always intended to encourage sanity, moderate liberalism, progress in public life.

In religion he emphasized morality and righteousness but finally showed a strong disposition to modify his earlier agnosticism. He believed that the universe was governed on moral and rational principles, and was tending to some divine purpose. At all times he defended investigation, reverent doubt, the open mind and a readiness to follow truth wherever it led, satisfied that, man's spiritual nature being what it is, the scientific truth cannot lead to despair or pessimism.



The "Freedom of the Press"

Leading periodicals and newspapers have for months been engaged in a discussion of the American newspaper and weekly as known to us today. One magazine has published a series of articles from many writers to show that the influence of the editorial "leader" has declined; that commercialism and sensationalism are largely the causes of that decline; that publishers do not hesitate to suppress news in the interest of big advertisements, or of powerful financial and commercial bodies with which advertisers are affiliated; that labor and reform matters of great importance receive little or no attention either because they are considered "dull" or else because they might offend the men of "big business;" that consistency, principle, courage of conviction are rare in newspaper offices today, and that the whole tendency has been steadily downward—toward triviality, gossip, scandal, the faking of "scoops," the exploita-

tion of vice and immorality, the tabooing of serious and solid discussion of national, state and local problems.

Of course, it is admitted that certain newspapers and weeklies have resisted the insidious influences and remained true to their professed ideals and to the moral obligations of so all-conquering a profession—a profession that has all but monopolized the education of the masses of the adult population. But the list of truly independent, self-respecting, non-commercialized, able and progressive newspapers, weeklies and monthlies, as generally made up by the critics of the press, is discouragingly short. Moreover, they fear that the acute struggle for existence, the increasing dependence on advertising, and the absurdly low price of papers, will drive the fit survivors to the wall or force them to make concessions to vulgar tastes and selfish demands of the new “tyrants,” the powerful advertisers and “interests.”

And what is proposed as a remedy? Some writers advocate an endowed newspaper or chain of endowed newspapers. If millionaires endow theaters, opera, concerts, art galleries, why should they not endow newspapers and make them independent of the counting room, of big and little advertisers, of cliques and interests? The answer usually made by objectors is that endowed newspapers would have few readers and little practical independence, and, moreover, that the ordinary commercial press is steadily improving, as a matter of fact, and finding out that the majority of readers do not care for sensationalism and triviality. After all, it is urged, the standards and tastes of the public determine the standards and policies of the great papers. The public will get the sort of things it likes, and it is futile to force on it artificial institutions or artificial reforms. Education, intelligence, decency will create its own press—is, in point of fact creating its own press—and the evils deplored in journalism are transitory, the result of sudden changes and new conditions. A readjustment is certain, and it will be a readjustment consistent with morality, good taste and advanced principles.

That the discussion of the status and tendencies of the press is practical may be inferred from the fact that in New England a number of dissatisfied citizens interested in civic, political and social reform have started a weekly, *The Boston Common*, to do the work which, they complain, the commercial press neglects or refuses to do. The *raison d'être* of this periodical is thus explained by its backers:

One hundred and thirty-nine citizens have furnished the capital for publishing *The Boston Common* on a basis of one vote each in the affairs of the company regardless of the amount of stock held. No person can subscribe for less than \$100 or more than \$1,000 of stock. A list of stockholders may be had on application. The motive of the organization is to publish for Boston and New England a weekly journal of politics, industry, letters and criticism, the primary purpose of which is public service rather than private profit, and to secure for this publication absolute freedom from partisanship, sectarianism, prejudice and the control and muzzling of "influence." The paper stands for the progress of New England and Boston, believes in a great future for both, and will heartily co-operate with every man, woman, corporation and society that will honestly work to make the best of the present and will not be satisfied with anything short of greatness for the future.

The Boston experiment has attracted considerable attention, and one of the best newspapers suggests that the same coöperative plan might be tried on a daily instead of a weekly, whose circulation and influence will necessarily be limited.



The Life of Immigrants and Starvation Wages

A "social survey"—more limited than the now famous Pittsburg survey, from which considerable good has resulted—has been undertaken by charity and religious workers at Buffalo. Special attention has been paid to the life in the foreign colonies, particularly the Poles, as Buffalo has the largest Polish "colony" of our cities except Chicago. Very little study has been given to the wages and living standards of the newer immigration, Italian, Greek and Slavic, though an excellent work on the Slavs in America has just appeared in which this phase of the general subject receives some treatment. It is known in a general way that the new immigrants take

work at wages which Americans or "Americanized" foreigners would scornfully reject. This is natural to some extent—first, because their ignorance and need render them helpless, and second, because even our lowest wage seems high to them in comparison with those paid in "the old country." If the immigrant feels that he betters himself by coming to America, the question whether he gets what he deserves and earns is somewhat beside the point in his case.

Still, if our great corporations take advantage of the new immigrants and force them to accept starvation wages, the community has an interest—physical, moral and social—in the matter. What are the social effects of starvation wages, or overwork, or both? The Buffalo survey throws much light on this question.

It appears that sixty-four per cent. of the Polish laborers there receive less by \$260, and thirty-two per cent. less by \$110, than the minimum yearly wage required for family subsistence. What are the results? Here, it is asserted, are a few of them:

A high infant death rate as compared with the infant death rate among the non-Polish population.

Underfed families to whom all the decencies of life are denied, with resultant disease, danger of spreading it, pauperism and dependence.

Limited ownership of property and absence of those civic interests and responsibilities which are fostered by property and thrift.

Excessive burdens on charitable bodies and the taxing of the great public for the indirect benefit of corporations that can well afford to pay their employes proper wages.

Increased difficulty in assimilating the congested foreign colony and making desirable citizens of its units.

In connection with the Buffalo survey may be mentioned the report of the federal bureau of labor on the conditions and pay in the Bethlehem Steel works, where totally unorganized foreigners were driven to maintain a long strike. From a summary of that report it appears that "out of every one hundred men" employed in those works there are—

29 working seven days every week.

43 including these twenty-nine, working some Sundays in the month.

- 51 working twelve hours a day.
- 25 working twelve hours a day seven days a week.
- 46 earning less than two dollars a day.

And such things occur in spite of high protection, great prosperity, abundant opportunity. We shall have to study labor conditions among immigrants more closely and systematically hereafter. Such figures as the above bear on citizen making, on our future civilization, on problems of health, morals, government.



Congress, Taft, Roosevelt and the Political Situation

We are in the "throes" of a congressional campaign, and there are those who predict a Democratic House next year. But, whatever happens at the polls in November, impartial observers cannot fail to recognize that recent developments have put a wholly new face on the national political situation. There is comparative peace where a few months ago there was fierce warfare; there is optimism in quarters where there was dark pessimism and despair; there is satisfaction where there was bitterness.

Col. Roosevelt is back; Congress adjourned in a happy frame of mind; the Taft administration points with pride to the practical realization of nearly all its promises for the "long session," the carrying out of its entire program of legislation, and the improved outlook for the party in power; the progressives and insurgents are claiming credit for the best features of the new measures on the statute books; the regulars and conservatives, without denying that the insurgents were met half way in several directions, assert that it is *their* moderation, skill and reasonableness which saved the session and converted threatened failure into distinct success. "We are all progressives now," it may almost be said, and Mr. Roosevelt, whose self-imposed silence will soon end, will find few avowed enemies within his party. The Taft policies are the Roosevelt policies in a new, slightly modified version, and none of the stalwart "standpatters" ventures to declare himself an active opponent of those pol-

icies. The important measures that Congress enacted in the final weeks of the session, and in which, by common consent, we find either a "clinching" or a necessary extension of the Roosevelt measures, are the following:

1. The railroad bill. This was "the backbone of the administration program." It was prepared by the Attorney General and amended freely in the Senate and House. In its final form it was reasonably satisfactory to all parties. Its passage was a victory for the President and his "regular" supporters, but some of its provisions owe their strength to insurgent-progressive work and agitation. The act as approved creates a Court of Commerce to determine appeals from the commerce commission; materially increases the power and initiative of the latter body; puts the burden of proof on the carriers when new rates are proposed, and effects various minor changes in the existing law, besides extending its scope so as to cover telegraph companies. There are no provisions in it for the control of railroad finance—prevention of inflation of securities, regulation of the issue of stocks and bonds—for the valuation of the physical property and assets of the railroads, or the formation of pooling arrangements and traffic agreements under supervision. Agreement on these difficult matters was found to be impossible, and they had to be dropped for the time being. A commission, however, is to investigate the subject of railroad finance and recommend legislation to another Congress. It is the general opinion that the act is drastic and highly favorable to shippers without, however, necessarily involving any injustice to the railroads.

2. The postal saving banks bill. The passage of this measure was President Taft's greatest "single" victory. It had few sincere friends among the "regulars," while the insurgents and progressives were dissatisfied with some of the provisions of the House substitute for the Senate bill. Yet executive persistence and labor put it through in a form which is acceptable to the majority of the advocates of the idea. The act as it stands is experimental. A board will

open postal depositaries where it may find them necessary and advisable. The deposits will be kept in the banks of the localities where they originate, but thirty per cent. of the total may be invested in national and other securities, and a five per cent. reserve must be kept in the Treasury. The government will pay 2 per cent. interest on the deposits and charge the banks a little more—sufficient to cover the running expenses and avert loss. The creation of these postal banks is “a new departure” for the United States—some see “socialism” in it—but the experience of the other civilized countries shows that liberty and property and individual character are tolerably safe in spite of such institutions.

3. The land withdrawal bill. This is the first and most fundamental of the “conservative” measures. It gives the executive power to withdraw public land from entry and settlement for purposes of classification and proper regulation. The lack of such power has necessitated the stretching of presidential “discretion” and has led to bitter controversy over law vs. “usurpation” in the conservation movement.

4. The statehood bill. To this measure, also there was much determined opposition, political and other. Many believe that it is a mistake to admit Arizona and New Mexico, with their racial and educational problems growing out of the Indian-white differences, their small population, etc., to the Union of “sovereign” states. But the platforms of the two great parties had promised these last of our “continental” territories immediate statehood, and the President insisted on the fulfillment of that promise. The statehood act contains unusual safeguards and restrictions. The constitutions to be worked out by the territorial conventions will require the approval of both the executive and Congress. This is a guaranty against “erratic” features, discrimination or injustice to any element of the population.

5. The appropriation of \$250,000 to enable a small “tariff board” of persons named by the President to investi-

gate generally, and make reports to the President. This is regarded as the germ of a real and independent "tariff commission" and the first step toward proper, scientific and non-political tariff-making. The dissatisfaction with the new tariff is as profound as it was after its enactment; it is still denounced as a fraud and farce; but the investigations of the tariff board may yield material for further revision of certain schedules and rates.

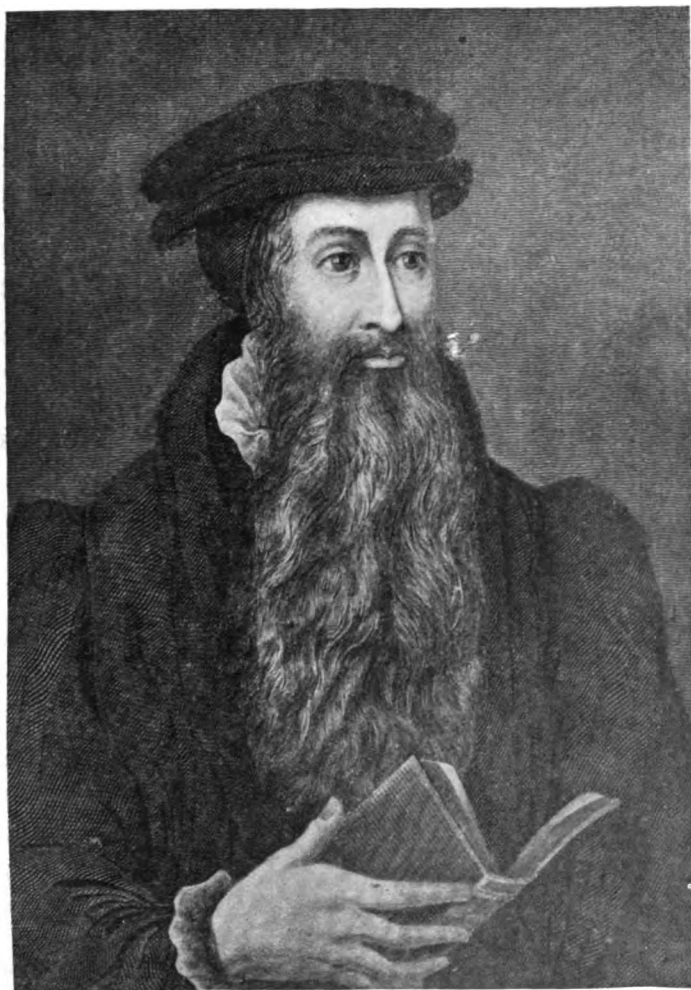
6. A group of minor but progressive and desirable bills relating to employers' liability, the creation of a bureau of mines, white slavery, increased safety in railroad travel, and, last but not least, publicity for contributions to congressional campaigns. The last-named measure is lame and insufficient, but it is one of the proverbial "steps in the right direction." We are moving toward the right sort of an anti-corrupt practice act, an act directed not only against improper expenditures, corrupt use of money in elections, but against excessive use of money for legitimate purposes. Such reforms are slow but sure. The agitation against graft and bribery and secrecy in campaigns is gradually bearing fruit.

The above list makes a very creditable and satisfactory record, and it has undoubtedly caused a decided change in public sentiment with regard to Congress and the Taft administration. The President, it is realized, worked hard for several measures and urged publicly and privately the duty, as well as the expediency, of redeeming party promises and carrying out the mandate of the people as issued in the light of the party platform.

The Taft administration, it may be added, strengthened itself considerably in the country by the action it took on the question of "arbitrary" rate advances by the eastern and western carriers. "The big stick" was tried—in the shape of a sweeping injunction under the Sherman anti-trust act—to compel the carriers to submit proposed increases to the commerce commission. That was a startling surprise to the

country, but it met with wide approval. The carriers protested that they had not "conspired" to raise rates and restrain competition, but they preferred peace with the shippers and the administration, and agreed, at the suggestion of the President, to await the enactment of the then pending railroad bill and abide by its principles. That was naturally considered a substantial victory for the administration.

If Congress and the administration had failed, or if the history of the tariff act had been repeated in connection with the other important legislative measures, the return of Col. Roosevelt would have been made the occasion for a "third term" boom. As it is, the welcome demonstrations, imposing as they were, had little political significance. Mr. Roosevelt himself has refused to discuss politics, and there is every reason to believe that when he breaks his silence he will heartily recognize the good and constructive work of the administration that he did so much create. He will not encourage factionalism or mere hysteria, it is safe to say, and our politics will doubtless proceed along fairly rational and healthy lines, without premature booms or injustice to the present administration.



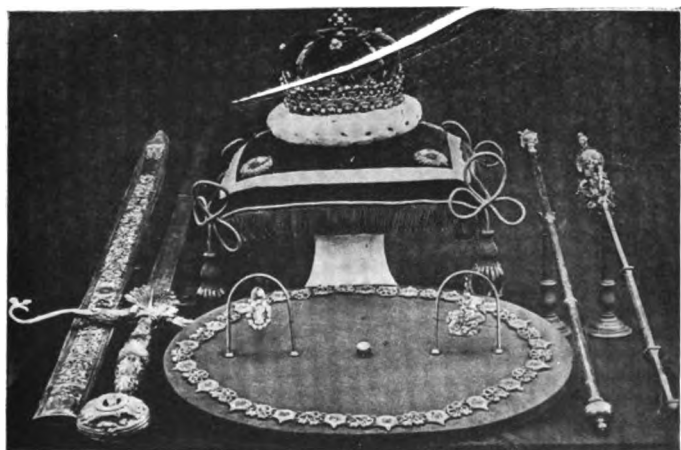
John Knox



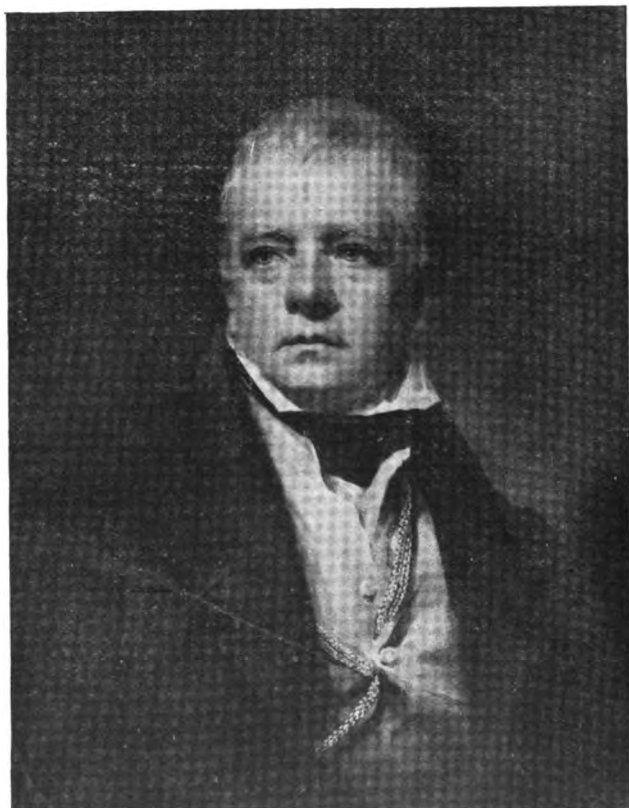
Mary, Queen of Scots



Linlithgow Castle



The Regalia of Scotland



Sir Walter Scott

A Reading Journey

Through Scotland

I. Historical Sketch.

By Josephine Helena Short

Former Secretary of the Gulick School for Spanish Girls. Author of "Oberammergau."

SCOTLAND, by virtue of its position and formation, was destined to become the battle field of nations. For this reason, though its area is only about three-fifths of the size of the state of New York, almost every rod of its ground has a story so full of bitter strife that it seems as if its very rivers must have run blood. Happily through nearly every tale runs a thread of romance.

GEOGRAPHY

The sea washes every side of Scotland save seventy-five miles on the English frontier, and there are many important islands on its West and North. Along its rugged coast large arms of the sea called *firths* run far inland and form the mouths of some of the principal rivers. It is filled with lakes famed for their beauty, and they form the greater part of the level surface of the country which is mountainous from the Cheviots to the Grampians. With England on the South, Ireland on the West, and Norway on the East, it was inevitable that the land should suffer from constant invasion.

ROMANS IN SCOTLAND

There are no records till the Roman general Agricola marched north in 80 B. C., when he found a tribe of Celts whom he named Caledonii (Caledonians). The Gaelic (and called Picts ("painted people") because they stained the bodies blue, occupied the greater part of North Britain, while in the South, Strathclyde, lived the branch, Brythones, from which the word "Briton" is derived.

The Romans occupied Britain for nearly four centuries, but in the north, except for remnants of fortifications from the Clyde to the Forth and from the Solway to the Tyne, they have left but few traces. It was during the latter part of the Roman period that St. Nimian, the first Christian missionary, worked in Scotland.

For nearly a century and a half the light of history as far as North Britain is concerned is very dim. As it becomes brighter we find two more races installed there—the Scots, who came from Ireland and founded on the West coast a kingdom called Dalriada; and the Angles, who crossed the German Ocean and established in the East a kingdom called Bernicia. These four main divisions were always at war with one another.

The Celtic name of North Britain was Alban; it was not called Scotland till the eleventh century. Up to that time "Scotia" was used only as the name for Ireland.

CHRISTIANITY

The history of Scotland really begins about 563 A. D. with the landing of Columba, the Irish missionary, in Iona, a part of the Dalriadic kingdom. Columba was of royal descent and had been a leader as well as a missionary in his native land. His work was independent of the Church of Rome, and his settlement at Iona became the Christian center of North Britain for many a year.

Columba's first act was to preach Christianity to the Picts whose religion was Druidism. He went north to the palace of the Pictish king on the banks of the Ness. King Nechtan refused to open the palace gates for the stranger, whereupon Columba made the sign of the cross and placed it on the gates, which flew open of their own accord. The king, deeply impressed by this exhibition of power, welcomed Columba and listened to his teachings. The Christianizing of the Picts was a great step toward the civilization and the union of North Britain.

Another missionary, St. Mungo or Kentigern, brought

Christianity to the inhabitants of Strathclyde. While Edwin of Deira, the traditional founder of Edinburgh, was ruling Northumbria, which at that time included Bernicia, Paulinus of York made him a strong convert. One of his successors sent to Iona for a preacher, and thus Christianity came to Bernicia not from Rome but from the Celtic center, Iona. In Bernicia Aidan, the missionary, founded the monastery of Melrose, whence St. Cuthbert, a monk of the Irish church, became the chief missionary of Lothian.* Irish Christianity was fundamentally different from that of the Church of Rome, and at this time a stern rivalry sprang up between them, but before the middle of the next century the greater part of North Britain had become Roman. This was another step ahead, for the Roman Church was the center of civilization, and wherever it was established its civilizing influence was felt.

UNION OF THE THRONES

All this time struggles were going on among the kingdoms. In 844 A. D. Kenneth Macalpin became king of the united Picts and Scots. During the next two centuries the wars for possession waged fiercely. The most important event of this period was Malcolm II's conquest of the Northumbrians, who ceded to him Lothian, north of the Tweed† whose English race had a marked influence over the destinies of the Scottish people. Duncan I, immortalized in Shakespeare's "Macbeth," inherited the kingdom of Strathclyde, and thus the kingdom of Scotland was formed out of the early kingdoms of North Britain.

• During these two centuries the foreign enemies, Norwegians and Danes, made frequent incursions into Scotland and at last set up two earldoms, one in the Hebrides, the great islands off the west coast of Scotland, the other in the Orkneys on the North and also in the provinces of Sutherland and Caithness.

*Lothian was the northern part of Bernicia.

†About fifty years earlier Edinburgh had become a possession of the kings of Alban.

Duncan's son ascended the throne as Malcolm III, called Canmore (Bighead). He had spent many years at the court of Edward the Confessor, and brought to Scotland English influences which were strengthened by his marriage to the Saxon Margaret.

NORMANS IN SCOTLAND

When the Norman conquest of England was complete and William turned his attention to Scotland, Malcolm became his vassal, but he was not submissive, for whenever opportunity offered he made attacks on Northumberland. When Rufus, the Conqueror's son, invaded Scotland, Malcolm renewed his vassalage, but in an ensuing quarrel he and his eldest son, Edward, were treacherously slain. Margaret, who was called St. Margaret on account of her good deeds, probably did even more for the good of Scotland than did Malcolm. Under her English influence the home of the Scottish king developed some pretensions to luxury and refinement. She was interested in all public affairs and yet combined with these worldly propensities great piety. She and Malcolm built the church of Dunfermline where they were both buried.

Malcolm's reign was followed by dissension, but during the next two centuries civilization increased in Scotland, and she became sufficiently united to shake off her vassalage and to declare her independence as a nation. Alexander brought Scotland and England more closely together by marrying the daughter of Henry I.

DAVID I, THE "SCOTTISH ALFRED"

As Alexander died without an heir his brother David (1124-1153) became king of the whole realm and "gave to Scotland a civilization which was, for the time being, superior to that of England or France." His marriage with Matilda of Northumberland gave him English titles and large holdings, and he brought into the country Norman nobles on whom he bestowed offices and grants of land, while he aided the development of the burghs or free towns. True

son of Margaret in his piety he built and endowed many new churches and abbeys, among them Melrose, Dryburgh, Kelso, Jedburgh and Holyrood.

David was succeeded by his grandson, Malcolm, whose reign was short and stormy, as was that of his successor, William the Lion, who was seized by Henry II and bought his freedom only by acknowledging the feudal authority of England. Richard I, the Lion hearted, sold the superiority over Scotland to obtain money for a crusade, and thus Scotland regained her independence.

Alexander II sided with the barons against King John in the struggle which resulted in the giving of the Magna Charta. Alexander III, the last king of the Celtic race, was "crowned at Scone on the famous Stone of Destiny on which another king of Scots was never again to sit." His reign was the last period of quiet that Scotland was to know for a long time. .

ENGLAND URGES HER SUPREMACY

At Alexander's death his only heir was his granddaughter, Margaret, the Maid of Norway, whom Edward I of England wished to betroth to his son and who died on her way to Scotland. There were many claimants to the Scottish throne, the chief being Robert Bruce and John Balliol, both descendants of David I. Edward decided for Balliol who swore homage to him. Edward now spoke of the two countries as "united," but the Scots were not subservient, and a treaty concluded in 1295 between Scotland and France was the beginning of a friendship that lasted three hundred years and long made Scotland the enemy of England. After the making of this treaty Edward entered Scotland, seized John Balliol, and when he returned to the South took from Scone the Stone of Destiny which is now a part of the Coronation Chair in Westminster Abbey.

WILLIAM WALLACE

In Scotland's hour of need a leader appeared, William Wallace, the great national hero. He defeated the English



North Britain (Old Scotland)



Modern Scotland

at Stirling Bridge (1297) and was appointed Guardian of Scotland, but his infantry was overpowered by Edward's armored horsemen in the battle of Falkirk. Later Wallace was betrayed into the hands of the English who had him killed and quartered and the pieces hung up as a warning in Newcastle, Berwick, Stirling and Perth.

ROBERT BRUCE

Young Robert Bruce, grandson of that Bruce who claimed the Scottish throne on the death of the Maid of Norway, was fired by the example of the bravery of Wallace to claim his birthright, the Scottish crown, and to free Scotland. He killed the only other claimant to the throne, the "Red Comyn," and hurried to Scone where he was crowned King of the Scots, but without any of the Scottish regalia which Edward had taken to England. A band of gold served as the crown.

Edward was enraged by Bruce's revolt and started north but died before he reached the Scottish boundary. He ordered his son to go forward carrying his bones at the head of the army. Edward II, however, was weak, and little by little Bruce conquered Scotland, at last putting the English force to rout at the battle of Bannockburn which has been called "the greatest event in Scottish history before the Reformation." It was fourteen years, however, before England acknowledged Scotland's independence.

Under King Robert there met an important assembly, a national council, to which the king summoned representatives from the royal burghs. The Parliament from that time combined the Three Estates of King, Lords and Commons.

When Robert died in 1329 his son David was only five years old, and Scotland suffered from the evil that so often befell her, the long minority of her ruler. David II was anointed and crowned at Scone. Edward Balliol, son of John, aided by Edward III of England, endeavored to seize the throne, and had himself crowned at Scone (1332). David was captured at the battle of Nevil's Cross and was kept a

prisoner in London for eleven years, during which time the Regent was Robert the Steward, son of King Robert Bruce's daughter, Marjorie, and Walter Fitzalan, the Steward of land. Finally, for an enormous ransom which burdened Scotland for many a year, David was set free. He died in 1371.

THE STUARTS

At David's death the Scots proclaimed Robert the Steward King Robert II. The most notable struggle of his reign was the battle of Chevy Chase, in which the contestants fought the whole night through by the light of the August moon. Harry Percy (Shakespeare's "Hotspur" of "King Henry IV") was taken prisoner, and the Scots lost one of their leaders, Douglas. Robert III was even weaker than his father, and the regency of the Duke of Albany was continued. The Duke of Rothesay, heir to the throne, died in prison.* James, the eleven-year-old second son, whom Robert sent to France to be educated in safety, was captured on the voyage by an English vessel and carried to London where he was kept prisoner until he was twenty-eight years old. Then the English government released him—charging some forty thousand pounds for his education and expenses!—and he went back to Scotland with an English bride of royal blood, Lady Joan Beaufort. James I (1424-1437), the Poet King, author of "The King's Quhair," was a man of strong character, energetic in pacifying the Lowlands, in defeating the Highlands, and in ruling the kingdom through a semi-representative Parliament. The Scottish magnates formed a conspiracy and murdered him at Perth in the presence of the Queen.

During the long minority of James II (1437-1460) the feudal lords, among whom members of the Douglas family were especially turbulent, fought for the possession of the young king and for the authority. Though he made some good laws the reign of James II was not noteworthy. His

*He was starved to death while in the custody of his uncle, the Duke of Albany. The story is told in "The Fair Maid of Perth."

son, James III, loved quiet and cared more for learning and art than for statecraft. In a battle fought against the nobles at Sauchieburn James disappeared from the field. His body was found in an old mill not far from the scene of battle where he was doubtless murdered.

With the reign of James IV (1488-1513) the Middle Age was coming to a close, the feudal magnates were losing their power, the revival of letters and the invention of printing were spreading new ideas abroad, and the discovery of the New World was promoting the growth of trade and conquest. Henry VII, the first of the great Tudor rulers, gave his daughter, Margaret, in marriage to James. In order to become better acquainted with his subjects he went among them freely, often in disguise. He subdued the Highlands and Islands, established courts in the principal towns, and in various ways trained his people for war, while he founded King's College in Aberdeen and carried out Robert Bruce's plans for establishing a navy. When thirty heretics called Lollards were brought before him James took no action against them, but good-naturedly ended their trial as a jest, thus leaving a spark that kindled into a flame at the Reformation.

The fiery young Henry VIII was a very different ruler from his father. When (in 1513) he invaded France James decided to strike a blow for the friend and ally of Scotland. He collected a large army and crossing the Tweed, was defeated and slain in the bloody battle of Flodden Field.

James's son, who was crowned as King James V (1513-1542), was under two years of age at his father's death, and during his minority there was constant strife among the nobles. He married Madeleine, the daughter of the king of France, and brought her to Scotland with great pomp. She lived only two months. He then married Mary of Lorraine, daughter of the powerful Duke of Guise. James and Mary were devout Catholics and upheld the authority of the Church, appointing ecclesiastics to the highest offices. Such

a step confirmed the nobles in their leaning toward the principles of the Reformation. In 1542 Henry VIII sent an army across the border and routed the Scottish forces at Solway Moss. Soon after James took to his bed with a broken heart. When word was brought that a daughter had been born to him he was not comforted but said that the crown had come to his family through a woman (Marjory Eruce who had married Walter the High Steward) and would go with a woman. "It cam with ane lass and it will pass with ane lass." In a few days he died, but a little beyond his thirtieth year.

MARY, QUEEN OF SCOTS

During Mary's minority there were two regents, the Earl of Arran, a man of little force of character, and after him the Queen Mother, Mary of Lorraine, a woman of education, ability and power. Henry VIII tried to unite England and Scotland by betrothing his son to Mary, but the anti-English party opposed the union. Mary was crowned on September 9, 1543, and the next year Henry sent forces into Scotland which burned Holyrood and much of Edinburgh, but which were heavily defeated at Ancrum Moss near Jedburgh in the battle of which Sir Walter Scott sings in his ballad, "The Eve of St. John." A few months later the English destroyed many beautiful church buildings, among them Melrose, Dryburgh, Kelso, and Roxburgh.

In the meantime Protestantism had been making its way in Scotland. Among its leaders was George Wishart, who was tried for heresy by Cardinal Beaton, and burned at St. Andrews in 1546. Three months later the Cardinal himself was assassinated, and when the conspirators were punished the nobles were imprisoned and the others were sent to the galleys. Among the latter was a disciple of Wishart, the famous John Knox. He had been educated at Glasgow University, and was in holy orders of the Roman Church until he was thirty. He was acting as tutor to the sons of a country gentleman when he met Wishart.

After Hertford, Protector of England during Edward VI's minority, had defeated the Scottish forces at Pinkie Cleuch, the French came to Scotland's aid and induced the Scottish Parliament to send little Queen Mary to France. She was only six years old but was a child of great charm and grew into a woman of marked distinction and individuality though not of beauty. She was carefully educated at the French court and when she was sixteen she was married to the Dauphin in the church of Notre Dame in Paris.

In Scotland John Knox put himself in sympathy with the nobles hostile to the Queen Regent and the Church, who formed a covenant to make the reformed faith the faith of Scotland, and called themselves the Lords of the Congregation.

In England Mary Tudor, whose husband was Philip of Spain, was queen, and was active at this time in crushing the Reformation. In 1558 Elizabeth succeeded Mary, and Protestant exiles returned to England. In the north the mass and the practices of the Church were considered idolatrous, and in the church of St. John in Perth, where Knox, who had just returned from Calvin's tutelage at Geneva, preached a vehement sermon, there was a riot and the people broke all the images in the church and attacked the monasteries. The same thing happened at St. Andrews, and throughout the country the "churches were cleansed."

The troops of the Congregation could make little headway against the disciplined French troops of the Regent, and were finally obliged to call for help on Elizabeth, who consented to send ships to keep the French fleet out of the Firth of Forth.

Meantime the Dauphin had become King of France (1559) and Mary, Queen of France, also called herself Queen of England. In 1560 the French troops and the Catholics in Leith surrendered to the Lords of the Congregation helped by the English, and the Treaty of Edin-

burgh was considered the greatest factor in the history of Scotland since Bannockburn. When the Parliament met in August of 1560 it adopted a Confession of Faith, and definitely abolished the Roman Catholic Church in Scotland. The same year Francis II of France died and the following August Mary came home to her realm, and was received by the majority of her subjects with deep rejoicing. She was faithful to the rites of her own Church but insisted that everyone else should obey the law. Knox thundered invectives against her from the pulpit, and the beautiful, gifted young queen, just from the brilliant court of France, found herself in the austere atmosphere of Scotland with not one strong person upon whose fidelity she could depend. If, under such circumstances, she made vital mistakes, she should be judged with the mercy taught by Christ.

As Mary was the nearest relative of Elizabeth of England she was heiress to the English crown, but Elizabeth was unwilling to acknowledge her rights or even to meet her.

Mary married as her second husband her first cousin, the heir to the Scottish throne, Henry Stuart, Lord Darnley, the son of the Earl of Lennox. As Darnley was a Romanist this marriage displeased the Protestants as well as Elizabeth. He was foolish, vain, and a drunkard, and the domestic life of the royal pair was not happy, the most unfortunate incident being the murder in Mary's presence, with her husband's connivance, of David Riccio, her secretary.

In 1566 Mary bore to Lord Darnley a son who became James VI of Scotland and I of England. Darnley was in disfavor with the people and was murdered on February 9, 1567. The Earl of Bothwell and his friends were accused of the deed, and Bothwell was brought to trial, but his influence was so great that he was acquitted. He secured a divorce from his wife, and on May 15 married Mary.

This step ruined the queen. Public feeling turned against her, and the Catholic and Protestant nobles made a

"band" to separate her from Bothwell. In June, 1567, the Queen's forces yielded to the army of her enemies. Bothwell was given time to ride away and Mary was taken to Loch Leven Castle where she abdicated in favor of her son, with the Earl of Moray as Regent. The infant James was crowned at Scone "amid much rejoicing." Bothwell became a pirate in the Orkneys and finally died in a Danish prison.

After nearly a year Mary was helped to escape from Loch Leven Castle, but Moray defeated the Queen's forces and Mary fled to England in the hope that Elizabeth would protect her. The expectation was vain and Mary remained in England a prisoner. In Scotland the Queen's party and the King's party caused constant disorder followed by civil war in which a succession of Regents tried to cope with the opposing factions. James was much influenced by relatives and favorites and there were frequent contentions between the Protestants and Catholics, while the relations between England and Scotland were not amicable. Mary Stuart during these years was constantly writing to foreign powers and making plans for restoration to her own throne, and at last was implicated in Babington's plot to assassinate Elizabeth, and after a trial of two days was found guilty. She was beheaded at Fotheringay Castle, February 8, 1587.

UNION OF ENGLAND AND SCOTLAND

James not only made no effort to save his mother but by some it is believed that he willingly agreed to her death. This left him sole heir to the English crown, the absorbing aim of his life since he had come to years of understanding. The attempt of the Spanish Armada against England unified the Protestant feeling in England and Scotland and brought the two countries more closely together. James, on becoming twenty-one, chose as his wife Anne of Denmark.

On the 24th of March, 1603, a messenger arrived at Holyrood announcing the death of Elizabeth, who had named James as her successor. Thus, after centuries of strife and

bloodshed the crowns were peacefully united. James wanted a complete union between the two countries, which he called Great Britain, and Francis Bacon agreed with him, but England and Scotland were not ready. One of the chief objects of the remainder of the king's life was to enforce Episcopacy in Scotland. There was much disturbance in the Highlands and Islands, but they were finally subjected, and by wise laws and the appointment of officers to carry them out the Border was at peace and for the first time became really a part of Britain.

In 1617 James, who had gone South upon his accession to the united thrones, made a visit to the northern kingdom. He was welcomed everywhere with enthusiasm but his Church regulations caused consternation. He persisted in his policy, however, until he died in 1625.

Notwithstanding all his weaknesses the Scottish realm prospered under James's rule, and his "buzzing activity" was felt in every part of his realm. He attempted to found a colony of Scots in the new world, but it was not successful. He established in Edinburgh a fourth university. Drummond of Hawthornden, George Buchanan, and other Scottish men of letters wrote during his reign. The character of James VI is portrayed in Scott's "Fortunes of Nigel."

Like his father, Charles I was a firm believer in the divine right of kings, and he spent his reign in trying to enforce his supremacy and above all his religion on both his Scottish and English subjects. In 1633 he went to Scotland, was crowned in the Abbey Church of Holyrood, and entered into immediate dissension with the Scots because of his Anglican practices. Out of the attempt to impose on the people a new Book of Common Prayer arose what really became a rebellion. The King's opponents bound themselves to support the "true religion," and were called Covenanters, wearing blue caps and blue ribbons as party badges. The king held their demands to be "impertinent and damnable," which did not hinder them from holding a General Assem-

bly at Glasgow, at which measures were passed which resulted in the Great Civil War. The king also alienated the English who did not want war with Scotland. The famous Long Parliament met and abolished Episcopacy. Then the Scottish Parliament concluded with the English a treaty known as the Solemn League and Covenant, which provided for "the reformation of religion in the kingdoms of England and Ireland."

The following "Border Ballad" from Scott's "Monastery" refers to the activities of the Covenanters after the signing of the first Covenant in 1557, when they still were loyal to their fifteen-year-old Queen, Mary Stuart:

"March, march, Ettrick and Teviotdale;
 Why the de'il dinna ye march forward in order?
 March, march, Eskdale and Liddesdale!
 All the Blue Bonnets are over the Border!
 Many a banner spread
 Flutters above your head,
 Many a crest that is famous in story.
 Mount and make ready, then,
 Sons of the mountain glen,
 Fight for the Queen and our old Scottish glory.

Come from the hills where your hirsels are grazing;
 Come from the glen of the buck and the roe;
 Come to the crag where the beacon is blazing;
 Come with the buckler, the lance and the bow.
 Trumpets are sounding;
 War-steeds are bounding;
 Stand to your arms and march in good order.
 England shall many a day
 Tell of the bloody fray
 When the Blue Bonnets came over the Border."

The Cavalier (royalist) forces in England were defeated at Marston Moor and at Naseby. Charles fled to Scotland hoping that the Scottish loyalty to the House of Stuart would protect him, but as he refused to sign the Covenant he was handed over to the representatives of the English Parliament, and was executed on January 30, 1649, to the surprise and grief of the Scottish royalists who said that they had "sold their king for a groat."

THE COMMONWEALTH

The English Parliament abolished the monarchy but the

Scots were still loyal to the Stuarts and proclaimed as king the nineteen-year-old Prince Charles. He was in exile in Holland and was brought back only on condition that he would establish Presbyterianism in the three kingdoms. He was received with enthusiasm in Scotland, but Cromwell raised a large army and defeated the royalist forces at Dunbar. Many of the Scottish prisoners were shipped to New England and bound as serfs to the colonists. The following year Charles and his army were defeated by Cromwell at Worcester. Charles escaped to France, and Cromwell marched north and reduced Scotland, uniting the two Parliaments with a representation of thirty from the north.

THE RESTORATION

Cromwell's son and successor in the English Protectorate was not successful. The Scots had not ceased to want their king, and when Charles II was recalled and crowned in England the Scots were "frantic with joy." Claret ran from the spouts of the Cross of Edinburgh and the streets were strewn with the fragments of glasses broken according to custom after toasting the king. The "honours" or Scottish regalia, which had been concealed beneath the floors of a church when Cromwell invaded Scotland were brought to light again.

But joy was soon turned to sorrow. Charles was no Covenanter. Episcopacy was restored, but its unpopularity caused frequent uprisings whose story is told in Scott's "Old Mortality." The king sent his brother, James, Duke of York, to Scotland as High Commissioner. As he was a Roman Catholic there was a movement in England to exclude him from the throne. Those belonging to this movement were called "Whigs;" those who supported his hereditary rights were called "Tories." York established a gay court at Holyrood, and when Charles II died in 1685, he was succeeded by James, who, however, never was crowned in Scotland. The Parliament accepted him. New acts were

passed against the Covenanters and James VII began an attempt to establish Catholicism in Scotland. The birth of an heir who would in all probability be a Romanist decided the English to offer the crown to James's daughter, Mary, and her husband, William of Orange. By this change, known as the "Glorious Revolution of 1688," William became King of Scotland as well as of England. The Presbyterian government of the Scottish Church was revived, but James still had many adherents called "Jacobites" (from *Jacobus*, the Latin form of James), among them Claverhouse, Viscount of Dundee—the "Bonnie Dundee" of Scott's song. Dundee raised a large force in the Highlands, which, augmented by Irish and French troops, made formidable resistance at the Pass of Killiecrankie and swept the royal forces down the valley with the clansmen in hot pursuit. Dundee, however, fell from a bullet shot as the royalist army was in full retreat, and as there was no able leader among the Jacobites to take his place the rebellion came to an end.

William had proposed the union of the kingdom. Anne, Mary's sister and James II's daughter, who succeeded him in 1702, appointed a commission to agree with a Scottish commission upon a Treaty of Union. On May 1, 1707, the two Parliaments were made one, and amid scenes of public rejoicing, Anne drove to a thanksgiving service at St. Paul's.

THE HOUSE OF HANOVER

On the day of Queen Anne's death a distant cousin, George, Elector of Hanover, was proclaimed king. There was a Jacobite rising in both England and Scotland, but it was defeated, and James, the Pretender or Chevalier, with some of the leaders of the rebellion embarked for France. When he was dismissed from France he went to Italy and made his home near Rome, where he married the daughter of the King of Poland and became the father of Charles Edward Stuart, the "Young Pretender."

In the reign of George II occurred the last demonstration of the Jacobites. It was in behalf of the "Young Pre-

tender," who was young, handsome, daring, and a Stuart, and therefore the subject of much romantic enthusiasm. He defeated the English army at Prestonpans and again at Falkirk, but was defeated in his turn at Culloden. The Young Chevalier with a price on his head was hunted up and down the Highlands for the next five months, when he had an opportunity to escape to the Continent. There, by his manner of living he alienated the affections of his followers.

With the subsidence of the efforts to restore the Stuarts the Scots have lived in fairly harmonious relations with the other members of the Union, though for a long time there was friction both in civil and ecclesiastical matters. This disappeared, however, as trade began to increase, new crops were grown and new industries began to occupy the people. Today they are loyal supporters of "King and State."



II. Edinburgh

O Caledonia! stern and wild
Meet nurse for a poetic child!
Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! what mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand!

—*Sir Walter Scott*

THE CHARM OF EDINBURGH

SCOTLAND is famed not only for its picturesque and romantic scenery but also for one of the most beautiful cities in the world. The very name, Edinburgh, has a charm which is only enhanced by an acquaintance with the city itself. When we read of "Edina, Scotia's Darling Seat,"* and "Mine own romantic town," as Sir Walter Scott called it, we have a proprietary thrill, though there may not be a drop of Scottish blood in our veins. But when we stand on beautiful Princes Street and view across the valley gardens the stately old town with its majestic castle-crowned rock, our feelings of joy and satisfaction are emotions to be experienced. If Edinburgh has so great a fascination for those who only view it, it may be imagined that the pride and love of a Scotsman in his romantic city is a part of his very being. It is not alone the position of Edinburgh, near the sea and encircled by hills, nor its centuries of history, nor its traditions of wit and learning whence it is called the "Modern Athens," which give the city its great charm. There seems to be some element of fascination underlying all these and difficult to analyze.

THE OLD TOWN

Our greatest interest will naturally center in Old Edinburgh and to think of that as it was in former times we must picture it as standing alone, the part where the New Town lies covered with broom and heather. A small lake called the Nor Loch used to lie at the base of the castle rock and above the ravine. This has been filled up and a

*Burns.

mound made in the middle of the valley, which now, as the Princes Street Gardens, divides the Old Town from the New.

THE CASTLE

Our interest is first attracted by the spot where Edinburgh began, the castle-rock. It is said that in early times there was a stronghold here called the "Castrum Puellarum" or Castle of the Maidens, where the daughters of the Pictish Kings were educated and kept in safety until they were married. However this may be, in 626 or thereabout, Edwin of Northumbria built or rebuilt a castle on this rock called Edwin's Burgh, which gave its name to the town that grew up about its base. A large part of the Castle was destroyed in 1572 but was rebuilt before the end of the century. It is now used as infantry barracks. The rock is precipitous on all sides except the east where a broad esplanade leads up to the entrance. The "Royal Lodgings" are the most interesting part of the Castle. Many of the Scottish monarchs lived here before Holyrood was built and in times of danger they left Holyrood for these safer walls. In the crown-room are the Regalia, the "Honours of Scotland," the crown, the scepter, the sword of state and the treasurer's mace. During the commonwealth the "Honours" were sent to Dunottar Castle on the East coast for safe keeping. Before the castle fell they were smuggled out by the wife of the parish minister and buried under the floor of the neighboring church, where they remained till the Restoration. After the English and Scottish parliaments were united in 1707, the Regalia were placed in a big oak chest and securely locked up in the crown-room. After a time the rumor spread that the Regalia had been taken to England, but it was not until 1817 through the efforts of Scott that the permission of George IV was obtained to investigate the matter. In his "Provincial Antiquities" Scott describes the entrance of the commissioners, of whom he

was one, to the crown-room and their forcing open the chest with a growing feeling of apprehension lest the "Honours" should not be there. He writes, "The joy was, therefore, extreme when, the ponderous lid of the chest being forced open, at the expense of some time and labor, the Regalia were discovered lying at the bottom covered with linen cloths, exactly as they had been left in the year 1707. . . . The reliques were passed from hand to hand, and greeted with the affectionate reverence which emblems so venerable, restored to public view after the slumber of more than a hundred years, were so peculiarly calculated to excite."

Near the crown-room is a tiny room where Queen Mary gave birth to her son James. The following quaint inscription is on the wall of the room:

"Lord Jesu Chryst, That crounit was with Thornse,
Preserve the Birth, quhais Badgie heir is borne,
And send Hir Sonne successioun, to Reigne still,
Lang in this Realme, if that it by Thy will
Als grant, O Lord, quhat ever of Hir proseed
Be to Thy Honer and Prais, sobied.

"19th Junii, 1566."

Near by is the Banqueting-hall where the "Black Dinner" of the Earl Douglas was eaten, when the young Earl and his brother were seized against the protests and tears of the ten-year-old King James and beheaded in the Castle Courtyard. Here also is St. Margaret's chapel which dates from the time of Malcolm Canmore. It is the oldest church in Scotland and the smallest in Britain. Placed near the edge of the ramparts is the huge old cannon called "Mons Meg." It was in existence in 1495 and for how long before is not definitely known; nor is it known whether it was made at Mons in Belgium or in Galloway.

THE CASTLE AS IT LOOKS TODAY

[Extract from a letter describing part of a visit made by the writer to Edinburgh under the chaperonage of a Glasgow lady:]

"We drove through fog and mist to the station and took an early express from Glasgow to Edinburgh, Mrs. B. cheer-

fully prophesying that it was likely to be fair in Edinburgh. We were alone in the compartment and I studied the guide-book and looked at as much of the scenery as was visible, while Mrs. B. pointed out the landmarks which we passed in the hour's ride. The most interesting was Linlithgow Palace, the birthplace of Mary Stuart. It was the favorite residence not only of her mother, Mary of Lorraine, but also of some of the Jameses. It stands on high ground which extends into the lake, giving it the appearance of being on an island.

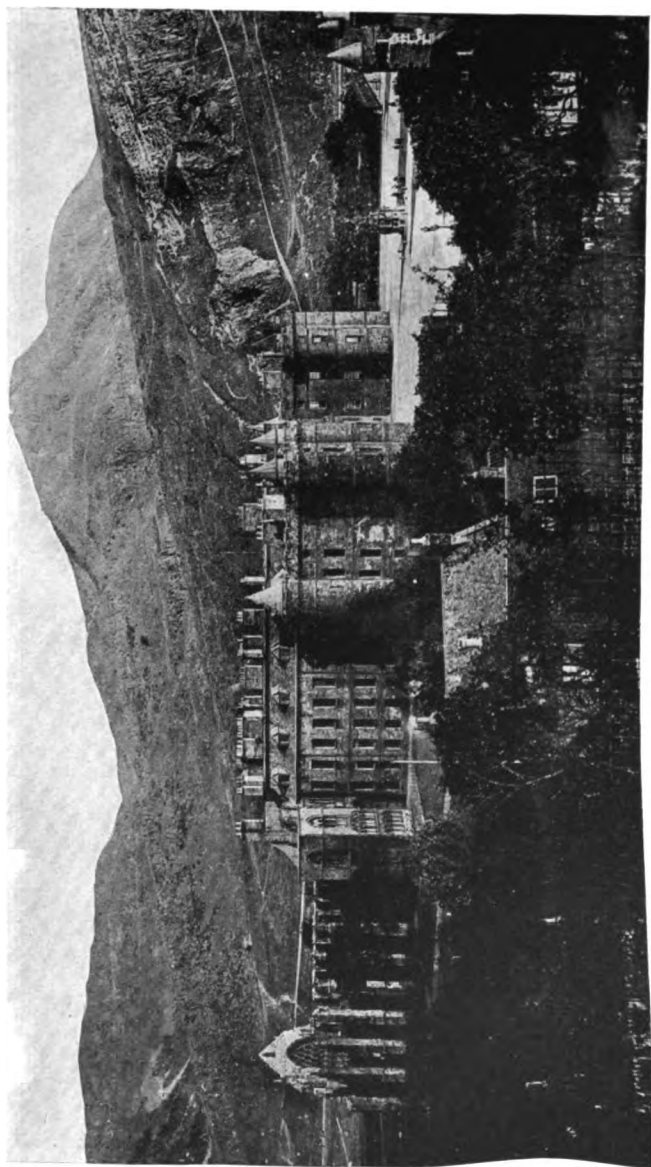
"There was a lovely view of the Pentland Hills as we approached the city, but as it had begun to rain again when we left the station, we had to drive to the castle in a closed carriage which rather limited my view. As we approached the huge hill of rock crowned by the Castle I must confess that my heart beat a little faster than is its wont. On one side the rock is almost perpendicular. Those men of olden time knew how to take advantage of naturally fortified places. On the other side the ascent is gradual and we drove up to the very entrance of the Castle. The esplanade in front is used for drilling the soldiers stationed there. There is always one garrison at least in the stronghold, though not the same one. The sentinels were dressed in kilts with bare knees, but the soldiers who were drilling as we drove up were in undress uniform of long tartan trousers, white jackets and Scotch caps. Some of the garrison were playing foot-ball near the old Portcullis Gate, but as we drew near they kicked the ball through and out of sight. Above this gate is the old prison in which the Duke of Argyll and other followers of the Stuarts were confined before their execution. At the left as we passed through the gate we saw the long narrow stone stairway leading to the Royal Apartments. We soon came to the barracks of more recent date, which Sir Walter Scott says would be honored by a comparison to the most vulgar cotton-mill. Near the Royal Apartments we stopped before a monstrous old can-

non made in 1476. At this point the guide, who had joined us at the draw-bridge, turned to me and to my amazement said, 'That gun was made before America was discovered!' How quickly they recognize an American! Mrs. B. had done all the talking and she is so evidently not American that I was the more surprised. The guide talked exactly as if he went by machinery! We visited the crown-room where the Regalia of Scotland are kept. When I realized that the crown was worn by Robert Bruce and the ring by Charles I, it brought 1300 and 1600 rather near to 1900.

"After leaving the crown-room we went through a little low, dark corridor into a square room which reminded me of one of our large New England kitchens. This is where Mary used to sit with her ladies-in-waiting and it also served as an audience chamber. Out of this opens the little room where James VI was born. It is of irregular shape and is not larger than a good sized closet. We next went to St. Margaret's Chapel, a tiny place built in 1000 and something. According to the guide 'It is the oldest religious building in Edinburgh and the smallest in Great Britain.' From there we descended the long narrow flight of stone steps called the Royal Staircase. As we came slowly down the worn steps, I thought of the times that the unfortunate Mary had used this very staircase."

THE HIGH STREET

On leaving the Castle we enter the long High Street, which, known in its different portions as Castle Hill, the Lawnmarket, High Street, and the Canongate, leads straight down for a little over a mile to Holyrood. This street, lined on both sides with rows of tall houses, some of ten stories or more, with wynds and closes leading out on each side, has been the scene of royal pageants, riots, murders, witch-burnings, executions and public rejoicings. Every stone has its story and its uneven pavement has been trodden by almost every person noted in the annals of Scotland. The Castle, the Palace of Holyrood, this long street connecting



Holyrood



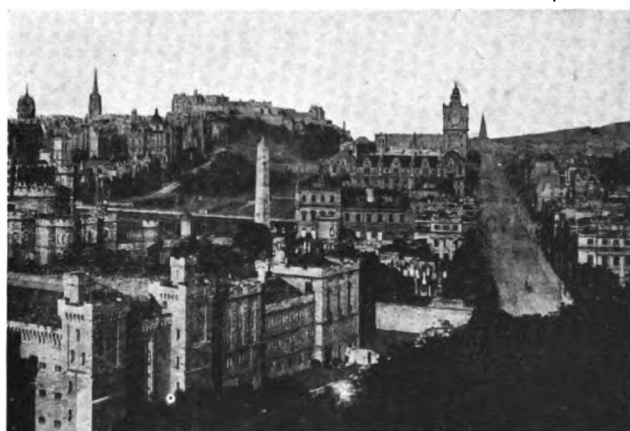
Cathedral of St. Giles, Edinburgh



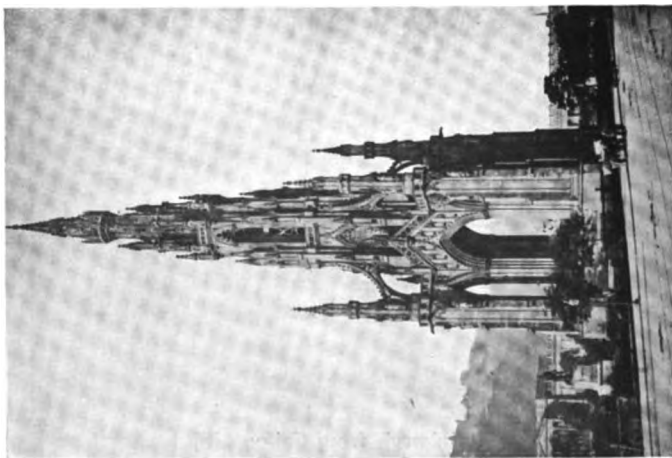
John Knox's House, Edinburgh



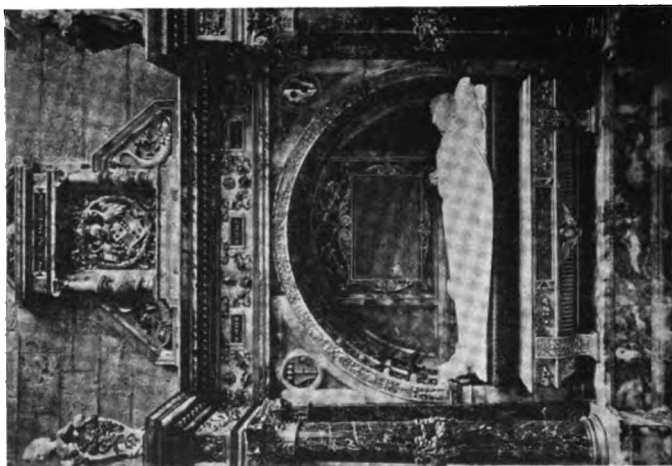
Princes Street and the Scott Monument



Edinburgh from Calton Hill



The Scott Monument, Princes Street



The Montrose Monument in St. Giles's

them, and the Cowgate, a street parallel to it, constituted the main part of the Edinburgh of a hundred and fifty years ago.

THE CHURCH OF ST. GILES

As we walk down this old street thronged with associations, once the home of lords and ladies of high degree but now the residence of the very poor of the city, we come to the old Church of St. Giles with its crown-topped tower. This was the old parish church of Edinburgh, built as the shrine of an arm of St. Giles, the patron saint of the city. At the time of the Reformation the church was despoiled, its images broken, and the interior was divided into four parts where services were held. Here Knox preached before the Lords of the Congregation, and here he delivered the funeral sermon over the murdered Regent Moray, whose tomb is in the church. The "great Marquis of Montrose" is buried here also. It was in St. Giles's which was made a cathedral in the time of Charles I, that Dean Hanna of Edinburgh tried to introduce Laud's Liturgy. As Scott describes it: "The rash and fatal experiment was made 23rd July, 1637, in the High Church of St. Giles, Edinburgh, where the dean of the city prepared to read the new service before a numerous concourse of persons, none of whom seems to have been favorably disposed to its reception. As the reader of the prayers announced the Collect for the day, an old woman, named Jenny Geddes, who kept a green-stall in the High-street . . . flung at the dean's head the stool upon which she had been sitting, and a wild tumult instantly commenced."

Within the last thirty years the partitions have been removed and the church has been restored to somewhat of its pre-Reformation aspect.

THE "HEART OF MIDLOTHIAN"

On the pavement of the street not far from St. Giles is the outline of a heart which marks the site of the old "Tolbooth" where the Parliament used to meet. After the Parliament House was built the Tolbooth became a prison. Scott describes it in "The Heart of Midlothian." Parlia-

ment House and Parliament Square occupy what was once the churchyard of St. Giles and there near the church in Parliament Square we shall find by its inscription, "I. K. 1572," the small stone in the pavement which marks the grave of John Knox.

Since the Union the Parliament House has been used for the Supreme Court, and if today we go into the great hall adorned with statues and portraits of famous Scottish lawyers, we shall meet the advocates in wig and gown, promenading back and forth, looking as if they had just stepped down from some of the paintings on the wall.

THE "RIDING" OF PARLIAMENT

W. M. Mackenzie in his "Outline of Scottish History" gives a description of the assembling of Parliament.

"Now was seen for the last time, as it turned out, the imposing ceremony of the 'Riding' of the Scottish Parliament. From Holyrood to the Parliament House the street was cleared of traffic, and a way railed off and lined with soldiers, by which the procession should pass. The towering houses and forestairs on either side were hung with tapestry and crowded with spectators. All the members rode on horseback, two abreast. First came the burgesses, each attended by one servant, with their horses decked in trappings of black velvet. Then the barons in scarlet mantles, each with a number of servants according to rank, rising to eight for a Duke. These wore above their liveries the coats of arms of their masters on velvet cloaks. In the most conspicuous part of the procession were carried the treasured 'Honours,' the crown, the sceptre and sword of State, their bearers alone riding with uncovered heads, attended by the heralds. The Commissioner with a numerous train brought up the rear. In the Parliament House special benches at the upper end, near the throne, were reserved for the nobility, while the burgesses had their seats lower down."

THE CROSS OF EDINBURGH

Not far from the Parliament House is the site of Dun-Edin's Cross, where the Scottish heralds and pursuivants proclaimed the royal edicts.

*"The cross of Edinburgh, restored by Mr. Gladstone on its ancient site, was from early times the place of all royal and other proclamations, and round it occurred that famous scene, on the eve of the battle of Prestonpans in 1745, when, in the presence of Prince Charles Edward, James, his father, was proclaimed James VIII, King of Great Britain and Ireland. That was the occasion, probably, of the most ardent enthusiasm which Edinburgh has ever displayed. As the prince rode up the street, ladies pressed to touch his stirrup and to kiss his hand. The closes poured out their teeming population, rank and beauty crowded the steep forestairs of the houses, and from window to roof of the high seven-story tenements—the abodes then of the learning and fashion of Scotland—waved banners and kerchiefs and scarves; while, as the heralds and pursuivants, in their antique dress, with blast of trumpet proclaimed the Stewart King, the loveliest of the Jacobite ladies rode through the press distributing the white cockade. Then, and at the ball which the prince gave at Holyrood in the evening, popular Jacobite feeling rose to its high-water mark. Wild with delight to see the heir of the ancient Scottish kings appear once more in the palace of his ancestors, the bravest blood of Highland and Lowland that night crowded the royal saloons. Dowagers coined compliments and epigrams, which have since become historic, to catch the fancy of the prince. The loveliest daughters of lord and chief, their hearts beating high with the feeling of the hour, cast on him looks of undisguised devotion. Never had so gallant a prince appealed to his people in such romantic circumstances, and never did a people receive their prince with so much rapture. In the flush of his hopes and on the eve of the great things which

*From "Scotland," by George Eyre Todd.

he was to accomplish, it was the most brilliant hour in the life of 'Bonnie Prince Charlie,' and if, a few days later, he had fallen, sword in hand, in the moment of victory at Prestonpans, his memory would have fired the hearts of Scotsmen to all time with a warmer and kindlier devotion than has been felt for any candidate for a throne before or since."

FAMOUS HOUSES

So much of Scottish history has been woven about this spot that we have not enough time even to refer to it. As we continue our walk down the street we pass the Tron church and soon come to a house which projects a little into the street, the house of John Knox. This was the "manse" where the Reformer lived during the last thirteen years of his life. All the way down the street we have been passing houses which were once the homes of Edinburgh's most famous people. Among them are the houses in which lived Allan Ramsay, the pastoral poet of the eighteenth century; Boswell who entertained Johnson here in 1773; David Hume the historian; Robert Burns, who, for eighteen pence a week shared a humble room in Baxter's close.

THE NETHERBOW

Just beyond the house of John Knox is the Netherbow, where once stood the old chief gate of the city. As we stop to think of the great historical events which have taken place here, from the royal processions with all their gay pageantry to the ravaging and burning of the city by that conscienceless spoiler, Hertford, one scene is interesting as showing the sternly pious temper of the time. John Durie, an Edinburgh minister, was for some reason banished by King James from the city. *"In 1582 Durie returned to the city, and he was met at the Netherbow Port by the 'haill toun' as a token of welcome. The great multitude followed him up the High Street, with their heads uncovered, and sang the while this grand old version of the 124th Psalm:

*From "Picturesque Scotland" by Francis Watt.

Now Israel
 may say, and that truly,
 If that the Lord
 had not our cause maintained,—
 If that the Lord
 had not our right sustained,
 When cruel men
 against us furiously
 Rose up in wrath
 to make us their prey:
 Then certainly
 they had devoured us all,
 And swallowed quick
 for aught that we could deem,
 Such was their rage
 as we might well esteem.
 And as fierce floods
 before them all things drown,
 So had they brought
 our souls to death quite down.
 The raging streams,
 with their proud swelling waves,
 Had then our soul
 o'erwhelmed in the deep.
 But bless'd be God
 who doth us safely keep
 And hath not given
 us for a living prey
 Unto their teeth,
 and bloody cruelty,
 Ev'n as a bird
 out of the fowler's snare
 Escapes away,
 so is our soul set free.
 Broke are their nets,
 and thus escaped we.
 Therefore our help
 is in the Lord's great name,
 Who heav'n and earth
 by his great power did frame."

Similar paraphrases of the Psalms are used in the churches of Scotland at the present time.

THE CANONGATE

The part of the High Street going from the Netherbow to Holyrood is called the Canongate because the canons of the Abbey of Holyrood were granted the right to found a borough here and through it was the chief approach from the Abbey to the city. If a man in debt claimed the privilege of sanctuary within these Abbey precincts no cred-

itor could seize him. On the right of the Canongate is Moray House, from the balcony of which the Duke of Argyle and the wedding party of the Marquis of Lorne and Lady Mary Stewart (daughter of Lord Moray) watched the Marquis of Montrose as he was led to execution.

HOLYROOD

And now we reach the open square where stands the Palace of Holyrood. Beyond it rises to an altitude of over 800 feet the noble hill called Arthur's Seat, shaped like a crouching lion. Near by is the King's Park. What a wealth of associations this old Palace calls up, from the day when the beautiful young Queen Mary entered it with her brilliant escort on her return from France, to the time, 1745, when Charles Edward the young Pretender* marched at the head of a procession to take possession of his ancestral home.

Holyrood was first an Abbey, one of those many monasteries founded and enriched by King David I. The story relates that while King David was once hunting in this neighborhood, he was attacked and about to be killed by an infuriated stag, which fled at the sudden appearance of a dazzling cross. In gratitude for his deliverance David founded the abbey and dedicated it to the Holy Rood or Cross. The Abbey was destroyed and rebuilt several times but there is now left only a little of the Royal Chapel. That fragment is very beautiful in the Early English style. The kings were received in the Abbey as guests, and at some time not definitely known the Palace was built as an addition. Only a small portion is shown to the public. Queen Mary's apartments consist of the audience-chamber, where probably her conversations with John Knox took place, her bed chamber from which opened her dressing room on the one side and the small supping room on the other. It was in this latter room that the Queen was taking supper with her ladies-in-waiting and her foreign secretary, David Riccio, when the latter was stabbed in her presence by a group of lords led by Lord Darnley. They entered the room by a private stair and

*Pretender is simply the French *prétendant*, meaning claimant.

seizing Riccio, they took him out to the top of the main staircase where they finished the murder by inflicting fifty-six wounds. The blood-stain is shown to the present day. Though this tragic event is always related, Mary had had happier days there. She was fond of music, plays, and dancing and there was much gay life going on at Holyrood, thereby calling down the censure of John Knox.

OTHER SIGHTS

The University, founded in 1582, is in the Kirk o' Field, the scene of Darnley's murder. Nearby is the old Greyfriars Churchyard where, amid scenes of wild and fanatical enthusiasm, the Covenant was signed, hundreds, it is said, writing the signature with their blood.

A short distance from Greyfriars is the handsome Heriot Hospital, erected by George Heriot, jeweller to James VI. Beyond that is the Grassmarket, the place where heretics and witches were burned and the scene of many executions. "All the world is familiar with the scene of the great Marquis's (Montrose's) execution; the black draped scaffold in the Grassmarket, the gibbet of thirty foot, the thronging crowd, the noble figure above, bareheaded and richly clad in scarlet, the pause while he spoke, the blare of the trumpets, and the crash of his doom."

ANCIENT SCENES

The following interesting picture of Old Edinburgh life is from W. M. Mackenzie's history of Scotland:

"Of the Scottish towns, Edinburgh was still easily first in all respects. Its long, sloping street of unusual width, paved with round stones, and formed by houses that rose as high as ten stories, gave it a distinguished air. As in all the towns of Scotland, the houses were stone built, but faced with boards. The 'fore-stairs' were now giving way to spiral stairs in outside turrets, and, owing to the destructive fires to which the towns were subject, the olden thatch was being replaced by tiles or slates. Of the narrow windows the

upper half only was of glass, the lower opened in wooden shutters. The gutters ran down each side of the street, and there was none in the middle, which thus formed an open space for the busy crowds that flocked to the courts and markets of the capital. 'In Scotland you walk generally in the middle of the streets.' On either side, filling the space between the pillars that upheld the wooden fronts, were the 'booths' of the shopkeepers, but their goods often spread onto the street itself. The towering 'lands' above were laid out in flats in the French style. In one tenement all classes might be represented—lords and ladies, judges, lawyers, ministers, craftsmen, and laborers—the poorer folk on the lowest and highest levels, the richer between. Up and down the narrow winding stair they pattered all day long—gentlemen in their wigs and three-cornered hats, ladies in wide hoops and red shoes, barefooted maids with their water-buckets from the public wells, coal-men, fish-wives from Musselburgh with their creels, and messengers of all sorts. Strangers were led about by 'caddies' or carried in sedan chairs, swaying along on the shoulders of two stalwart Highlandmen. Every night at ten o'clock, or soon after, as the bells of St. Giles's rang out, windows were opened and with a warning cry of 'Gardy-loo'* the inmates flung the dirty water and refuse of the day on to the street below, sometimes to splash over the late passerby, whose shout of 'Haud yer haun'!' had not been heard or attended to. Next morning, Sunday excepted, the stuff was hastily swept up in wheelbarrows. But the sewage of a crowded population in their lofty 'lands' was no sweet matter when thus disposed of and Edinburgh after dark was an evil-smelling place. The cleansing of all the Scottish towns was chiefly the work of the frequent rains and the high winds."

THE NEW TOWN

But we must leave the Old Town with its stirring memories and pay a short visit to the New. If we cross the

*French, *Gardez l'eau*, "Look out for the water."

Mound that divides the Princes Street Gardens we shall pass two classical looking buildings, one the National Gallery, the other the Royal Institution. Princes Street has somewhat the aspect of a terrace overlooking the Gardens, and from it is a magnificent view of the Old Town and Castle.

FROM A WINDOW IN PRINCES STREET

"Above the Craggs that fade and gloom,
Starts the bare knee of Arthur's Seat;
Ridged high against the evening bloom,
The Old Town rises, street on street;
With lamps bejewelled; straight ahead,
Like rampired walls the houses lean,
All spired and domed and turreted,
Sheer to the valley's darkling green;
While heaped against the western grey,
The Castle, menacing and severe,
Juts gaunt into the dying day;
And in the silver dusk you hear,
Reverberated from crag and scar,
Bold bugles blowing points of war."

—*W. E. Henley.*

THE SCOTT MONUMENT

On the garden side of Princes Street is the beautiful Scott Monument, a graceful and airy structure in the form of a Gothic spire rising to a height of two hundred feet. It is of the Early English style of architecture, the lower arches being suggestive of those of Melrose Abbey. In the niches are statuettes representing characters from Sir Walter's works and under the canopy is a marble statue of the great Romancer with his favorite dog, Maida, at his feet.

CALTON HILL

The New Town, which is laid out with considerable regularity, is bounded on the east by Calton Hill on which the National Monument stands out conspicuously. The monument is little more than a row of great columns after the order of the Parthenon. The enterprise was planned on such a gigantic scale that the funds gave out long before the building was half completed. Some of the other erections on the hill are the huge and unattractive Nelson Monument, the Burns Monument in the form of a small temple, and the tower which marks the grave of David Hume the philosopher. The view from Calton Hill well repays anyone mak-

ing the ascent. One not only has the beautiful city with the length of Princes Street before him, the New Town at his right and the Gardens and Old Town on the left, but beyond the city the Braid and Pentland Hills, and, again, Arthur's Seat and the Salisbury Crags, where was a favorite walk of Sir Walter Scott's. It is said that on a very clear day Ben Lomond can be seen.

PROMINENT MEN OF EDINBURGH

George and Queen streets are parallel to Princes street. George, the King, with the Princes (there were two) on one side and the Queen on the other with Hanover (the name of the House) and kindred names for the cross-streets make a very modern locality to us who have just been reliving the ancient scenes of the old High Street across the ravine. For twenty-six years Scott lived at 39 Castle Street where most of his novels were written, novels that picture many of the events of Scotland's past with a reality that has gained him the name of The Wizard.

Drummond of Hawthornden, a poet of Charles I's time, and another poet, Robert Fergusson of the eighteenth century, should be mentioned in connection with Edinburgh. Another eminent name is that of Adam Smith, whose "Wealth of Nations" converted leading politicians to Free Trade, and is the most important book on the subject ever written. With the advent of Smith and Hume and Scott and many others of less note Edinburgh became in the eighteenth century a great literary center.

Though most of its writers of fame are now attracted to England, Edinburgh still remains a famous center of learning. As one writer says, "Nearly everybody is teaching or learning something or other." There are nearly 4,000 students at its University and the city has excellent schools.

TEA AND SCONES

After our long stroll about the city let us return to Princes Street and in looking at the attractive shops we see two productions made perhaps for the tourist traffic, but

also indulged in by Scotsmen themselves, the cairngorm and pebble brooches made in the form of Highland claymore and dirk as well as other designs, and the candy called Edinburgh Rock, but much softer and more eatable than its name indicates. Then, to follow a truly British custom, at about five o'clock we will go into one of the attractive tea-rooms on Princes Street and have tea and scones and cakes. If we want to be genuinely Scottish we will take several cups of tea, for it is a favorite beverage among the Scots people, who take it in the morning instead of coffee. When James, Duke of York, afterward James VII, held court at Holyrood with his wife, Mary of Modena, and Anne, their daughter, afterward Queen Anne, by their receptions and balls and many brilliant entertainments they restored much of the ancient splendors of the court. Among other things which made them popular was the introduction of tea which was then used for the first time in Scotland.

WALTER SCOTT'S DESCRIPTION

Since this was the town of Sir Walter Scott who was born in the College Wynd not far from St. Giles's and who lived half of his life in the New Town, and since he loved every stone of it and knew its history as did no one else, before saying farewell to Edinburgh, we will read his description of the panorama of Edinburgh from Blackford Hill, given in the Fourth Canto of "Marmion:"

"Still on the spot Lord Marmion stay'd,
For fairer scene he ne'er surveyed . . .
The wandering eye could o'er it go,
And mark the distant city glow
With gloomy splendor red;
For on the smoke-wreaths, huge and slow,
That round her sable turrets flow,
The morning beams were shed,
And tinged them with a luster proud
Like that which streaks a thunder-cloud.
Such dusky grandeur clothed the height
Where the huge Castle holds its state,
And all the steep slope down,
Whose ridgy back heaves to the sky,
Piled deep and massy, close and high,
Mine own romantic town!"

III. The Environs of Edinburgh

NATURAL SURROUNDINGS OF EDINBURGH

E DINBURGH is rich in environs beautiful, romantic, and historic, as well as some that have not those attractive qualities. The hills about the city, Arthur's Seat, the Salisbury Crag, the Pentland and Braid Hills give variety to the scenery and really attain almost to the dignity of mountains, one of the Pentland Hills rising to an altitude of about nineteen hundred feet. Leith, the port of Edinburgh, though the scene of so many stirring historic events, retains almost none of its ancient landmarks.

"We'll aff to fair Roslin an' sweet Habbie's Howe
By fairy-led streamlet an' castle-crowned knowe,
We'll climb the high Pentlands without pech or grane,
The green hills will mak' us a' callants again."

At Carlops near the Pentlands is Habbie's Howe, a lovely glen identified with Allan Ramsay's "Gentle Shepherd:"

"Gae far'er up the Burn to Habbie's Howe,
Where a' the sweets o' spring and summer grow;
Where 'tween twa birks, and ower a little linn,
The water fa's and mak's a singin' din;
A pool, breast deep, beneath, as clear as glass,
Kisses wi' easy whirls the bord'rin' grass."

THE WORKS OF MAN

One of the most modern attractions is the Forth Bridge across the Firth of Forth, which is over a mile and a half long and cost about \$17,500,000. It is built on what is called the cantilever balance principle and the huge cantilevers, rising three hundred and sixty feet above the waters, are visible at a great distance.

ROSLIN AND HAWTHORNDEN

One of the most delightful trips in the vicinity of Edinburgh is to Roslin and Hawthornden, whither one may go by coach or train. Arriving at the village of Roslin we will go straight to Rosslyn Chapel which was built by an ancestor of the present Earl of Rosslyn in 1446. The intention was to build a collegiate church but only the chapel was completed and that is so ornate, so wonderfully decorated

with exquisite and beautiful carving both inside and out, that on the whole it seems well there is not more of it. A letter says: "Under the chapel is a vault in which the uncoffined earls of Rosslyn lie dressed in full armor. The guide stamped on the floor under which the vault is and it did indeed give forth a hollow sound, but he did not give me any proof that the bodies of the earls are there. They probably have crumbled away in dust long ere this if they were buried without coffins. In the chapel is a pillar around which twine carved wreaths. It is called the Prentice's Pillar and has an interesting story. The master-builder, finding that he was unable to carry out the plans, went to Rome for a little further study. When he returned he found that his apprentice had studied out the plans and had carved the pillar in the most perfect manner. The master-builder was so filled with rage and jealousy to learn that he had been outdone by his apprentice that he took his mallet and killed him on the spot. In another part of the chapel is a small ugly head with a mark over the eye. This represents the apprentice. Other unattractive heads are said to represent his mother and sister and the master-builder. The story is said to be quite true. Service is held in the chapel every Sunday. It is the most elaborate piece of architecture as far as carving is concerned in Great Britain. The walls which surround the building are covered with the greenest of ivy." The superstitious belief that on the night before the death of any of the Lords of Rosslyn the chapel appears in flames is the subject of Scott's fine ballad of "Rosabelle:"

"Seemed all on fire that chapel proud
Where Rosslyn's chiefs uncoffined lie,
Each baron for a sable shroud
Sheathed in his iron panoply."

A little farther on the ruins of Rosslyn Castle on a crag overlooking a beautiful glen of the Esk are well worth a visit. The lower floors are hewn out of the solid rock. It was begun in the twelfth century and additions were made

up to the seventeenth when it was "despoiled by the English." The owners kept great state. The lady of the house in the reign of James VI 'was served by seventy-five gentlewomen, all cloathed in velvet and silk with their chains of gold and other ornaments, and was attended by two hundred riding gentlemen in all hir journeys.' " A wooded walk follows the river bank to Hawthornden, also beautifully situated on a cliff over the Esk. This was the home of the poet Drummond and here Ben Jonson came to visit him; having walked from England for that purpose.

"Sweet are the paths, O passing sweet
By Eske's fair stream that run,
O'er airy steep, through copsewood deep,
Impervious to the sun.

Who knows not Melville's beechy grove,
And Roslin's rocky glen,
Dalkeith, which all the virtues love,
And classic Hawthornden?"

—Scott.

MELROSE

South of Edinburgh and at a greater distance lies Melrose, a beloved shrine visited by countless pilgrims. In the time of Columba was founded two miles farther down the river a monastery which had widespread influence under St. Cuthbert. This was destroyed and David I, that "sair sanct to the crown," according to James VI, rebuilt the monastery on its present site and endowed it with broad rich lands. As it was on the great highway between England and Scotland it frequently felt the hand of the marauder. It was destroyed by Edward II but rebuilt by Robert Bruce and finally destroyed by the vandal Hertford at the command of Henry VIII. A few quotations from different sources will show the light in which Melrose is regarded. "Of the building itself, as it now stands, it has been truly said that the ruins 'afford the finest specimens of Gothic architecture and Gothic sculpture of which Scotland can boast.' " "By singular good fortune, Melrose is also one of the most entire, as it is one of the most beautiful, of all the ecclesiastical ruins scat-

tered throughout this reformed land. To say that it is beautiful is to say nothing. It is exquisitely, splendidly lovely. It is an object possessed of infinite grace, and unmeasurable charm; it is fine in its general aspect and its minute details, it is a study—a glory." The Abbey Church was built in the form of a cross. The best preserved parts of the ruin are the south transept door and window, but the finest feature of the Abbey is the east oriel, celebrated in "The Lay of the Last Minstrel:"

"The moon on the east oriel shone
Through slender shafts of shapely stone,
By foliated tracery combined.
Thou wouldst have thought some fairy's hand
'Twixt poplars straight the ozier wand
In many a freakish knot had twined,
Then framed a spell, when the work was done,
And changed the willow wreaths to stone.
The silver light, so pale and faint,
Showed many a prophet, and many a saint,
Whose image on the glass was dyed.
Full in the midst, his cross of red
Triumphant Michael brandished
And trampled the Apostate's pride.
The moonbeam kissed the holy pane,
And threw on the pavement a bloody stain."

The tomb of Michael Scot is in the chancel. Scot was a famous scholar and traveler of the thirteenth century. He had delved deep into the occult sciences of the age and displayed powers which made him known all over Europe and gave him the name of the "Wizard."

"The wondrous Michael Scot,
A wizard of such dreaded fame,
That when in Salamanca's cave
Him listed his magic wand to wave,
The bells would ring in Notre-Dame!"

Under the east window is buried the heart of Robert Bruce, brought back from a Spanish battle field, where, according to his promise to Bruce, his friend Douglas had carried it into the battle against "God's foes—the Mohammedans." Many inscriptions are on the walls and on the tombs in the churchyard. One of the former much impressed Emerson by its simple dignity: "Heir Lyis the Race of ye Hous of Zair."

Attention may also be drawn to the original roof covering the east end of the chancel: to Deloraine's doorway (the 'steel-clenched postern' of the poem, "The Lay") leading from the cloisters; and to the exquisite carving of the stalls which Lockhart declares to be "unrivalled by anything anywhere extant, I do not say in Gothic architecture merely, but in any architecture whatever. Roses and lilies, and thistles, and ferns and heaths, in all their varieties, and oak leaves and ash leaves, and a thousand beautiful shapes besides, are chiseled with such inimitable truth, and such grace of nature, that the finest botanist in the world could not desire a better *hortus siccus*, so far as they go."

George Eyre-Todd interestingly writes: "At the zenith of its splendor, before the great national disaster of Flodden in 1513, its walls housed, besides a multitude of lay brethren, no fewer than one hundred monks, with an abbot and other great dignitaries of the church.

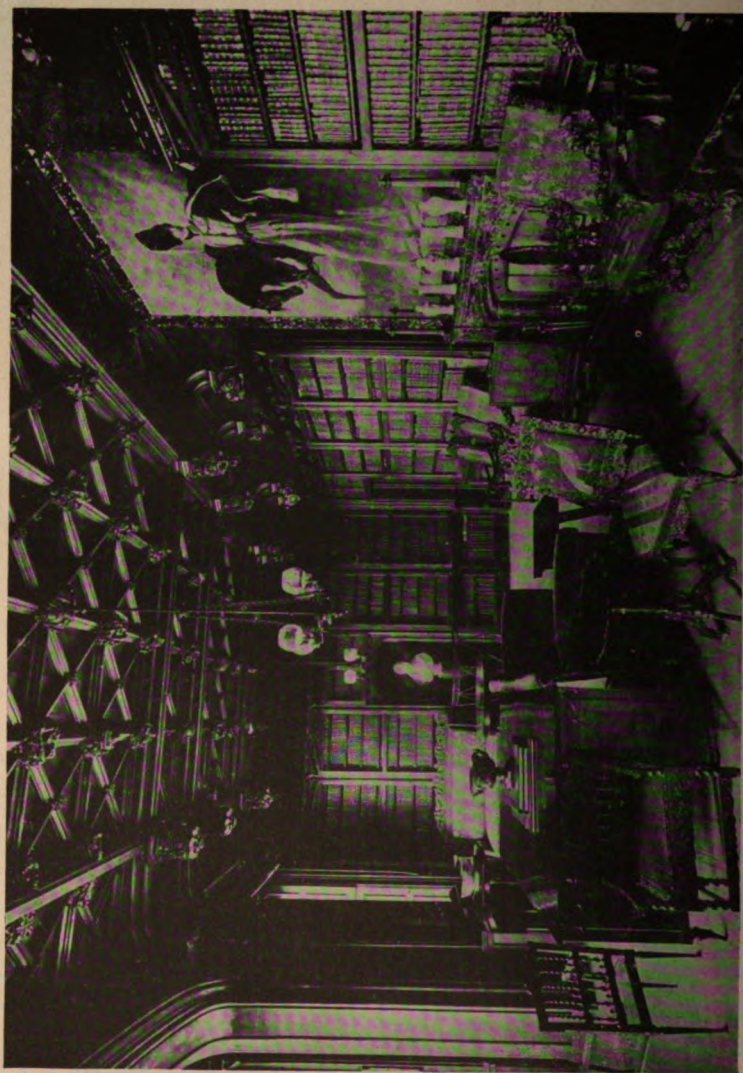
"One can almost see in these broken cloisters, where the grass grows now in the crannies, but where once the pavements were smooth and the lawns were trim, the cowed monks stand reverently aside, while some great churchman sweeps past. For the spiritual lords who ruled here were men of the world as well as of religion. Masters of great revenues and of broad lands, these nobles of the church constantly proved themselves fit to meet and watch and master the lay barons of the kingdom in their own field. Men of affairs, and of boundless ambition, they had at their back, upon appeal, the spiritual power of Rome, and nowhere did they hesitate to use all the advantages of their rank. Half confessors and half ministers of state, they exerted an unmeasured influence in the closet of the King, and, clad in mail from head to foot, they did not hesitate to ride to battle by his side. When the good Abbot of Inchaffray had blessed the troops at Bannockburn, he no doubt laid aside his gown, and stepped forth in steel cap and shirt of proof to add the weight of his carnal arm to the spiritual encouragement of



Abbotsford



Drawing-room at Abbotsford



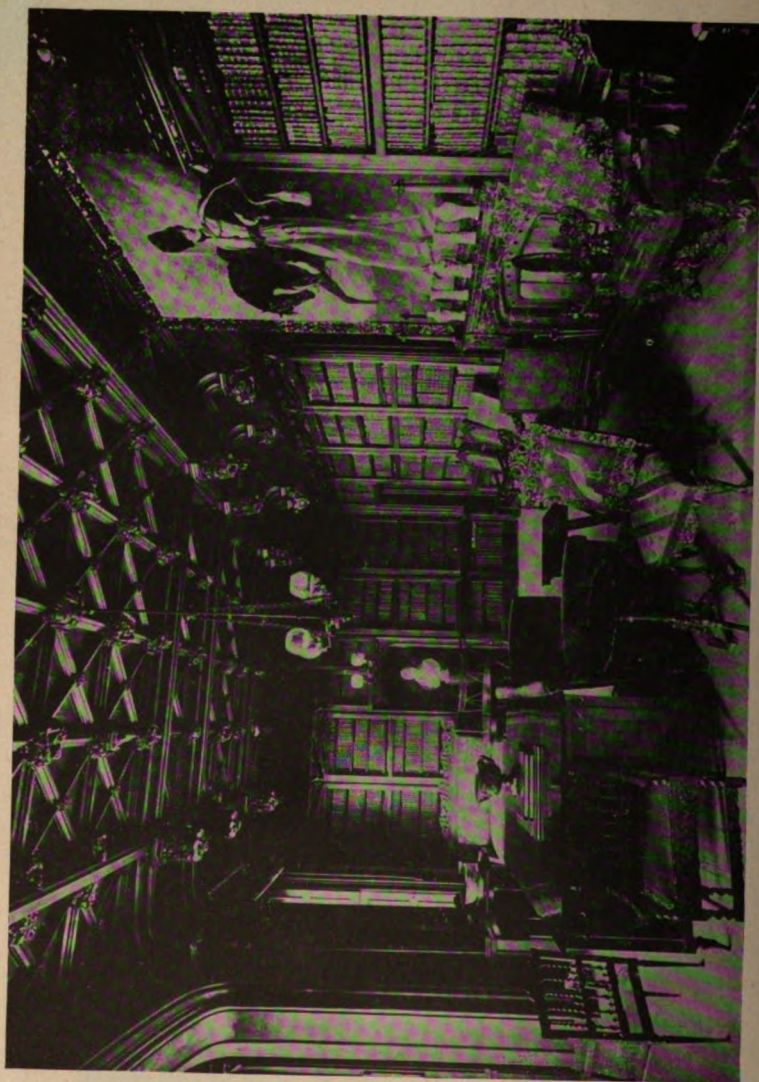
The Library, Abbotsford



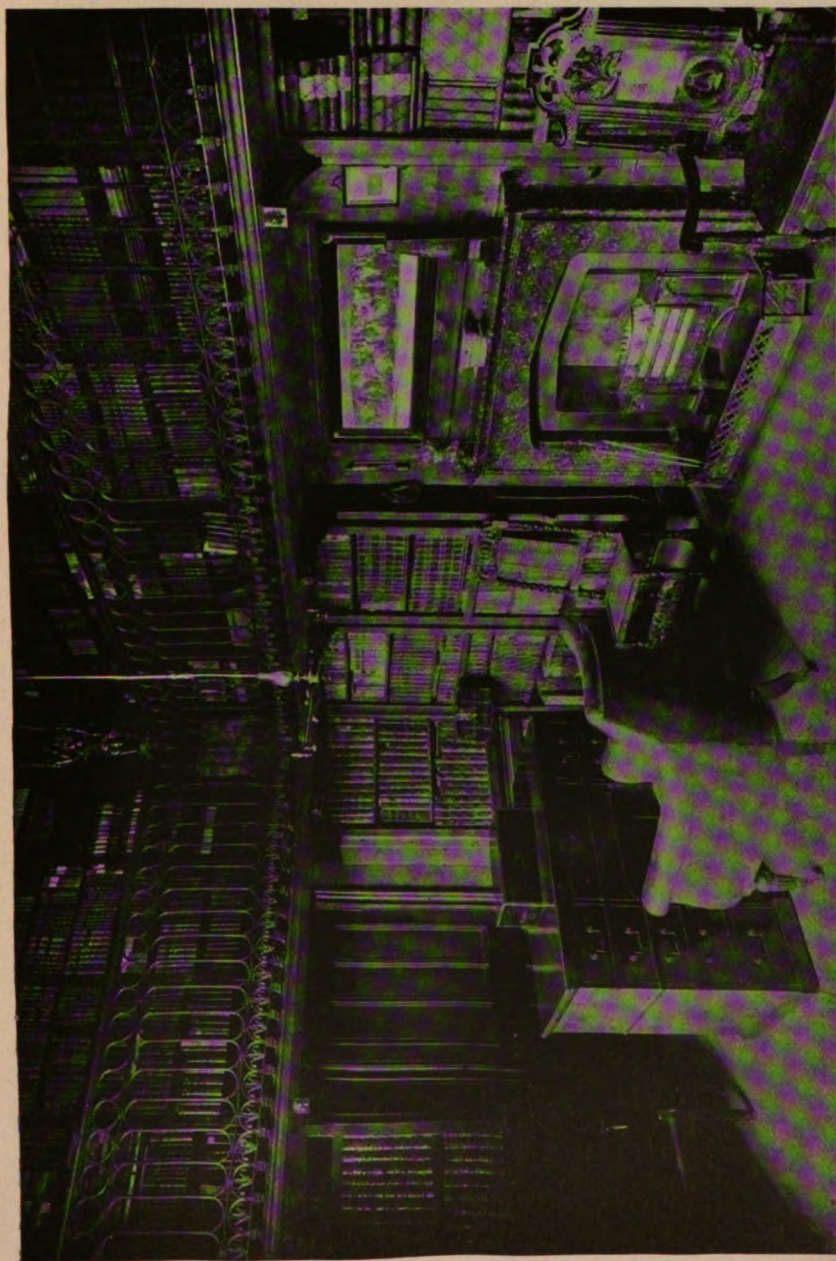


The Library, Abbotsford



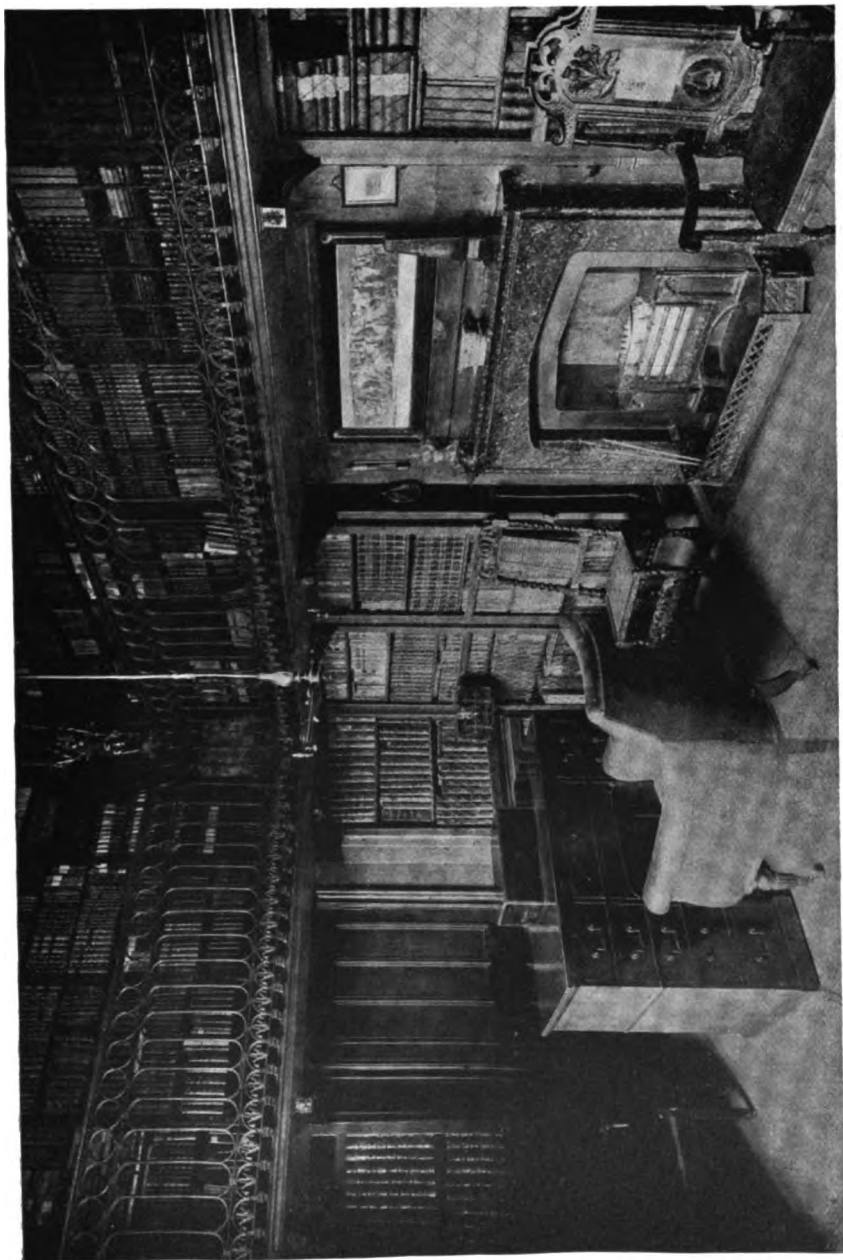


The Library, Abbotsford

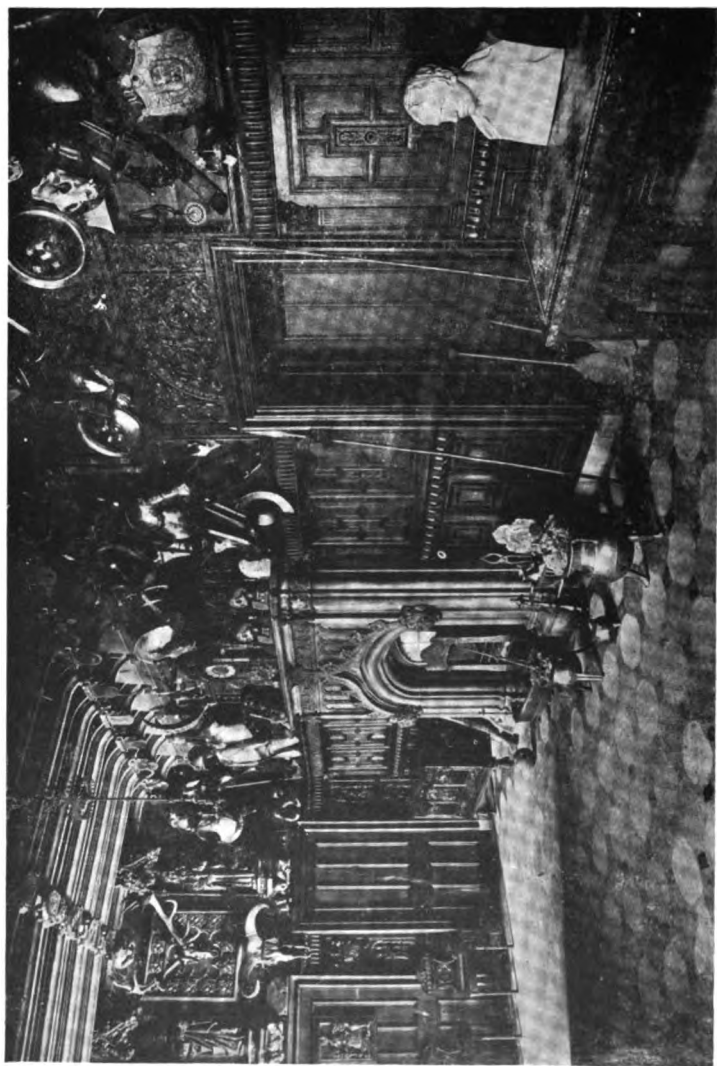




The Library, Abbotsford



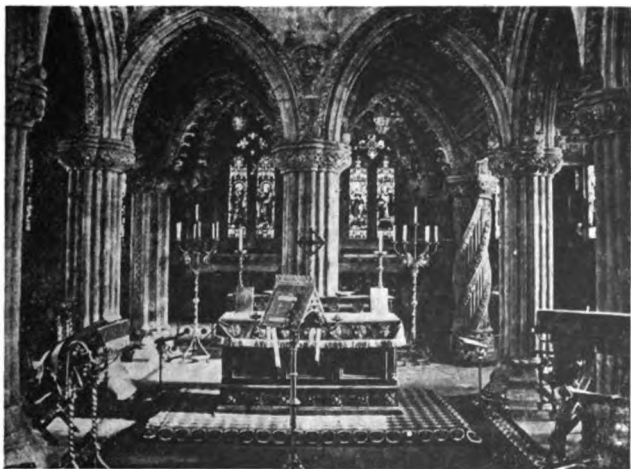
Scott's Study at Abbotsford



Entrance Hall, Abbotsford



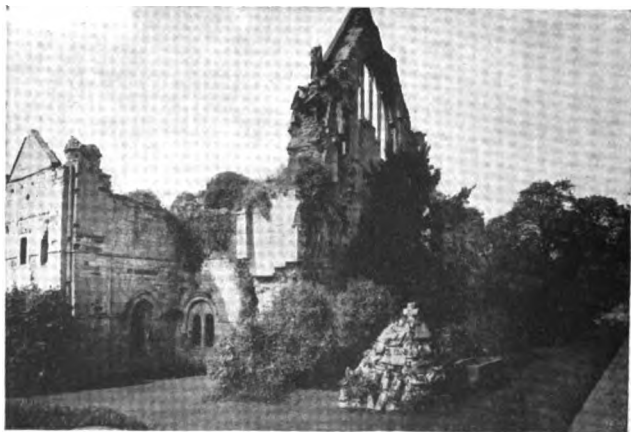
**Scott of Harden's Introduction to Muckle-mouthed Meg
whom he married to save himself from a poacher's
death.**



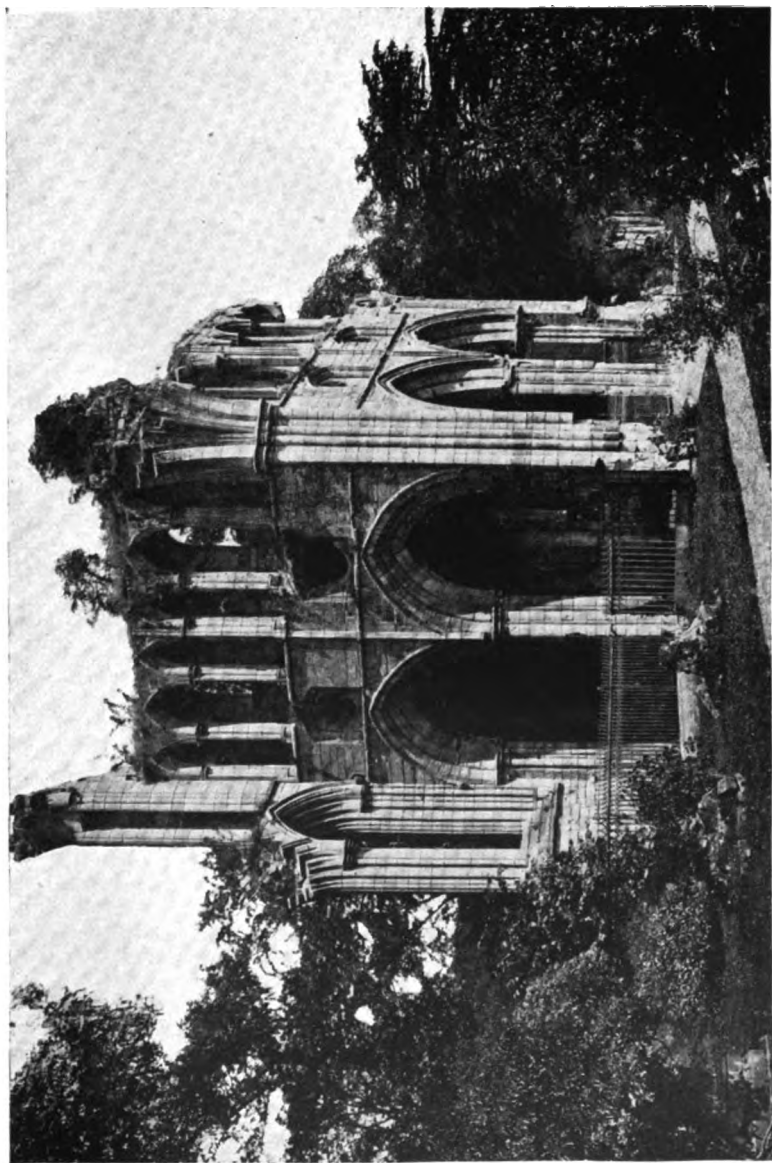
Roslin Chapel



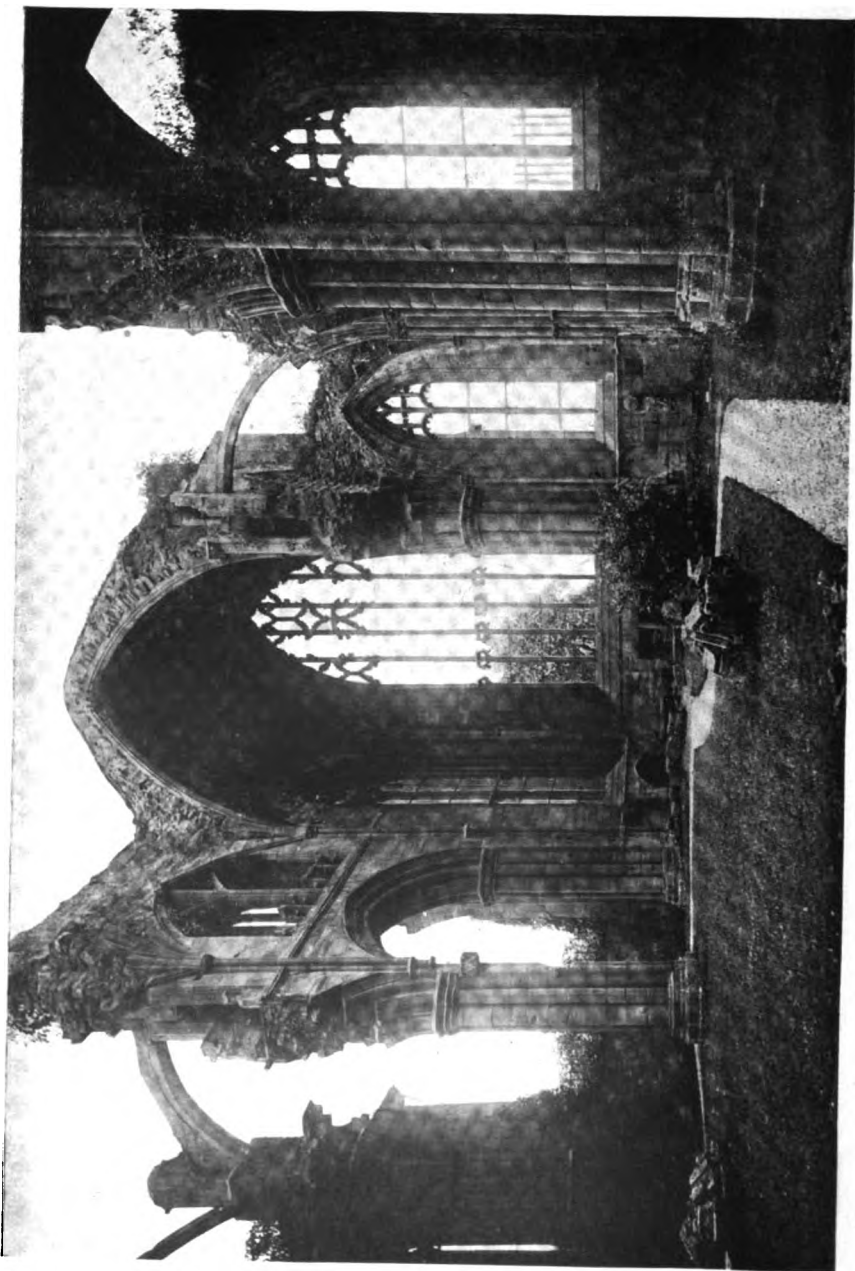
Melrose Abbey



Dryburgh Abbey



Sir Walter Scott's Tomb, St. Mary's Chapel, Dryburgh Abbey



Melrose Abbey—The Chancel

the morning; and it is a matter of history that no fewer than two bishops and two mitred abbots were left among the dead round James IV on the day of his fatal overthrow at Flodden."

According to Sir Walter:

"If thou wouldst view fair Melrose aright,
Go visit it by the pale moonlight;
For the gay beams of lightsome day
Gild, but to flout the ruins grey.
When the broken arches are black in night,
And each shafted oriel glimmers white;
When the cold light's uncertain shower
Streams on the ruined central tower;
When buttress and buttress, alternately,
Seem framed of ebon and ivory,
When silver edges the imagery
And the scrolls that teach thee to live and die;
When distant Tweed is heard to rave,
And the owlet to hoot o'er the dead man's grave,
Then go—but go alone the while—
Then view St. David's ruined pile;
And home returning, soothly swear
Was never scene so sad and fair!"

THE EILDON HILLS

The gardens and orchards and rich green meadows that surround Melrose remind us that the monks of Melrose, Cistercians, introduced new methods of agriculture into the country and brought their broad acres under a state of great cultivation. For descriptions of life in Melrose Abbey read "The Monastery." Beside Melrose rise the Eildon Hills of many legends. According to tradition the three summits were conjured from one by the magic of Michael Scot.

"And, Warrior, I could say to thee
The words that cleft Eildon hills in three."

It is said that in the caverns of this hill or mountain Arthur and his knights sleep in full armor awaiting "the blast of the trumpet which shall wake them at Scotland's need."

"Beside each coal-black courser sleeps a Knight,
A raven plume waves o'er each helmed crest,
And black the mail which binds each manly breast.

Say, who is he, with summons strong and high,
That bids the charmed sleep of ages fly,

Rolls the long sound through Eildon's caverns vast,
While each dark warrior rouses at the blast,
His horn, his falchion grasps with mighty hand,
And peals proud Arthur's march from Fairyland?"

—*Leyden's "Scenes of Infancy," Part II.*

The picturesque Eildon Hills legend of "Thomas the Rhymer" has been told by Sir Walter in charming verse.

ABBOTSFORD

A pleasant drive of nearly three miles will take us to that other Mecca, Abbotsford, the home of Sir Walter Scott. It stands on a bank of the Tweed on a site that to the ordinary observer possessed little attraction, but the "manor-house" which Sir Walter built and the woods which he planted make a beautiful picture. As visitors are admitted by a rear entrance on the garden side they miss the imposing view of Abbotsford usually seen in photographs.

"Scott's great ambition was to be a 'laird' and found a family, yet when he bought about a hundred acres of land at this place in 1811 he had no idea of anything so palatial as Abbotsford. From a cottage it grew to a house, and a house to a mansion, and he kept on buying ever more ground," until he had over a thousand acres.

Abbotsford was the home of unlimited hospitality which extended up to the end of the great poet's life. Wordsworth writes of his own visit there, on the eve of Sir Walter's departure for Naples, where he went on a vain search for health: "The inmates and guests we found there were Sir Walter, Major Scott, Anne Scott, and Mr. and Mrs. Lockhart; Mr. Liddell, his lady and brother, and Mr. Allan the painter; and Mr. Laidlaw, a very old friend of Sir Walter's. One of Burns's sons, an officer in the Indian service, had left the house a day or two before, and had kindly expressed his regret that he could not await my arrival, a regret that I may truly say was mutual. In the evening Mr. and Mrs. Liddell sang, and Mrs. Lockhart chanted old ballads to her harp; and Mr. Allan, hanging over the back of a chair, told and acted odd stories in a humorous way.

With this exhibition, and his daughter's singing, Sir Walter was much amused, as indeed were we all as far as circumstances would allow."

We shall be obliged to begin our visit at the tourist's entrance. We enter a wicket-gate, go down a narrow graveled path to a small basement room, where we inscribe our names in the visitors' book, and, while waiting for the guide, buy postcards and photographs. When our turn comes we are ushered upstairs into the study which looks as if the great author might have just left the room. There is the desk at which most of the Waverleys were written. Before it stands the well-worn leather-covered chair. Books of reference line the room which has but one window. A light gallery runs around the room, reached by a small spiral staircase by which Sir Walter could go unobserved to his own room. The library, which adjoins the study, is the largest room in the house. The whole collection of books is about 20,000 volumes, many of them rare and of great value. Here is the Chantrey bust which Lockhart said "alone preserves for posterity the cast of expression most fondly remembered by all who mingled in Scott's domestic circle." Over the fireplace is the full-length portrait of Scott's beloved son, Walter, who died in 1847. There are several interesting relics in the room. In the drawing room is a beautiful portrait of Scott by Raeburn. The other portraits are of Lady Scott; Scott's mother; his daughters, Anne and Sophia; and his great-granddaughter the Hon. Mrs. Maxwell Scott whose picture is at the right of the door in the photograph. The Hon. Mrs. Maxwell Scott is the wife of the Hon. Constable-Maxwell. They have four sons and three daughters, the eldest son, Walter, being the heir to the estate, which is entailed. In a cabinet in this room are many relics, among them the crucifix carried by Mary, Queen of Scots at the time of her execution and the brooch of Flora Macdonald.

The windows of the dining room, which is not shown

to tourists, overlook the Tweed. It was in this room where they had brought him that he might enjoy the view he loved so well, that the great man died. The Armory and adjoining entrance hall have a most interesting collection of arms and suits of mail and other historic relics. The sword of the great Montrose; the pistols of Claverhouse; the sword, gun, dirk and sporran (fur pocket worn in front) of Rob Roy; the keys of Loch Leven Castle; the rifle of Andreas Hofer, the Tyrolese patriot; portraits of Prince Charles Edward which probably gave Sir Walter the descriptions of the Chevalier in "Waverley;" the enormous keys of the Edinburgh Tolbooth; the last suit worn by the great Borderer; the mistletoe chest of Ginevra—these are a few of the treasures in the collection at Abbotsford. It is difficult to escape a feeling of sadness as we linger in these rooms so thronged with associations, the saddest of them all the last brave successful effort of the unconquered soul, whose genius converted his dreams of a home to be handed down to his posterity into a reality, which now to some degree belongs to all of us who love his memory.

DRYBURGH ABBEY

We are told how he loved to wander over Melrose Abbey and a stone in the Abbey is pointed out as a favorite resting place. It was his custom to take his guests over the beautiful ruins. Another Abbey a little farther away and also dear to him is Dryburgh, where he is buried in the tomb of his ancestors. Dryburgh Abbey was founded in 1150 on the site of a Druid temple, by Hugh de Moreville, who was one of the four barons concerned in the assassination of Thomas á Becket. The vine-covered ruin which is very beautiful from every point of view shows the Gothic style of architecture but in much simpler form than that of Melrose. At one time it belonged to the maternal ancestors of Scott's father and it was here that Scott chose to be buried. The tomb where he, his wife, his soldier son, and his friend and biographer, Lockhart, lie is in St. Mary's

Chapel. It is a beautiful, peaceful haven of rest. The green sward about it is like velvet and the stately trees, cedar and sycamore and yew, seem to be keeping guard over the ruin.

THE DEBATABLE LAND

We must not leave this region beloved of Scott without going a little further south into the "Debatable Land," celebrated in song and story. In olden times before the Border line was fixed, this section of the country was the scene of constant strife and warfare over the ownership of the land, and there were fierce feuds between the families living on the two sides of the Border. Some of the clans on the Scottish side were the Armstrongs, Elliots, Kerrs and Scotts and among the English were the Dacres, Howards, Lowthers and Percys. The clans of each side lived by preying on those of the other. The stories of these raids and adventures are told in Scott's "Border Minstrelsy."

THE YARROW

Not far from Abbotsford are "The Dowie Dens o' Yarrow." The whole course of the Yarrow from its source in St. Mary's Loch has been celebrated in many a ballad, many a poem. In "Marmion" is a beautiful description of the Loch:

"* * * Lone St. Mary's silent lake:
Thou know'st it well,—nor fen, nor sedge,
Pollute the pure lake's crystal edge;
Abrupt and sheer, the mountains sink
At once upon the level brink;
And just a trace of silver sand
Marks where the water meets the land.
Far in the mirror, bright and blue,
Each hill's huge outline you may view;
Shaggy with heath, but lonely bare,
Nor tree, nor bush, nor brake, is there.
Save where of land, yon slender line
Bears thwart the lake the scatter'd pine.
Yet even his nakedness has power,
And aids the feeling of the hour;
Nor thicket, dell, nor copse you spy,
Where living thing concealed might lie;
Nor point, retiring, hides a dell,
Where swain, or woodman lone, might dwell;

There's nothing left to fancy's guess,
 You see that all is loneliness;
 And silence aids—though the steep hills
 Send to the lake a thousand rills;
 In summertide, so soft they weep,
 The sound but lulls the ear asleep:
 Your horse's hoof-tread sounds too rude,
 So stilly is the solitude."

The Ettrick Forest once covered the gentle slope of the hills that overlook Yarrow. The beauties of the Vale of Yarrow are pictured by James Hogg, who lived there and knew all the legends of the region; and by Scott, Wordsworth, Leyden and a host of others. Philiphaugh, near the junction of the Yarrow and the Ettrick Waters, was the scene of the defeat of Montrose, when the Royalist forces were utterly routed. This brought an end to that brilliant campaign conducted by Montrose for over a year during which, with almost nothing in the way of resources, he won six victories. Carterhaugh, the tongue of land where the waters join, is the scene of one of the best-known and most ancient of the Scottish fairy ballads, "Tamlane:"

"O I forbid ye, maidens a'
 That wear gowd on your hair,
 To come or gae by Carterhaugh,
 For young Tamlane is there."

KELSO

East of Melrose lie the ruins of another beautiful abbey at Kelso. This also was founded by David I and became one of the richest abbeys in the land. Its abbots held proud positions as ambassadors, chancellors and the like.

*"The brethren who found a shelter in this noble house—let it be said for them—were not mere idlers; they were of the Tyrone order, and were distinguished as practising every sort of handicraft. No man was admitted into their fraternity who had not learned a trade of some sort; and the place was nothing less than a sort of technical college where tradesmen were instructed, and, moreover, a grand coöperative society which did the building, the gardening, the carpentering, etc., for the whole countryside. It is

*Francis Watt.

well to bear this in mind when we are tempted to be too hard upon the monks of the Middle Ages; for we must not forget that the maintenance, not only of learning, but also of the arts, in dark times, is thus largely due to them."

Here also was Roxburgh Castle which had a rich and varied history from the time David I lived there as Earl of Northumberland. This fortress-palace was a royal castle of great strength in the Middle Ages. Now but a few stones are left to mark its site. Across the Tweed from this historic spot is Fleurs or Floors Castle, the modern seat of the Duke of Roxburghe. The present Duchess of Roxburghe is an American of the Goelet family of New York.

JEDBURGH

This whole country is so full of monastic ruins, castles, places associated with history and romance that it would take too long a time to see them all, but we must visit one more Abbey founded by David I. This is at the Border town of Jedburgh, which was a royal burgh in David's time. It was the scene of many a raid and the castle, of which nothing remains, was in the hands first of one side and then of the other.

The ruins of the Abbey are noble and impressive even now. Fergusson writes: "The Abbey churches of Kelso and Jedburgh, as we now find them, belong either to the very end of the twelfth, or beginning of the thirteenth century. They display all the rude magnificence of the Norman period, used in this instance not experimentally, as was too often the case in England, but as a well-understood style, whose features were fully perfected. The whole was used with a Doric simplicity and boldness which is very remarkable."

It was in Jedburgh Castle that the marriage festivities of Alexander III and Jolande, the beautiful daughter of the Count of Dreux, took place, where the final great event was a masked ball. When the gaiety was at its height and the King and Queen were dancing the royal dance, as the King

was about to take the hand of the Queen, he found the hand of a skeleton stretched toward him. The spectre kept pace before him, but terror filled the royal pair and their guests at the sight of the apparition. The Lord Abbot raised his crucifix and was about to exorcise the dreadful vision when it disappeared. But at the King's command the revels ceased. In six months Alexander was dead.

The house is still shown in Jedburgh where Mary Stuart lay ill several weeks after her ride to the Hermitage where Bothwell lay wounded. The story is well told by T. W. Henderson. "In 1566 Bothwell, the evil star of Mary's life, was Warden of the Scots Marches. The Moss troopers were specially troublesome, they had preyed on Fife and the Lowlands as well as on England. The authorities in Edinburgh were moved to an exhibition of stern justice, and Mary was to hold a solemn Justice Aire at Jedburgh. Bothwell was at Hermitage collecting prisoners for the Court, but in John Eliot of the Park, better known by his to-name of Little 'Jock Eliot,' a most notorious freebooter, he found more than his equal. The well-matched pair of ruffians had a hand-to-hand combat, the Warden got the worse, and was carried off wounded to Hermitage Castle. Jock was inordinately vain of his exploit, and you may be sure the Ballad very well expresses his sentiment:

"I vanquished the Queen's Lieutenant
And gar'd his fierce troopers flee:
My name it is little Jock Eliot
And wha daur meddle wi' me?"

Mary soon heard at Jedburgh of the supposed mortal peril of the object of her infatuation. After some days' suspense anxiety got the better of prudence. Mounted on a swift steed palfrey, and with an escort of nobles, she dashed off for Hermitage." Hermitage was twenty miles away and she made the trip there and back in one afternoon over what must have been rough country. "The peril of the way she did not altogether escape, her horse sunk in a morass, still called the Queen's Mire, and was freed with difficulty."

TANTALLON

East of Edinburgh on the coast about two miles from Berwick are the ruins of that grim old stronghold of the Douglasses, "Tantallon Castle." They stand on a precipitious cliff overlooking the sea.

"Marmion" says:

"Tantallon vast,
Broad, massive, high, and stretching far,
And held impregnable in war,
On a projecting rock it rose,
And round three sides the ocean flows,
The fourth did battle walls enclose,
And double mound and fosse;
By narrow drawbridge, outworks strong,
Through studded gates, an entrance long,
To the main court they cross.
It was a wide and stately square,
Around were lodgings fit and fair,
And towers of various form,
Which on the coast projected far,
And broke its lines quadrangular;
Here was a square keep, there turret high,
Or pinnacle that sought the sky,
Whence oft the warder could descry
The gathering ocean storm."

The early history of the Castle is not known but it came into the possession of the Douglasses in Robert II's time. When the old Earl of Angus known as "Bell-the-Cat," advised against the battle of Flodden, James IV. told Angus, if he was afraid, to go home.* "The aged counsellor almost heartbroken at such language addressed to one so brave as he had been, took the King at his word, and returned to Tantallon. Thither King James allowed Marmion to retire for safe-keeping, and here for some time he remained, listening with sinking heart to the news of those small triumphs of the Scottish army which were so sadly corrected by the overthrow of Flodden. At length Marmion could bear it no longer, it seemed 'death to his fame'

"If such a fray
Were fought, and Marmion away!"
Then comes the parting scene of the two proud noblemen,

*Francis Watt's "Picturesque Scotland."

the venerable Angus and the young and brave Marmion, at the gates of Tantallon. Marmion offers his hand to the old chief, and it is refused; the King, he says, may send anyone, even one who is not his peer, to Angus's castle, but the hand of Angus is his own. Marmion is enraged:

"And Douglas, more I tell thee here
Even in thy pitch of pride,
Here in thy hold, thy vassals near,
I tell thee, thou'rt defied!
And if thou saidst I am not peer—
To any lord in Scotland here,
Lowland or Highland, far or near,
Lord Angus, thou hast lied!"

The old Douglas fire is now aflame, and burns furiously:

"And darest thou thus
To beard the lion in his den,
The Douglas in his hall?
And hopest thou hence unscath'd to go?
No, by Saint Bride of Bothwell, no!
Up drawbridge, grooms—what, Warder, ho!
Let the portcullis fall."

And so Marmion bethinks himself that he cannot start a moment too soon.

"Lord Marmion turn'd,—well was his need,
And dashed the rowels in his steed,
Like arrow through the archway sprang,
The ponderous gate behind him rung;
To pass there was such scanty room,
The bars, descending, razed his plume."

THE BASS ROCK

Off the coast at this point is the great Bass rock rising three hundred feet sheer out of the water. It is a mile round its base and is accessible only on one side. In the eighth century a Culdee hermit had his cell here. In later times there was a fortress here and in it were confined many of the Covenanters. The Bass was the last place in Scotland that held out for James VII.

IV. Aberdeen, Deeside, and Central Scotland

BIRTHPLACE OF MARY STUART

LINLITHGOW, west of Edinburgh, is a quaint, sleepy town with one long, winding street. It used to be a royal residence and the Palace with the township was the "dower-place" of the Scottish queens from Mary of Gueldres to Anne of Denmark. From early times a peel or tower of defence stood here, which the Kings used as a hunting-lodge. After this was destroyed James IV built the oldest part of the Palace as it now stands. James V brought his bride, Mary of Guise, here and it was here that their daughter, Mary Stuart, was born. It is this fact that gives it its chief interest. Indeed, every place that Mary Stuart graced by her presence is invested with an atmosphere of romance which is felt to a remarkable degree even to this day. "The history of the world is full of striking events. We have deeds of heroism, murders, intrigues of love and warfare, examples of beauty and crime apparently as remarkable as any we find in the history of this woman, and yet the dust of ages lies thick on them, while to this very day scholars fight for her fame as if, like knights of old, they had sworn to be her champions."

The noble, square-towered ruin stands on the bank of a beautiful little loch. In the court-yard is a drinking fountain placed there by James V. An excellent copy of this fountain stands in front of Holyrood Palace. After a defeat by "Bonnie Prince Charlie" the English troops under Hawley were quartered in Linlithgow Palace, which they finally succeeded in almost entirely destroying, but the ruins are stately and well worth a visit.

"Of all the palaces so fair
Built for the royal dwelling,
In Scotland, far beyond compare,
Linlithgow is excelling,
And in its park in jovial June,
How sweet the merry linnet's tune—
How blythe the blackbird's lay!

A Reading Journey Through Scotland

The wild buck bells from ferny brake,
The coot dives merry on the lake—
The saddest heart might pleasure take
To see a scene so gay."

—"Marmion."

HOME OF QUEEN MARGARET

On the other side of the Firth of Forth, a short distance away, is Dunfermline, the favorite residence of Malcolm Canmore and his queen. It was here that the blue-eyed, fair-haired Saxon Margaret with her brother, Edgar Aetheling, took refuge at the time of the Norman conquest. Malcolm soon loved the beautiful girl and made her his queen, and as she was as lovely in character as in person her softening, refining influence was felt not only in the rough Celtic court but in time raised the standard of civilization throughout the entire country. On a height in Pittencrieff Glen a few stones mark the site of their castle. The royal palace which was built later was a frequent residence of the sovereigns until the Union. Charles I was born here.

It is conjectured that Alexander III is referred to in the famous ballad of "Sir Patrick Spens:"

"The King sits in Dunfermline toun,
Drinking the bluid-red wine."

The abbey-church is a combination of old and new, the Anglo-Norman nave dating from Canmore's time. In 1818 a new church was built on the site of the choir. In early times Iona was the burial-place of the Kings but it was succeeded by Dunfermline Abbey where were laid most of the Kings from Malcolm Canmore to Robert Bruce. Two hundred years after the death of Malcolm and Margaret the remains of the royal pair were taken from the tomb where they were first placed and re-interred behind the high altar. The church was being repaired early in the nineteenth century when the workmen found a shattered tomb known as that of Robert Bruce. Sir Walter Scott describes what followed: "They began to dig farther, thinking to discover the body of this celebrated monarch;

and at length they came to the skeleton of a tall man, and they knew it must be that of King Robert, both as he was known to have been buried in a winding sheet of cloth of gold, of which many fragments were found about this skeleton, and also because the breast bone appeared to have been sawed through in order to take out the heart. Before the coffin was closed, the people were allowed to pass through the church one after another, that each one, the poorest as well as the richest, might see all that remained of the great King Robert Bruce, who restored the Scottish monarchy. Many people shed tears, for there was the wasted skull which was once the head that thought so wisely and boldly for his country's deliverance; and there was the dry bone which had once been the sturdy arm that killed Sir Henry de Bohun, between the two armies, at a single blow, on the evening before the battle of Bannockburn." A new tomb was prepared where, in the presence of a great crowd of people, the bones were reverently laid, the place being marked by a great slab of porphyry.

Dunfermline has beautiful environs, among them the adjoining Pittencrieff Park, the gift of Mr. Carnegie. He was born in the town and his parents' cottage is pointed out as one of the sights of the place. He has given the town a Carnegie Library and a Technical School and "he has devoted a capital sum of half a million (\$2,500,000) for the provision of an annual income to be spent under the direction of trustees and outside the usual range of municipal activity—in promoting the higher welfare, physical, intellectual and moral of the inhabitants. The town has thus been made the subject of what Professor Geddes terms an experiment "in the new phase of civic development, a phase which, it may be added, is, in regard to most other towns, not so much new as non-existent."

LOCH LEVEN

North of Dunfermline lies Loch Leven, beautifully situated, with the Vale of Kinross stretching away to the north

and east, and on the northeast the Lomond Hills where is the historic palace of Falkland. "It is supposed that the Loch is mysteriously connected with the number eleven, being eleven miles around, surrounded by eleven hills, fed by eleven streams, peopled by eleven kinds of fish, and studded by eleven islands." It has been lowered, however, so that now it is only eight and a half miles in circumference.

On one of the islands was a religious institution of the Culdees. But the event that throws a glamor of romance over Loch Leven for us is the fact that Queen Mary was imprisoned for nearly a year in a fortress on one of the islands. It was after her marriage to Bothwell and her subsequent surrender to the nobles of Carberry Hill. At that time the people of Edinburgh were very bitter against her and she was quietly taken to Loch Leven Castle, where she was put in charge of Lady Douglas, who was the mother of the Earl of Moray, Mary's half-brother. It was a dismal place. Mary's first attempt to escape was not successful. The next effort took place on the second of May, 1568. George Douglas, a son of the house, was suspected, justly, it seems, of loving Mary, and was banished from the Castle. But he continued making plans for her escape and a younger brother, William, was won to her allegiance. On the memorable night a hundred horsemen were concealed among the hills, and several were at Kinross near the loch. As they waited, at half-past seven when the guards went to supper, they saw a skiff dart out from the island. One of the rowers was Mary herself who helped the lad who took the precaution of locking the castle and then unnecessarily threw the keys into the loch. Jane Kennedy, one of the Queen's maids, came with her. As the boat touched shore an alarm was sounded from the Castle but it was too late. Mary, mounted on a swift steed, was galloping away with her faithful followers to safety—safety, however, only for a moment.

Early in the nineteenth century during a drought, the bed of the loch appearing, the keys of Loch Leven Castle were found. They are one of the precious relics at Abbotsoford. The tale of Mary's imprisonment and escape is entertainingly told in "The Abbot."

STIRLING AND BANNOCKBURN

In beauty of situation Stirling rivals Edinburgh. Little is known of its early history but the very nature of its position made it inevitable that from earliest times a stronghold should have crowned the great crag which in some respects resembles the Castlerock of Edinburgh. The town itself, though it has several interesting old buildings, is inferior to that of Edinburgh. From the twelfth century Stirling Castle became one of the most powerful fortresses in the country. Its importance as a stronghold may be judged by the number of battlefields that lie about it, the most famous of them being Bannockburn.

Near by was the battle of Stirling Bridge in which Sir William Wallace gained a complete victory over the English. About four miles away the battle of Sheriffmuir took place in 1715, when the Jacobite forces under the Earl of Mar were met by the Duke of Argyll. The hostile armies ascended the opposite sides of the Hill of Muir and surprised each other at the top—hence the indecisive battle which is described in the following verses.

BATTLE OF SHERIFFMUIR

"Some say that we wan,
Some say that they wan,
And some say that nane wan at a', man;
But o' ae thing I'm sure,
That at Sheriffmuir
A battle there was that I saw, man:
And we ran, and they ran,
And they ran, and we ran,
And we ran and they ran awa', man."

The buildings of the Castle have been much altered and are used as barracks, so there is little to be seen now. From its ramparts Bannockburn is visible. T. W. Henderson give an account of the challenge

and the result of the battle. The castle had been taken by Edward I. "It was still in the hands of the English in midsummer, 1313, when its governor, Sir Philip de Mowbray, made offer to Edward Bruce, in command of the besieging Scots, that he would surrender it within a year unless it were relieved. The compact was made rather in the spirit of knight errantry than of war: and by reason of its consequences it is entitled to rank as one of the noteworthy compacts in the annals of chivalry. By taking up the gage which Mowbray had thrown down the Scots virtually dared the English to come and relieve the castle. . . . Robert Bruce with the armed might of Scotland took up his stand to bar the approach of Edward to the castle, and Edward, to encompass, overwhelm and annihilate the northern army, advanced to its relief. . . . Edward hoped to gain not only the castle but Scotland as well. The Scots hoped to gain the castle, but even if they gained national freedom as well, they could not hope to gain England. With no possibility of an advantage corresponding to their possible disadvantage, they virtually staked their all on the issue. . . . The formal character of the challenge, the chivalric character of the compact and the complete victory of the smaller nation that was fighting for its very existence, thus entitle Bannockburn to rank not only as the greatest battle in Scots history, but as one of the most memorable in the annals of war.

. . . "Its moral effect was not to be reckoned by the number of the slain English. It was illimitable. The pride of that great achievement infused itself into the very life-blood of the nation, and was one of the determining factors of its destiny."

A bit of chivalry was enacted the day before the battle. "Bruce arranged his men with consummate generalship, and he honeycombed the flat ground lying on his wing with pits, and scattered freely calthrops, a deadly, many-pointed spike designed to lame and throw the horses of the enemy.

The day before the battle, De Bohun, an English knight, seeing Bruce riding in front of his men, challenged him to single combat. The challenge was accepted. As De Bohun rode at Bruce, the Scot drew aside, and bringing down his battle-axe on his antagonist's head, killed him instantly. This dramatic incident took place only about a quarter of a mile south of the Bore-Stone." Black's "Guide to Scotland."

High in his stirrups stood the King,
And gave his battle-axe the swing,
Right on de Boune, the whiles he passed,
Fell that stern dint—the first, the last,
Such strength upon the blow was put,
The helmet crashed like hazel-nut.

—Scott's "*Lord of the Isles*."

The Bore-Stone where Bruce set up his standard is still to be seen on the field.

Stirling castle again fell into the hands of the English under Monk, a general of Cromwell. The Jameses all lived here; here James V was crowned, and he built the palace which is the finest of the castle buildings. His daughter, Mary, also was crowned here and this was her home most of the time until she was taken to France. Her son, James VI, was baptized in the castle and he spent the first thirteen years of his life here. "The room is still to be seen, at the head of an outside stair, in which he was birched and taught his classics by that same grim scholar, George Buchanan, who had been the mother's preceptor in Greek and Latin, the greatest Latinist of his age."

During the contests for power between the Scottish magnates the castle was now in the hands of one party, now of another. The Covenanters garrisoned it during their struggle. During the "Fifteen" Argyll held the castle and town against the Jacobites, and during the "Forty-five" Prince Charles Edward made two efforts to seize the stronghold.

On the south side, under the castle rock were the royal gardens. Near by is a grass field shaped like an octagonal

mound. It was called the Round Table but its use is not known. From the days of the uncouth and pagan Picts to the times of royal pageants, gay hunting cavalcades, raids, and sieges, Stirling has been the scene of almost as many great and diverse events as Edinburgh.

PERTH

Perth, the "Fair City," is probably older than Stirling. It is said that the Romans on first beholding the town and the winding Tay, exclaimed "Ecce Tiber!"

"Behold the Tiber!" the vain Roman cried,
Viewing the ample Tay from Baiglie's side;
But where's the Scot that would the vaunt repay,
And hail the puny Tiber for the Tay?"

—Scott.

Perth was a town of importance in Pictish times when Kenneth Macalpin was crowned at Scone, a mile and a half distant. It was known as Bertha until the thirteenth century, when, until after the Reformation, it was called St. Johnstoun, from its church dedicated to St. John the Baptist. The appellation was too ecclesiastical for the Reformers, who resumed the use of the original name which had been slowly modified to Perth. For nearly three centuries after 1200 A. D. Perth was the seat of the Parliament as well as the court, but in 1482 James III transferred the Parliament to Edinburgh. Though Perth had many beautiful ecclesiastical and historic buildings the iconoclastic zeal of the Reformers was so great, that all traces of the greater part of them have disappeared. In the "Fair Maid of Perth" which tells of the time of King Robert III and his son, "the dissolute young Duke of Rothesay," Scott describes the combat on the North Inch* when the Clans Quhele and Kay fought each other almost to extinction. Thirty picked men from each clan contended until only ten were left of the Clan Quhele and only the young chief of Clan Kay.

It was in Blackfriars Monastery that James I, the "Poet King," was murdered by Sir Robert Graham and other re-

*Inch—Gaelic for island. The Inches of Perth are meadows.

bellious nobles. While the King and Queen were talking together in the evening there was a sudden flash of light and armed men were heard approaching. As some traitor had removed the bolts from the doors Catherine Douglas, one of the Queen's ladies-in-waiting, thrust her arm through the staples, while the King concealed himself in a vault beneath the room. His hiding-place was discovered and he was murdered in the presence of the Queen. She was that Lady Joan Beaufort, whom James celebrates in the "King's Quhair," wherein he describes his courtship. The Queen did not rest until she had hunted down all her husband's murderers and put them to death with cruel tortures.

Nothing is left of Gowrie House, the scene of the alleged attempt on James VI's life. "On the morning of August 5, 1600, King James VI went hunting in the park of Falkland, Fifeshire. Alexander Ruthven, the brother of the Earl of Gowrie, approached him and told him in private a story of a man who had been seized with treasure-trove on him, and that he thought this treasure rightfully belonged to the King, and if the King came to Gowrie House in Perth he could himself question the man and obtain the treasure. When the chase was over James rode with a few followers across the twelve miles that separated him from Perth, and arrived at Gowrie House, a turreted chateau in the French style, not quite quadrangular, with gardens sloping to the Tay, and at one angle a turret tower, only reached by a narrow, winding stair. . . . After dinner the King was requested to come by himself to the turret before described, while his attendants strolled in the garden. . . . While they still hesitated, the King himself looked out of the turret window, crying, 'I am murdered—treason—help.' It was difficult for his followers to get to his aid or at first even find the narrow stair, but at last they did so, and in the mêlée that followed both the Earl of Gowrie and his brother were killed. . . .

"The alarm of the fracas spread rapidly. Tocsin

sounded in the city, and the citizens on hearing of the death of the Ruthvens were more furious than they would have been apparently at the death of the King. To pacify them was not easy, and the King and his party at length had to go away in a boat by water."

Perth was occupied at different times by the Queen Regent, Mary of Guise, by the Lords of the Congregation, by Montrose, Cromwell, Claverhouse, the Pretenders and Prince Charles Edward. The house of the "Fair Maid of Perth" is still pointed out. That and the Church of St. John are the only buildings of any antiquity. The massive square tower of the church is imposing and with the whole east part dates from the time of Bruce. The interior has been spoiled by a division into three churches. "In the Middle Church John Knox preached his inflammatory sermon on the eleventh of May, 1559—a sermon which set alight the spirit of iconoclasm, and led to the wrecking of half the churches in Scotland. It was at this time the ancient Abbey of Scone was wrecked."

At Scone, the place of the coronation of the Scottish Kings, nothing of historic interest is left. The famous Stone of Destiny on which so many of the Scottish Kings were crowned is now in Westminster Abbey. An old rhyme declares that

"Except old seers do feign,
And wizard wits be blind,
The Scots in place must reign
Where they this stone shall find."

There is a beautiful walk up Kinnoull Hill, whence one has a magnificent view of the town and the lovely Carse of Gowrie, that fertile plain lying along the banks of the Tay which, with its waving fields of grain some one has called the granary of Scotland.

DUNKELD

A short distance north of Perth is Dunkeld which makes a fair picture with its splendid bridge, its noble river and its finely wooded mountains. In the early history of Scot-

land Dunkeld was a place of sacred associations. It is supposed that the disciples of Columba established a religious institution here about 570. When Kenneth Macalpin became king of the Picts and Scots he brought the relics of the Saint from Iona and deposited them in the church which he built in 848 at Dunkeld. This church was succeeded by a cathedral of which there remain some interesting ruins, including a tower of ninety feet. Though the Highland railway from Dunkeld to Inverness goes through some magnificent mountain scenery, including the celebrated pass of Killiecrankie, where Graham of Claverhouse, fighting for King James, fell just as he had won the victory over the English, we will return to Perth to go east to St. Andrews and Dundee.

ST. ANDREWS

St. Andrews is beautifully situated on a little plateau overlooking the sea though, as some one says, the charm is in the city rather than the situation, for the place would be bleak enough if the city were taken away. "The chief modern as well as historic, interest of Fife centers in St. Andrews. No longer the ecclesiastical capital of Scotland or Fife, it still preserves many fragmentary memorials of its ancient importance, and while it is, perhaps, more than ever the educational and intellectual capital of the shire, it may, in a manner, be regarded as the golf capital of the world." It has an ancient history. In early times a Culdee church was built on the promontory of Muckcross. The possession of the relics of St. Andrew which were brought in the eighth century was the cause of the growth and importance of St. Andrews, but only the ruins of many fine old buildings are left. Of the five spires of the great cathedral, which was 370 feet in length, three are standing, with parts of the walls. The square plain tower of St. Regulus which looms beside it belonged to a still older building. Little remains of the great Augustinian Priory except the abbey wall, nearly a mile in extent. The Castle, the dwelling of the bishops,

built about 1200, stands on a rock cliff above the ocean and little is left but the ruined walls and the great keep. Kings and nobles and church dignitaries were entertained here, but the event that left its deepest mark in history was the martyrdom of George Wishart, "who was burnt at a stake fixed in front of the windows of the Castle so that the Cardinal could gloat on his dying agonies. But the persecutor did not long survive his victim, for in the same year a plot to enter the strongly fortified Castle was carried out by the Reformers' party, who came in under the guise of workmen and rushed the defences. The Cardinal was seized and killed, and his mangled body hung over the walls of his own stronghold for all the world to see."

St. Andrews has a historic university and several excellent schools. Its renowned golf links, of which it has three, attract many visitors, and apart from its golf courses and its historic associations, St. Andrews is a delightful place to visit.

DUNDEE

On the other hand, Dundee, which lies a little further north on the north bank of the Tay, has little to attract the tourist. It is a large, flourishing commercial city, and indeed is the third town in Scotland in size. Its early history is not known. David, Earl of Huntingdon, the hero of "The Talisman," landed here on his return from the Third Crusade where he had gone with Richard, Coeur de Lion. As a thankoffering for his escape from a perilous storm David erected a great church and tower which were destroyed by Edward I. They were rebuilt in the fourteenth century and are still used. The interior of the church is divided into separate places of worship. Dundee was sacked and burned four times, twice by Edward I. When General Monk under Cromwell took it he killed at least a sixth of the inhabitants and burned the town.

"One of Montrose's most brilliant feats took place in connection with Dundee. He descended swiftly upon the

town when he, almost alone in Scotland, still upheld the cause of Charles I. The inhabitants, after some show of resistance, surrendered to him. The Highlanders who composed Montrose's army began to plunder and drink, according to their custom after a victory, when in the midst of all the confusion a message was brought that the Covenanting forces, with 3,000 foot and 8,000 horse, were scarcely a mile distant. It was no easy task to get together the disorderly soldiers, to withdraw them, exhausted as they were with the twenty-mile march, from the food and shelter of the town; but it was done, and by one of the most amazing forced marches in history, a march which is a military record, Montrose drew off his forces and saved them by his invincible spirit, though all the mountain passes to the north were guarded against him, and though his wearied troops had to march sixty miles without food or sleep, often having to beat off the enemy in their rear." Black.

The most beautiful part of Dundee is its name, the city itself being built of a stone that seems to attract smoke and grime. The chief articles of trade are jute and linen and marmalade.

ABERDEEN

Aberdeen has long been called the Granite City and as we walk up its splendid Union Street we have evidence of the appropriateness of the name in the stately granite buildings that line it on each side. It lies on the North Sea between the mouths of the Dee and the Don, and, like most of the other Scottish town, has its own noteworthy history, though not so exciting a one as those of some of the towns farther south. "The earliest extant charter of Aberdeen was granted by William the Lion, and dates from 1178."

The Aberdonians played their part well in the national warfare. The most notable event that took place in this region was the Battle of Harlaw (nineteen miles distant) which was "one of the turning points of Scottish history, being between the Lowlanders or civilization on one

hand and the wild hordes of Highlanders, at that date little better than savages, on the other." In his "History of Scotland" Andrew Lang quotes:

"In July, on St. James's even,
That four-and-twenty dismal day,
Twelve hundred, ten score and eleven,
Of years since Christ, the sooth to say,
Men will remember as they may,
When thus the verity they know,
And mony a one will mourn for aye
The bloody battle of Harlaw."

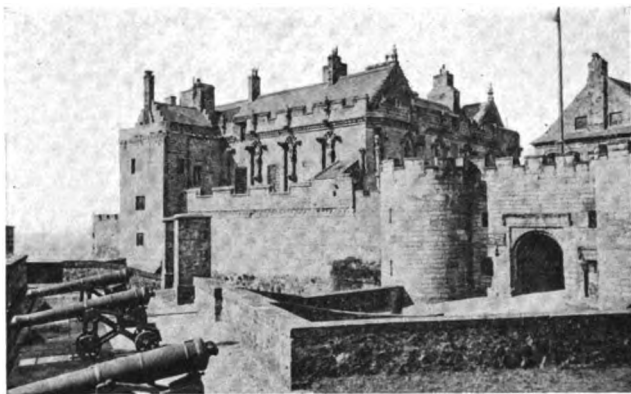
The Provost of Aberdeen, Sir Robert Davidson, was slain in this battle. This misfortune gave rise to a law that while in office the Provost of Aberdeen might not leave the city limits, a law which holds good even to the present day.

Aberdeen remained Roman Catholic long after most of the other cities of Scotland had adopted the Reformed faith. Queen Mary stayed here when she was on her way north with her brother, the Earl of Moray, to chastise the insubordinate Huntley.

In new Aberdeen the main streets are broad and the buildings of light gray granite give a wonderfully cheerful effect even on a wet day, but some of the narrow side streets with their "little courts with outside stairs" and ancient gables and quaint corners carry us back almost to the Middle Ages.

"The hoary cathedral of St. Machar with its quaint massive, low-capped towers, dark walls, and beautiful western window, presents a character of its own." St. Machar was a disciple of Columba, but the present cathedral was built in the time of David I. The Covenanters did much to wreck it, and during the Commonwealth Cromwell's soldiers used part of it as a quarry.

One of the most beautiful and interesting structures in Aberdeen is King's College, founded in 1495. It is built around a court yard and the finest part is the chapel with its crown-topped tower. In 1860 King's College and Marischal College were united to form Aberdeen University.



Palace and Gateway, Stirling Castle



View from Cathedral Tower, Dunkeld



Loch Tay and Killin—An excursion from Dunkeld or Oban



Pitlochry, near the Pass of Killiecrankie



High Street, Dundee



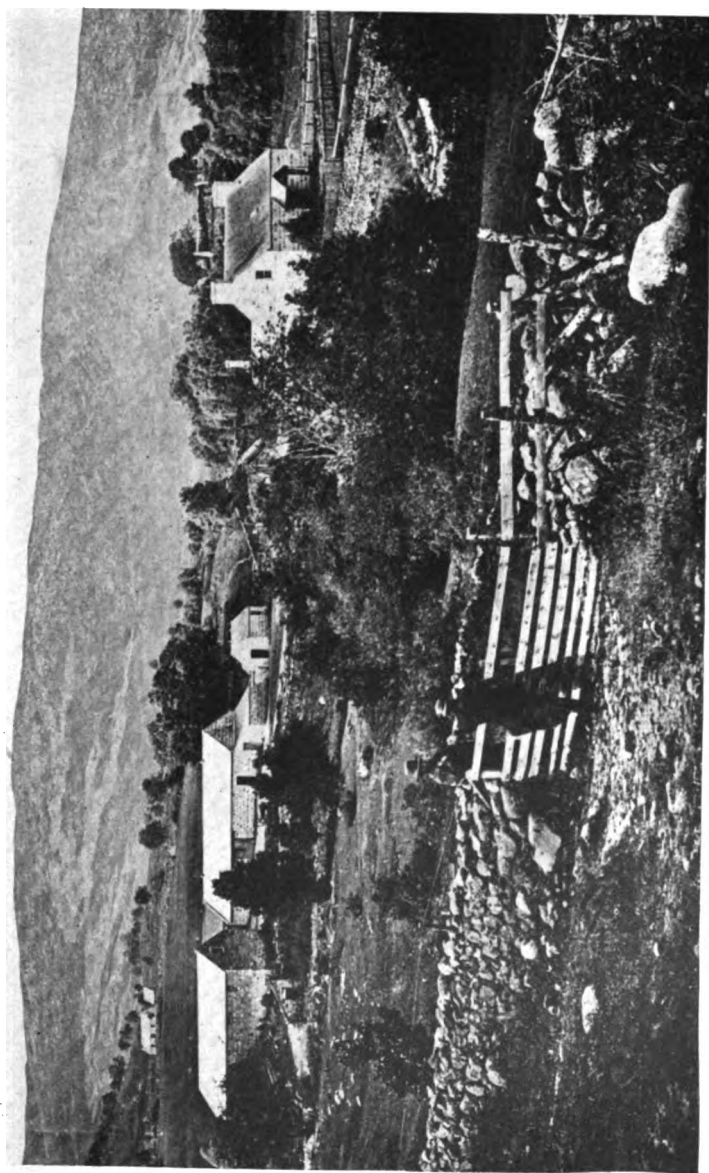
Dhu Loch, Lochnagar



Aberdeen Harbor



Union Street, Aberdeen



Ballatrich where Buson spent part of his youth



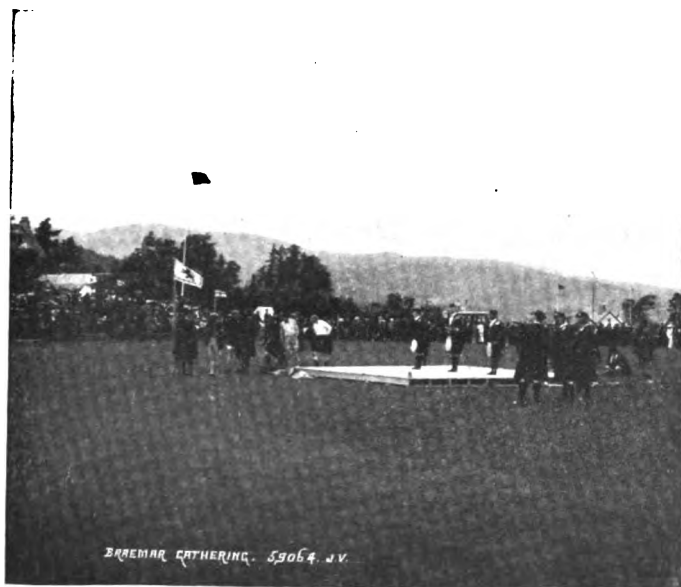
A Piper Major



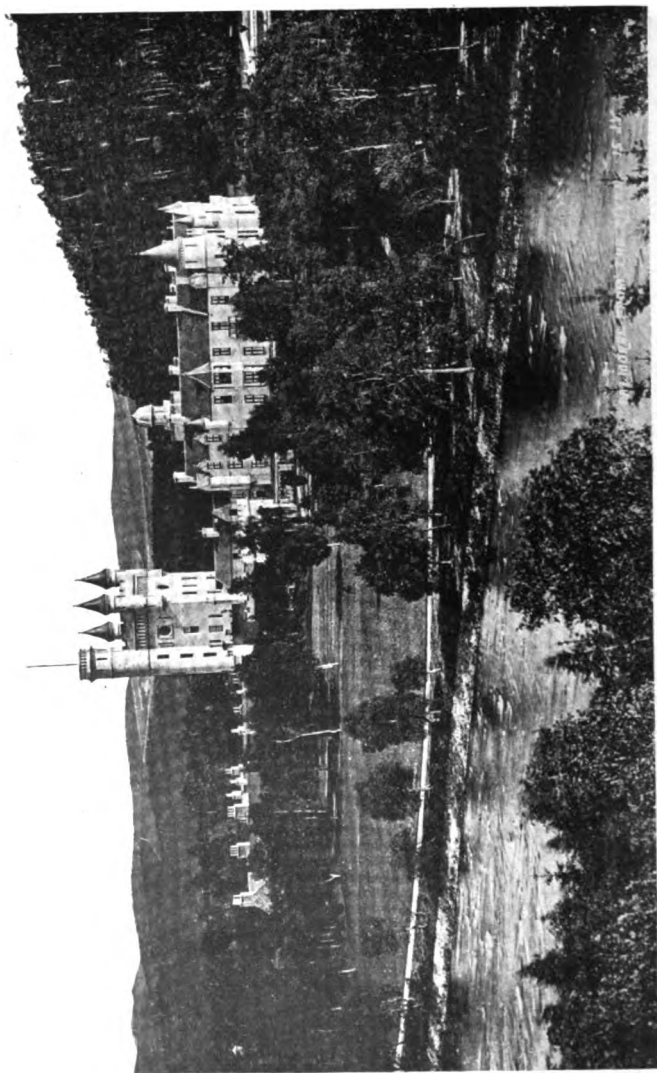
Rob Roy's Cave, near Ballater



A Scottish Reel



A Scottish "Gathering"



Balmoral Castle

Marischal College (founded in 1593) has for its present home a splendid building erected within the last twenty years, which is said to be second only to the Palace of the Escorial as the largest granite building in the world. The magnificent tower rises to a height of two hundred and fifty feet. Near the entrance a stone transferred from the original building bears the motto of the Marischals:

“They haif said;
Quhat say thay;
Lat thame say.”

which is said to refer to the fact that the Marischals accepted a grant of church lands which made them unpopular and caused much comment. There were two hundred and fifty scholarships in the University before Carnegie bestowed his great benefaction. Now education there is free to all.

The Brig o' Balgownie was built in 1320 to span the Don. Lord Byron, who spent a part of his boyhood with his mother at 64 Broad Street, mentions it in the following lines from “Don Juan:”

“As ‘Auld Lang Syne’ brings Scotland one and all,
Scotch plaids, Scotch snoods, the blue hills, and clear streams,
The Dee, the Don, Balgownie’s Brig’s black wall,
All my boy feelings, all my gentle dreams
Of what I then dreamt, clothed in their own pall
Like Banquo’s offspring;—floating past me seems
My childhood in this childishness of mind:
I care not—’tis a glimpse of ‘Auld Lang Syne.’”

“Lord Byron adds in a note that he well remembers the awful proverb which made him regard it with a mixture of childish delight and awe,” he being the only son of his mother.

“Brig o’ Balgownie, black’s you’ wa’;
Wi’ a wife’s ae son and a mear’s ae foal
Doun ye shall fa’!”

Aberdeen, like Dundee, is a great commercial city. Its principal industry is fishing. The Findon Haddock originates here, taking its name from the little village of Findon

near Aberdeen. Two other important occupations are printing and the working of the native granite.

DEESIDE

The valley of the Dee extending to the west of Aberdeen is the most picturesque and romantic region in North Scotland, and its castles and the events which have taken place there have inspired almost as many ballads as have the vales of Tweed and Yarrow. But whereas those southern valleys lie amid more gentle scenery, Deeside, after a few pleasant country miles from Aberdeen, carries us straight into the wilder scenery of the Highlands. The Romans came as far north as Aberdeen and the remains of "Norman Dikes," one of their camps, is to be seen on a hill near Culter.

THE HOUSE OF DRUM

About twelve miles from Aberdeen we come to Drum Castle, one of the feudal strongholds. Its huge, square tower is said to have been built by William the Lion. The charter conferring Drum upon William Irvine in 1324 is still in existence, and the property has always remained in the Irvine family, who live here still. An old ballad tells how "The Laird of Drum" wedded the daughter of a shepherd. He brought her home, to the displeasure of the four-and-twenty gentlemen who "gaed in at the yetts o' Drum." To the remonstrance of his brothers the laird replied :

"Now, haud your tongue, my brother John,
What needs it thee offend, O?
I've married a wife to work and win—
Ye've married one to spend, O.

The first time that I married a wife
She was far abune my degree, O;
She wadna hae walked to the yetts o' Drum
But the pearlin abune her bree, O.
And I durstna gang in the room where she was
But my hat below my knee, O."

He has ta'en her by the milk-white hand,
And led her in himself, O;
In through ha's and in through bowers—
And ye're welcome, Leddy Drum, O!"

George Eyre-Todd in "Picturesque Scotland" says:

"The first Irvine of Drum was armour-bearer to King Robert the Bruce, and received these lands for faithful service; and the house from that time figured continually in Scottish history. One Sir Alexander Irvine was slain at Harlaw, and another was made Earl of Aberdeen by Charles I, though he never received his patent. The story of the house's long blood-feud with the Keiths of Dunnottar, Earls Marischal, is eminently typical of Deeside life in ancient times. It is a story of northern Montagues and Capulets. Keith's Muir between the castle and the river, is said to have been the scene of one of their encounters, and another tragic incident of the feud is associated with a spot in the river at hand. One of the Keiths, it appears, surprised in a stolen interview with a daughter of the house of Drum, fled to the Dee, and, plunging in, swam for his life for the opposite side. But the current was fierce, and his wind exhausted with his flight, and at a rock in the middle of the river he was compelled to pause for breath. As he clung there his pursuers reached the bank, and, taking deliberate aim, shot him dead. Keith's Stone and Keith's Pot, the pool around it, are still pointed out. This ancient feud was at last ended by the marriage of Alexander Irvine with Elizabeth Keith."

SCENES OF BATTLE

A few miles from the pretty village of Banchory which is growing in favor as a summer resort, is the Howe of Corrichie, the hollow where Queen Mary's forces, two thousand in number, were met by the disaffected Earl of Huntley and his five hundred men. Huntley died on the field of battle. Two of his sons were captured, and one of them, Sir John Gordon, who had the presumption to love Queen Mary, was executed in Aberdeen three days later.

A little farther along the railway runs through Lumphanan. Here "Macbeth made his last stand against his enemies" (1056), and here we see Macbeth's Cairn:

A Reading Journey Through Scotland

"Over the Mounth they chased him there
Intil the woods of Lumphanan.

* * * * *

This Macbeth then slew they there
In the wood of Lumphanan."

—Wyntown's Chronicle.

Aboyne Castle, which has been in possession of the Gordons since 1388, belongs to the Marquis of Huntley, the head of the clan. The famous ballad "Edom o' Gordon" relates a stirring episode in the history of the house.

LORD BYRON

A few miles beyond Aboyne, where the scenery becomes entirely Highland in character, lies Ballatrach where Byron was sent when a boy to recover from the effects of a fever. He was always influenced by the impressions made on him by the mountains, and here, too, he met the Highland Mary who inspired him with a remarkable devotion which he describes in "Hours of Idleness."

"When I roved, a young Highlander, o'er the dark heath,

And climbed thy steep summit, O Morven of snow!

To gaze on the torrent that thundered beneath,

Or the mist of the tempest that gathered below;

Untutored by science, a stranger to fear,

And rude as the rocks where my infancy grew,

No feeling, save one, to my bosom was dear,

Need I say, my sweet Mary, 'twas centred in you?

Yet it could not be love, for I knew not the name—

What passion can dwell in the heart of a child?

But still I perceive an emotion the same

As I felt when a boy, on the crag-covered wild;

One image alone on my bosom impressed,

I loved my bleak regions, nor panted for new;

And few were my wants, for my wishes were blessed,

And pure were my thoughts, for my soul was with you.

I crossed with the dawn, with my dog as my guide,

From mountain to mountain I bounded along;

I breasted the billows of Dee's rushing tide,

And heard at a distance the Highlander's song.

At the eve on my heath-covered couch of repose,

No dreams, save of Mary, were spread to my view;

And warm to the skies my devotions arose,

For the first of my prayers was a blessing on you."

BALMORAL

At Ballater, another delightful resort, the railway stops, eight miles from Balmoral, the Highland home of which

Queen Victoria was especially fond. She first went there with the Prince Consort, who bought the estate and planned the castle, which thus is the private property of the royal family. The castle is built of white-grey granite in the Scottish Baronial style and was occupied by the Queen every autumn.

THE BRAEMAR GATHERING

In September of each year there is a meeting of the clans called the Braemar Gathering. As the name indicates the meeting usually takes place at Braemar, eight miles beyond Balmoral, but in one autumn at least it was held at Balmoral. At that time I was the guest of some Aberdeen friends at their summer home at Drum, and had the pleasure of going to the Gathering with the younger members of the family. From Ballater we rode on our bicycles to Balmoral. A short distance out from the town the road led up a hill, an ascent of nearly a mile. As I was not much accustomed to the use of "the wheel" the memory of that climb is still vivid—but not more so than the descent! The weather looked dubious for outdoor sports, but when we reached Balmoral the sun came out and we had what every true Scotsman had expected—"Queen's weather." It was said that the sun always shone when Queen Victoria honored any event by her presence. We had excellent seats next the enclosure where the games took place. The Queen's carriage drove up and the turbaned Indian servants who always accompanied her assisted her to her chair in the pavilion erected for the royal family. She walked rather feebly, being then eighty years old. The other "royalties" present were the Duke and Duchess of Connaught, Princess Beatrice of Battenberg, Prince George and the Princess May (now George V and Queen Mary) and their children, who were then very young. As the children walked from their carriage I was interested to see that, as in the case of their elders, not only the coachman and footman but the bystanders raised their hats because they were "princes of the blood." In the meantime the gentry and nobility of the

entire countryside had been gathering around the enclosure. The Gathering was opened by the marching in of the clans, each being led by the head of the clan. The Marquis of Huntley preceded the Gordons, and the clan of the Farquharsons was also in evidence. The men were all dressed in kilts of the clan tartan, and as they came in, stepping spiritedly to the sound of the bagpipes, their sporrans swaying from side to side, I felt my blood quicken. There is a certain swing and freedom of movement in a body of kilted Highlanders marching to the sound of the bagpipes that one sees nowhere else. After this followed the games, "putting" the stone, throwing the hammer, throwing the caber. Then there was a sword dance over crossed swords lying on the ground, while a lament was played on the bagpipes. Doubtless the skirl of the pipes thrills the heart of the Highlander, but to the uninitiated a long lament played on those same bagpipes makes him feel that death would be a happy end! At the close of the afternoon's games prizes were given and the clans re-formed and marched away.

During a pause in the games a pretty tableau took place on the grass in front of the royal pavilion. Prince George and his little daughter, who was dressed in white, stood talking together. The little one faced him and they were evidently having some fun together. His manner toward her was charming and he appeared both fond and proud of her. As we were strolling out of the enclosure the Queen's carriage passed close to us. Her face wore what seemed to me a most unhappy expression.

When we reached our bicycles we found we had only thirty-two minutes in which to catch the last train from Ballater, eight miles away. When my friends asked me if I thought I could do it I had a feeling that the credit of my country was at stake, so, though only once before had I ridden so far in a whole day, I promptly said "yes." As the road was full of wagonettes, brakes, and all sorts of carriages I had frequently to go so near the edge that I was

in imminent danger of rolling down the hillside. When we reached the top of that mile-long hill I lost my treadles and not being enough of an expert to put my feet on them again, went sailing down faster and ever faster, threading in and out and among the vehicles, and thinking that even if I had lost my feet, for the credit of America I must not lose my head! We reached the station at Ballater with a minute or two to spare and with my country's fame intact.

NEAR BALMORAL

We must go back to Balmoral to see a little more of the countryside. Queen Victoria loved the freedom and the solitude of this Highland home. She used to drive about in a pony-carriage and often talked with the country people. I was told that she frequently went into their humble cottages to visit, but there is nothing humble about the poorest Scot and sometimes the old housewives would refer to Her Majesty as the "old wife."

At the south of Balmoral rises to a height of more than 3,700 feet Lochnagar, which sometimes has snow in its crevasses throughout the summer. From its summit is one of the most extensive views in Scotland. Byron has sung its beauties:

"Away, ye gay landscape, ye gardens of roses!
In you let the minions of luxury rove;
Restore me the rocks, where the snow-flake reposes,
Though still they are sacred to freedom and love:
Yet, Caledonia, beloved are thy mountains,
Round their white summits though elements war;
Though cataracts foam 'stead of smooth-flowing fountains,
I sigh for the valley of dark Loch na Garr.

Ah! there my young footsteps in infancy wander'd;
My cap was the bonnet, my cloak was the plaid;
On chieftains long perish'd my memory ponder'd,
As daily I strove through the pine-cover'd glade:
I sought not my home till the day's dying glory
Gave place to the rays of the bright polar star;
For fancy was cheer'd by traditional story,
Disclosed by the natives of dark Loch na Garr."

In this region also is the wild Loch Dhub with granite precipices walling it about.

As we go toward Braemar we advance more and more into the heart of the Highlands. On entering Braemar we pass the place where in September, 1715, the Earl of Mar raised the standard and proclaimed James VIII of Scotland King. "The Fiery Cross* was sent forth over hill and pass—one branch stained with blood, the other singed with fire—to call men to arms, on pain of death and burning of their homes." Mar was a man of words rather than deeds which caused this Jacobite rising to end in failure.

A well known song was composed to celebrate the event.

THE STANDARD ON THE BRAES O' MAR

The standard on the braes o' Mar
Is up and streaming rarely;
The gathering pipe on Lochnagar
Is sounding long and clearly.
The Highlandmen frae hill and glen,
In martial hue, wi' bonnets blue,
Wi' belted plaids and burnished blades,
Are coming late and early.

Wha' wadna join our noble chief,
The Drummond and Glengarry?
Macgregor, Murray, Rollo, Keith,
Panmure and gallant Harry,
Macdonalds' men, Clanranald's men,
Mackenzie's men, Macgilvray's men,
Strathallan's men, the Lowland men
Of Callander and Airlie.

Fy, Donald, up and let's awa';
We canna-longer parley;
When Jamie's back is at the sea,
The lad we loe sae dearly—
We'll ge, we'll go, and meet the foe,
And fling the plaid and swing the blaid,
And forward dash, and back and smash,
And fley the German carlie.†

Baemar is the favorite resort in all Deeside and it is thronged with visitors every season.

Though it would be possible for us to go over difficult mountain passes and thus to rejoin the Highland railway which we left at Dunkeld, it will be easier to return to Aberdeen to start for Inverness.

*Whenever a chief needed help or any warlike adventure was afoot the fiery cross was carried as a summons from clan to clan.

†"German carlie" refers to George I.

V. The Highlands and Islands

ELGIN

BEFORE reaching Inverness we come to Elgin which is well worth a visit, if only to see the imposing ruins of the Cathedral, which, in its day, was perhaps the most magnificent of all the cathedrals of Scotland. It was founded in 1224, and, after being destroyed by the "Wolf of Badenoch," an illegitimate son of Robert II, it was rebuilt in 1414. It suffered at the hands of various spoilers and was used as a quarry until, in 1820, the crown took possession of it. As it now stands, the most complete part of the building is the Chapter-house on the northeast, or the "Prentice Aisle," concerning the rearing of which a tradition is told similar to that of the pillar in Roslin Chapel. This portion is octagonal in form, "in the center of which a beautiful flowered and clustered pillar sends forth, tree-like, as it approaches the roof, its branches to the different angles, each with its peculiar incrustation of rich decorations, and its grotesque corbel." There are various interesting tombs in the ruins and on the south wall, with the date 1687, a tablet bears this inscription:

"This world is a citie full of streets,
And Death is the mercat that all men meets,
If lyfe were a thing that monie could buy,
The Poor could not live, and the Rich would not die."

There are other interesting ruins of olden times and Elgin itself is a pleasant, clean city set in a beautiful country.

INVERNESS

Inverness, though it has an ancient history, having been the capital of the old Pictish Kingdom where St. Columba interviewed King Brude, at the present day presents a most cheerful and modern appearance. A charter from William the Lion made it a royal burgh, but now it possesses few remains of antiquity. It lies on both sides of the River Ness which is crossed by four bridges.

The old Castle of Inverness was the stronghold of Macbeth, the Mormaor of Rosshire and also governor of Moray. When he was deposed, it was destroyed by Malcolm Canmore, who erected a new castle, which for several centuries continued to be a royal fortress. When Queen Mary visited Inverness on her tour to suppress the insurrection of the Earl of Huntly, the governor of the castle, being in the interest of the Earl, refused her admission. Soon after it was taken by her troops and the governor was hanged. In 1746 it was blown up by Prince Charles Edward that it might not become a stronghold for his enemies. The present castle is modern and contains the County Buildings.

As Inverness lies near the mouth of the Ness, with Beaulieu Firth at the west and the Moray Firth stretching away to the North Sea, it is an excellent center for excursions. The valley between Inverness and Loch Ness is beautiful, the river flowing between wooded banks. In the river about a mile from the town are two charming wooded islands laid out as pleasure grounds.

CULLODEN

Five miles from Inverness is Culloden (or Drummosie) Moor, "where the ill-fated grandson of James VII hazarded and lost his last cast for a crown" (April 16, 1746). "The moor is as grim and shelterless a waste as vengeance could desire for an enemy's grave. A low hill, on the slope of which the battle was fought, is crowned by a straggling fir plantation. It slopes gently to the south as far as the river Nairn, beyond which rises abruptly a dark mountain-ridge. The level nature of the ground rendered it peculiarly unfit for the movements of the Highland army against cavalry and artillery."

During the night of April 15 Prince Charlie and his army of about 5,000 men were encamped on the moor. Supplies had run low and the rations were only one biscuit per man the day before. The night was very cold. When the Prince's body of half-starved, half-frozen Highlanders

met double their number of well-fed men under the Duke of Cumberland, George II's "fat son," they were in no condition to win a battle. "By eleven o'clock the enemy were seen advancing, and the Highlanders played their bravest music. But dissension was rife in the ranks. The Macdonalds, placed upon the left wing, were sulky at not having the post of honor on the right; they refused to move, and remained doggedly without firing a shot. Even the elements were unfavorable: a biting storm of snow and hail fell from behind the Englishmen, right in the faces of the Highlandmen. At last the order was given them to charge, a command for which they had been eagerly waiting; they flung themselves valiantly on the enemy, but the withering fire they received at close quarters decimated their ranks. When Cumberland's dragoons got round the Highlanders' flank and threatened them in the rear, then indeed it was seen the day was lost.

"Charles was persuaded to leave the field. The English under Cumberland commenced their work of carnage on the wounded and the stragglers, and this slaughter has earned for Cumberland the name of 'Billy the Butcher.'"

Smollett in his "Tears of Scotland" writes:

"Yet, when the rage of battle ceased,
The victor's soul was not appeased;
The naked and forlorn must feel
Devouring flames and murdering steel."

About a thousand of the Highlanders were slain in the engagement and of the Royalist army three hundred and ten were "killed, wounded and missing." Stones at the head of the trenches where the slain were interred bear the names of their clans. On one stone are the names "M'Gillivray, M'Lean, and M'Laughlan;" on separate stones are "Clan Stuart of Appin," "Clan Cameron," and "Clan Mackintosh." Two graves are marked "Clans mixed." A large monumental cairn marks the spot where the battle took place.

Inverness, being the headquarters of the clans, suffered most severely from the defeat. The poet Burns, who visited Culloden Moor in 1787, put into verse the lament of not one lass but many:

"The lovely lass of Inverness,
Nae joy nor pleasure can she see,
For e'en and morn she cries, alas!
And aye the saut tear blin's her e'e—

Drummossie muir, Drummossie day!
A waefu' day it was to me!
For there I lost my father dear,
My father dear, and brethren three.

Their winding-sheet the bluidy clay—
Their graves are growing green to see;
And by them lies the dearest lad
That ever blest a woman's e'e.

Now wae to thee, thou cruel lord!
A bluidy man I trow thou be;
For mony a heart thou hast made sair
That ne'er did wrong to them or thee."

THE ORKNEYS

Energetic travelers enjoy going north through the province of Caithness, and at Thurso taking boat for the Orkneys. From the character of the Scottish Highlands we should expect in the Orkneys rugged headlands and grand cliff scenery, but the character of all the ninety islands is that of rolling uplands. In early times they were held by the Scandinavians and did not come into the possession of Scotland till 1266. Kirkwall, the capital and the larger of the two towns of Pomona, is a sleepy little fishing settlement, but it has a wonderfully beautiful Cathedral built of red sandstone in the Norman style. It was founded in 1137 by Rögnvald, Jarl of Orkney, but was not completed till some centuries later. There are also interesting ruins of the Bishop's palace and the Earl's palace, the latter of which is described in "The Pirate." All through the islands there are buildings, such as *brochs* or round towers, attributed to the Picts.

THE SHETLANDS

The Shetlands, one hundred in number, are fifty miles north of the Orkneys and there we find the grand coast scenery that we missed in the Orkneys. Lerwick, the capital of the islands, is a quaint town built on a steep hillside sloping down to a magnificent, land-locked harbor. Fishing is the principal industry of both groups of islands, and, as the pasturage is excellent, sheep raising is extensively carried on and knitting from the natural wool is an occupation of both the Orkneys and Shetlands. The tiny ponies of Shetland would be fascinating to children as many of them are smaller than any Shetland ponies I have ever seen in this country.

One of the vessels of the Spanish Armada was wrecked near one of these islands and two hundred of the Spaniards reached the shore. As the natives had barely enough to subsist on they did not welcome two hundred more mouths to fill. Many of the Spaniards died of starvation, some were hurled over the cliffs, but some lived there and married and bequeathed their dark hair and eyes to their descendants.

LOCH MAREE

We must return to Inverness and take the excursion to Loch Maree, considered by many to be the most beautiful lake in Scotland. We go by rail to Achnasheen and from there by coach to the Loch, which is eighteen miles long, and, at its widest part, three miles across. It possesses a variety of scenery, and on a fair day it is delightful to glide about on a launch among the numerous little wooded islands. At the north end the water is overhung by precipitous mountains.

THE CALEDONIAN CANAL

Once more we return to our headquarters, Inverness, whence, at Muirtown, a mile and a half away, we take steamer to go down the Caledonian Canal which follows the course of the Great Glen. "The Great Glen as it is called

by Sir A. Geikie, is one of the most remarkable geological incidents in Scotland. A convulsion, in ages long gone by, caused a great fault or fracture, which dislocated the country diagonally from side to side. This is, even geologically speaking, an ancient fracture, at least as old as the Old Red Sandstone. It has been subject to repeated displacements since, and in modern times the waters of Loch Ness have been agitated by earthquakes, which goes to prove that the line is one of weakness in the crust of the earth." The canal itself, begun in 1804, is a wonderful feat of engineering which connects the chain of lochs, making a waterway of sixty miles and a half, twenty-two of which are canal. The whole route is very beautiful. The steamer at first glides between banks covered with gorse* with beautifully wooded hills stretching away on one side and lovely open country on the other. Loch Ness is twenty-six miles long and a mile wide. Its scenery is magnificent, the lower slopes being covered with a great variety of trees, the upper part in the late summer showing purple with heather. Indeed at that season most of the slopes of Scotland are dyed with the rich purple of the heather. On the west bank of the loch Urquhart Castle, which figured largely in medieval times, stands on a promontory. The greatest attraction on Loch Ness is the Cataract of Foyers, two falls a quarter of a mile apart. "The lower fall makes its descent in a sheet of dazzling whiteness, into a deep and spacious linn surrounded by gigantic rocks, and the perpendicular height is stated to be about two hundred feet." Burns describes the scene in his lines "written with a pencil while standing by the fall:"

"Among the heathy hills and rugged woods
The roaring Foyers pours his mossy floods,
Till full he dashes on the rocky mounds,
Where, thro' a shapeless breach, his stream resounds,
As high in air the bursting torrents flow,
As deep recoiling surges foam below.

*A wild shrub with small yellow flowers. Broom and furze and whin are somewhat like gorse.

Prone down the rock the whitening sheet descends,
And viewless echo's ear, astonished, rends.
Dim-seen, through rising mists, and ceaseless show'rs,
The hoary cavern, wide-surrounding low'rs.
Still thro' the gap the struggling river toils,
And still below, the horrid caldron boils."

At the southern end of the loch is Fort Augustus. The fort has been converted into a Benedictine Monastery, but except for this paradoxical change it has no particular interest. After following the River Oich, the canal, going through a series of locks, enters Loch Oich, the summit lake, ninety-four feet above high water.

PRINCE CHARLIE

All this region has been made romantic by the fact that for five months after Culloden, Prince Charlie was a fugitive here with a price of £30,000 (about \$150,000) on his head. That was an almost fabulous sum for those days, but, however poor his adherents, it was no temptation to them. The fine old ruin of Invergarry Castle stands near Loch Oich. Prince Charlie visited the castle while he was on the rising tide of success, but after Culloden, he found the place deserted and dismantled, and later it "fell a prey to the destroying army of the Duke of Cumberland."

A PICTURESQUE ROUTE

Though small, Loch Oich is very beautiful, with green isles, wooded banks, and magnificent views of mountains. We come next to Loch Lochy where the dark hills rise precipitously from the water. At the lower end of the loch from Gairloch a road, called the "Black Mile," because of the density of the overhanging foliage, runs to Glen Arkaig where was Achnacarry, the home of Lochiel, chief of Clan Cameron, "one of the noblest and grandest of the Highland chiefs of his time. He was exiled and ruined after the '45 for his loyalty to a fallen house, and died in 1748."

The canal now follows the River Lochy. At the south is grand old Ben Nevis (4,406 feet), the highest mountain

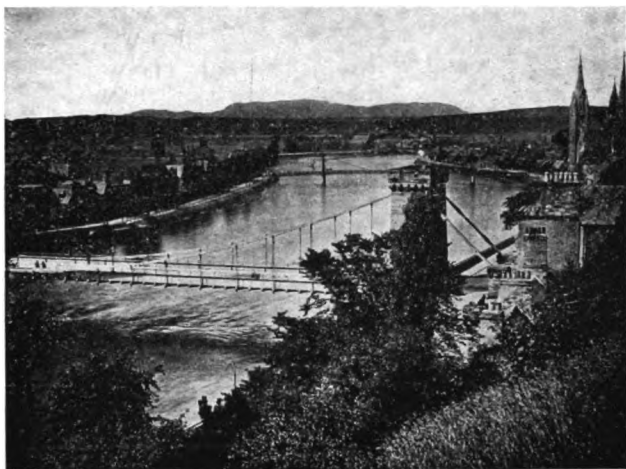
in Great Britain. It was near here in Glen Loy that Montrose gained an important victory over Argyll for Charles I.

THE GATHERING OF THE CLANS

It is customary to disembark at Banavie to escape the long flight of locks called "Neptune's Staircase," but the sail from Corpach where the Caledonian Canal route ends, down the Loch Linnhe, a sea-loch, is most delightful. West of the head of the loch is Loch Shiel where Prince Charlie gathered his clans. "On the level plateau at the head of the loch is a columnar monument raised in memory of the fatal day of August 19, 1745, when the buoyant Prince first came to meet the clans of his country. It was eleven in the morning, and he arrived by boat up Loch Shiel. Not long after, eight hundred Highlanders came marching down the glen, bringing some prisoners, soldiers of King George, whom they had taken. The Marquis of Tullibardine unfurled the standard, and Macdonald of Kippoch appeared with three hundred more men. Then 'Jenny Cameron, riding on a beautiful white pony, with green furnishings, richly trimmed with gold, and carrying a sword, rode in at the head of two hundred and fifty Camerons.' Here for that night the sanguine members of that forlorn hope encamped; and here, on the summit of the column, now stands the statue of the young Prince, fixed forever in the attitude of expectation."

THE PASS OF GLENCOE

Not far from Ballachulish is Glencoe, the scene of the "infamous massacre" of the Macdonalds. "In the Gaelic tongue Glencoe signifies the Glen of Weeping; and in truth," says Macaulay, "that pass is the most dreary and melancholy of all the Scottish Passes, the very Valley of the Shadow of Death. Mists and storms brood over it through the greatest part of the finest summer; and even on those rare days when the sun is bright and when there is no cloud in the sky, the impression made by the landscape is sad and awful. The path lies along the stream which issues from



Inverness from the Castle



Broad Street, Kirkwall, Capital of the Orkneys



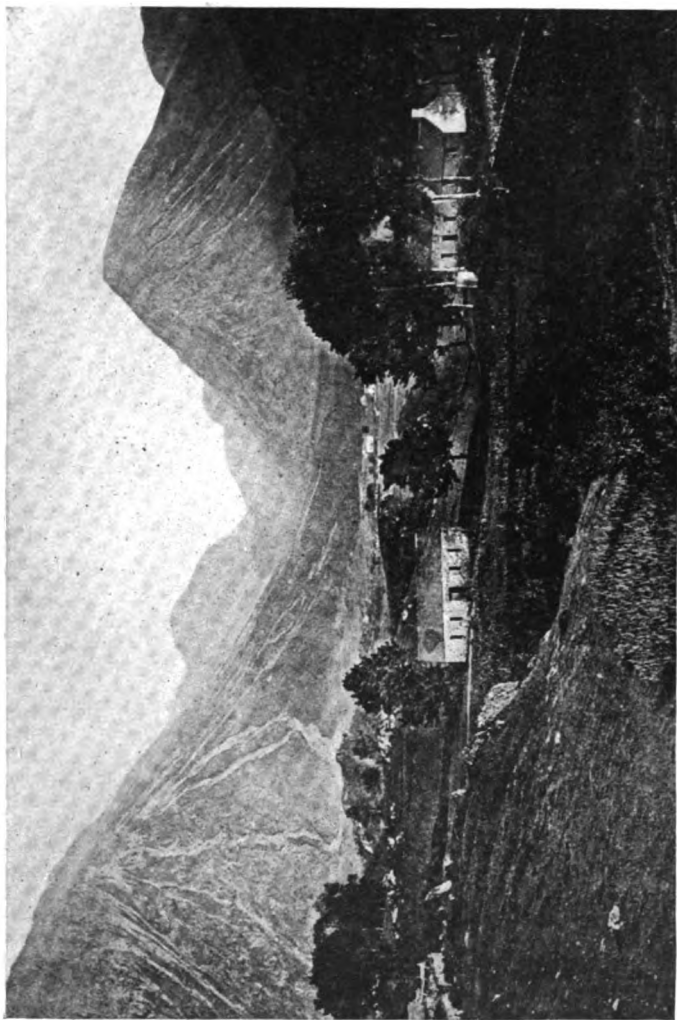
Culloden Monument



Loch Maree



Lerwick, Capital of the Shetland Islands



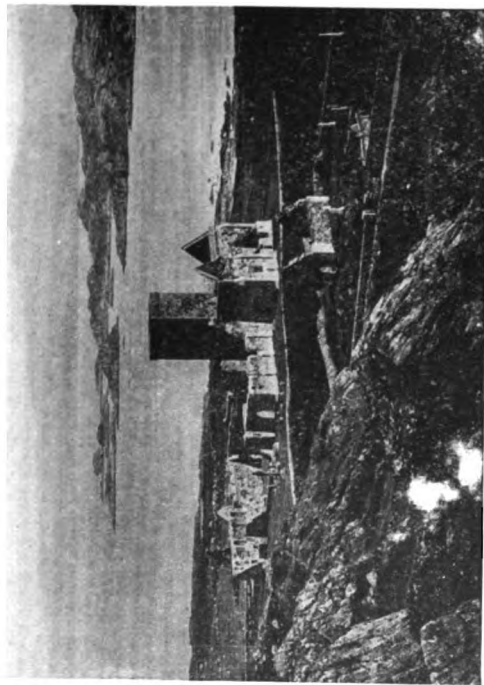
Scene of the Glencoe Massacre



A Highland Clachan



Oban and the Sound of Kerrara



Cathedral and St. Oran's Chapel at Iona



Fingal's Cave



In the Trossachs



Loch Coruisk, Skye



Callander Bridge



Aberfoyle, from which the Ascent of Ben Lomond may be made



Loch Achray, Trossachs Church



Loch Lomond

the most sullen and gloomy of mountain pools. Huge precipices of naked stone frown on both sides. Even in July streaks of snow may often be discerned in the rifts near the summits. All down the sides of the crags heaps of ruin mark the headlong paths of the torrents. The progress of civilization which has turned so many wastes into fields yellow with harvests or gay with apple blossoms, has only made Glencoe more desolate."

After the Highland rising of 1688 it was decreed that the chiefs of all the clans should swear an oath of allegiance to the new government before January 1, 1692. MacIain Macdonald, the old chief of Glencoe, waited till the last moment, then hurried through snow and storm only to find the sheriff gone. In spite of his breasting the winter gales Macdonald could not take the oath till January 6. The Earl of Breadalbane, who had charge of this affair, was head of the clan Campbell, hereditary foes of the Macdonalds, so he determined to make an example of the old chief.

"On the first of February a hundred and twenty soldiers, under one Captain Campbell, appeared at Glencoe, and assuring the inmates that they were there for a peaceable purpose, remained with them as honored guests, eating their food and living in their houses for twelve days. The Macdonalds had the less reason to suspect treachery as Ian's second son was married to Campbell's own niece. Meantime arrangements had been made by which the soldiers were to be posted at the great ravines or outlets into the hills, so that none should escape the intended massacre, woman or child, young or old. Luckily this part of the enterprise was not properly carried out. Early in the morning of the day fixed for the slaughter, Glenlyon and his men made ready, and began by murdering their hosts in their beds. They then proceeded indiscriminately to slaughter all those who ran out half-naked to inquire the meaning of the shots. They knocked at the old chief's door and shot him while the words with which he courteously offered them refreshment were

hardly out of his mouth." His two sons escaped and, owing to bad management, only thirty-eight were killed, though many of those who escaped died of hunger and exposure. All their houses were burned and their cattle driven away. An outcry of indignation arose in England as well as Scotland, but nothing was done to punish the criminals.

OBAN, STAFFA, AND IONA

Oban is beautifully situated on a land-locked harbor with hills rising at the back and islands stretching away in front. It is a frequented summer resort. One of the most popular excursions from it is to the islands of Staffa and Iona. Staffa is small, only a mile and a half around, and is uninhabited. It is of the same wonderful columnar formation that is seen at the Giant's Causeway, but in far greater grandeur. There are several caves in the island, Fingal's Cave, the largest, being nearly seventy feet in height and two hundred and thirty in depth. This basaltic formation is most interesting. The columns are, for the most part, hexagonal in form and fit together so closely that you could not slip a knife-blade between them. In 1810 Sir Walter Scott visited the two islands under the guidance of the chief of Ulva. He gave an account of his visit to Staffa in a letter to Joanna Baillie. "It is one of the most extraordinary places I ever beheld. It exceeded, in my mind, every description I had heard of it; or, rather, the appearance of the cavern, composed entirely of basaltic pillars as high as the roof of a cathedral, and running deep into the rock, eternally swept by a deep and swelling sea, and paved, as it were, with ruddy marble, baffles all description. You can walk along the broken pillars with some difficulty, and, in some places, with a little danger, as far as the farthest extremity. Boats can come in below when the sea is placid, which is seldom the case."

IONA

The Island of Iona, or Icolmkill, as it used to be called, is a bare and isolated little place, and seems peculiarly fitted

to be the home of a religious house. Columba's monastery founded in 565, was a collection of wattled huts, but nothing of these or of his church is left. The oldest building on the island is St. Oran's Chapel, built by St. Margaret on the site of Columba's original church. The Cathedral was probably built in the time of David I. All the Scottish kings from Columba's time to the days of Malcolm Canmore* were buried in Iona. Four Irish kings, one French king, and eight Norse kings were also buried in Iona, the sacred Isle, the home of the Celtic Church. The only relic remaining from the time of Columba is the stone said to have served as his pillow. There were once three hundred crosses on the island, well occupying it, since it is only three miles long by one mile wide. Only two of these crosses remain. Iona suffered greatly from the indiscriminating iconoclastic zeal of the reformers. It is almost impossible to realize on this barren little spot the richness of its history from the first landing of Columba up to the time when the glory of the Celtic church had vanished. In modern days Wordsworth wrote three sonnets on the island and Scott referred to it in "The Lord of the Isles."

SKYE

One of the most interesting and delightful excursions from Oban is to the Isle of Skye, the largest of the Inner Hebrides. It can also be visited from Inverness as well as from other points. Those who enjoy magnificent views will wish to spend some time in Skye.

"No doubt most of the island's attraction consists in its wild and desolate scenery," says Todd. "Nowhere in Scotland, probably, is there anything at once so terrible and so full of beauty. From the clear green seas that wash the island shores wild crags shoot up their splintered pinnacles three thousand feet into the sky. Deep among the feet of these mountains lie tarns dreadful and black as night; and again, here and there, in lonely corrie or seaside glen, a

*Malcolm Canmore was buried in Dunfermline.

burn sings blithely down by some bit of sylvan fairyland."

The principal landowners in Skye are The Macleod and Lord Macdonald whose clans in olden times were in deadly feud.

BY COACH TO THE QUIRAING

Portree, the capital of Skye, is finely situated on heights above the harbor, but aside from being a good center for excursions has little of interest. The coaching trip to the Quiraing in the north of the island is full of attraction. O, the joy of those early morning starts by coach or by boat when the air is so pure and fresh that it makes your blood leap in your veins with the joy of being alive! The little excitement of taking your place on the coach, the little wait till all are ready! Then the hostler stands aside from the horses, the coachman cracks his long whip, the horses leap forward and you are off!

The Quiraing is a crater-like grassy platform on the top of a hill 1,500 feet high. Alexander Smith wrote of it: "The Quiraing is a nightmare of nature; it might be the scene of a Walpurgis night; on it might be held a Norway witch sabbath. Architecture is frozen music it is said; the Quiraing is frozen terror and superstition. 'Tis a huge spire or cathedral of rock some thousand feet in length with rocky spires or needles sticking out of it. . . . The country round is strange and abnormal, rising into rocky ridges here, . . . sinking into hollows there, with pools in the hollows—glimmering almost always through drifts of misty rain." On a second visit he wrote: "On the present occasion we saw it in fair sunlight; and what the basalt columns, the shattered precipices, the projecting spiry rocks lost in terror they gained in beauty. Reclining on the soft green grass—strange to find grass so girdled by fantastic crags—we had through fissures and the rents of ancient earthquake, the loveliest peeps of the map-like under world swathed in faint sea azure."

FLORA MACDONALD

The road to Quiraing passes near Kingsburgh, the home of Flora Macdonald, the rescuer of Prince Charles. Indeed the memories which these two names invoke invest Skye with a romantic charm.

After Charles's escape from Culloden he was guided to the Outer Hebrides where he was hunted from island to island. His adherents did everything to assist him. They concealed him, provided him with food, and kept a boat in readiness for his escape, but the watchful militia was everywhere. It was finally arranged that Flora Macdonald, the step-daughter of Hugh Macdonald of 'Armadale, in Skye, should help him to get away. "That she had prudence, decision and energy of character, subsequent events abundantly proved." She had seen Prince Charles once before at Holyrood, but she found a great change in him when she met at Benbecula, in the Outer Hebrides, the haggard and hunted Prince who had been the idol of the throng at Holyrood. Flora Macdonald was arrested as she was going to Ormaclode to complete arrangements, it having been planned that the Prince, dressed as a woman, should pass as Miss Macdonald's maid. As the commanding officer was her father, who was secretly a Jacobite, she was released and provided with a passport for herself, her maid, Betty Burke, and her attendants. She first attempted to land on the west coast of Skye, but almost ran into a camp of militia. At last they reached the shore at Kilbride near the house of Sir Alexander Macdonald of Mugstat. The house was filled with guests and soldiers and Lady Macdonald in "an agony of terror" insisted on the Prince's removal. The matter was confided to Macdonald of Kingsburgh, one of the guests, who immediately offered to do everything he could for the safety of the Prince. He put a bottle of wine and some food in his pockets and went down to the beach where "Betty Burke" was hiding among the rocks. At nightfall Kingsburgh took him to his own house. His little

daughter rushed up to tell her mother that her father had brought home "the most odd, muckle, ill-shaped old wifie she had ever seen." The next morning Charles, dressed again in man's clothes, went to the shore to embark for the mainland. Kingsburgh gave him a pair of new shoes, the refugee's being much worn in his wanderings. The old ones were kept at Kingsburgh's house, bits of them being given away as precious relics. The sheets he slept in were sacredly preserved and at last served as shrouds for Lady Kingsburgh and Flora Macdonald.

At the shore Prince Charles bade farewell to Flora Macdonald. "He spoke no word of thanks but took her hand and pressed it convulsively. He gazed down for a moment on the fair young face, and the eyes dimmed with tears, but bright with the profound fidelity of her race. Then he reverently bared his head and bending down kissed her twice on the forehead." At the boat he turned and said: "For all that has happened, I hope, Madam, we shall meet in St. James's yet." They never did meet again. A good deal of romance has been woven about this incident which is sufficiently romantic itself. The story of a hopeless passion such as is narrated in "Flora Macdonald's Lament" is without foundation. "She was animated by no other feeling than heroic devotion, and he, by the chivalrous respect which he invariably exhibited to her, shows himself to have been quite aware of this." Flora Macdonald was arrested and taken to London but was soon released to find herself a heroine. She was happily married to a Macdonald and lived forty-four years after these events which made her famous. Dr. Johnson in his tour in the Hebrides visited her. "We were entertained with the usual hospitality by Mr. Macdonald and his lady, Flora Macdonald, a name that will be mentioned in history, and if courage and fidelity be virtues, mentioned with honor. She is a woman of middle stature, soft features, gentle manners, and elegant presence."

At the very north of the peninsula where the Quiraing is, is a wind-swept graveyard, where a Celtic cross marks the grave of Flora Macdonald.

The wanderings of Prince Charles are described in a fascinating story by Neil Munro, "Children of the Tempest."

DUNVEGAN CASTLE

Magnificently situated on Loch Follart in the north-west of the island is Dunvegan Castle, the oldest inhabited castle in Scotland. It is owned by Macleod of Macleod who most generously admits visitors to the Castle as well as to the Park. The oldest part of the castle, the keep, was built in the ninth century. In the drawing room are some rare treasures, among them the great drinking horn of Rory Mor, one of the family ancestors. Each heir, on coming of age, was supposed to drain this at a single draught. Another quaint and curious cup of bog-oak chased with silver is said to have belonged to a King of Ireland in the tenth century. The chief treasure, perhaps, is the Fairy Flag, said to have been taken from a Saracen chief during the Crusades, though what a Fairy Flag was doing in the Crusades is not explained. It was believed that in times of emergency, if invoked, it would three times come to the assistance of the clan. It is on record that it fulfilled its mission on one occasion at least. There is a haunted chamber in the Castle which Scott slept in and described in his "Letters on Demonology and Witchcraft." The history of the Clan Macleod as connected with this castle is immensely interesting.

LOCH CORUISK

We must not leave Skye before visiting the wildest and most desolate sheet of water, Coruisk, "the most remarkable loch in Britain." Of it Dr. Norman Macdonald gives a vivid description: "Around me were vast masses of hypasthene and the ridge on which I stood was so broken and precipitous that I could not follow its descent to the valley. At my foot lay the lake, silent and dark, and around it a

vast amphitheater of precipices. The whole of the Cuchulins seemed gathered in a semicircle round the lake, and from their summits to their base not a blade of verdure—but one bare, black precipice, cut into dark chasms by innumerable torrents, and having their bases covered by débris and fallen rocks. Nothing could exceed the infinite variety of outline—peaks, points, teeth, pillars, rocks, ridges, edges, steps of stairs, niches—utter wilderness and sterility. From this range there are gigantic projections standing out, and connected with the main body, and there lay the lake, a part hidden from our view, behind a huge rock. There it lay, still and calm, its green island, like a monster, floating on its surface. I sat and gazed, ‘My spirit drank the spectacle.’ I never felt the same feeling of the horribly wild—no never; not even in the Tyrolese Alps.” Sir Walter Scott chose Loch Coruisk as the scene for Bruce’s landing in “The Lord of the Isles:”

“A scene so stern as that dread lake
With its dark ledge of barren stone,
Seems that primeval earthquake’s sway
Hath rent a strange and shattered way
Through the rude bosom of the hill,
And that each naked precipice,
Sable ravine and dark abyss,
Tells of the outrage still.”

A GROUP OF LOCHS

Three miles north of Oban at the mouth of the beautiful Loch Etive are the ruins of Dunstaffnage Castle which was said to be the seat of the Scots’ kingdom before it was united to that of the Picts. It is also claimed that the Stone of Destiny was here before it was taken to Scone. In going from Oban to the Trossach region we pass Loch Awe, thirty miles in length, with its finely wooded shores and picturesque ruins of Kilchurn. If we wish to go to Killin and Loch Tay we shall have to branch off at Crianlarich. A boat from Killin will take us through the charming loch to Kenmore. The modern Taymouth Castle, belonging to the Marquis of Breadalbane is well worth a visit. Rejoining

the railway at Crianlarich we go down through a magnificent stretch of Highland scenery to Callander, a rather popular summer resort lying in the valley of the Teith amid beautiful surroundings.

THE TROSSACHS

Here we take coach and drive to and through the Trossachs, the "bristling country." If we are fortunate enough to secure a seat next to the Highland driver he will point out all the places of interest and add a flavor of Highland humor in the telling. As we speed on toward Loch Katrine we pass Coilantogle, recalling, as does all this region, the "Lady of the Lake"—

"I pledged my word
As far as Coilantogle Ford—"

and come to peaceful little Loch Vennachar—

"Here Vennachar in silver flows,
There ridge on ridge Ben Ledi rose—"

and then to Lanrick Mead, the mustering-place of Clan Alpine (the Macgregors). Now our way winds along lovely, quiet Loch Achray. On the banks of Loch Achray is the palatial Trossachs Hotel, built in the Scottish baronial style. We now go through the Heart of the Trossachs, the road winding through woods of richest green with mountains towering above and ravines showing below, till suddenly we come to the calm waters of lovely Loch Katrine, where a little steamer is waiting for us.

ON LOCH KATRINE

Here we are nearest Ben Venue.

"High to the south, huge Ben Venue
Down to the lake in masses threw
Crag, knolls, and mounds, confusedly hurled,
The fragments of an earlier world."

We soon pass the thickly-wooded shores of Ellen's Isle and catch a glimpse of the "Silver Strand."

"One burnished sheet of living gold
Loch Katrine lay beneath him rolled,
In all her length, far winding, lay,
With promontory, creek, and bay,
And islands that, empurpled bright,
Floated amid the livelier light,
And mountains, that like giants stand,
To sentinel enchanted land."

'All too soon the delightful sail comes to an end and we disembark at Stronachlachar. It seems very prosaic to be told that the clear waters of Loch Katrine are piped to supply the City of Glasgow! At the inn at Stronachlachar, as well as at the other hotels on this route, a guide-book succinctly remarks, "every comfort can be had by paying for it."

TO INVERNAID

From Stronachlachar runs a drive of five miles over open moorlands. We may be fortunate enough to see some of the shaggy Highland cattle which add picturesqueness to the scene. We pass Loch Arkelet with Corriearklet, a home of Rob Roy and his wife, Helen, at its north end. The drive ends at Invernaid on Loch Lomond. The country about here is connected with Robert Bruce "who was often hunted from one refuge to another among these woods."

BY WATER TO BALLOCH

Here we take steamer again to sail through the length of Loch Lomond. It is all delightful—the stops at the landing stations along the way, the changing views of old Ben Lomond. Though mountain climbers all ascend Ben Nevis near Fort William, the view from Ben Lomond is far more extensive and better worth the ascent. We disembark at Balloch and there take train for Glasgow. As we pass the rock of Dumbarton we shall remember that the Castle is of great antiquity and that it was the ancient Alclud, the seat of those Brythons who inhabited Strathclyde.

"The adroitness with which Robert Bruce, after he had taken from the English all the other strongholds of Scotland, succeeded in obtaining possession also of the Castle

of Dumbarton, is a memorable episode in his life," says Black, "Sir John Menteith, who was then its keeper, promised to surrender it to him on extravagant conditions which were agreed upon. His intention in so doing was, when Bruce should come to receive possession, to make him a prisoner. For this purpose he had secreted in a cellar a body of armed English soldiers, and a ship was in the Clyde ready to transport him to London. Bruce, however, was warned of his danger; he, notwithstanding, proceeded to the Castle with some attendants, and was welcomed by Menteith, who delivered to him the keys of the Castle, and conducted him through it. Bruce observed that he was not admitted into a particular cellar which he passed; and he insisted on its being opened; there the English soldiers were discovered, and they confessed the whole conspiracy. By the order of Bruce the traitor was himself imprisoned in that very cellar; but he was afterward pardoned by the generous monarch."



VI. Glasgow and Ayrshire

THE ANCIENT TOWN

GLASGOW, often called the "commercial capital" of Scotland, is the second largest city in Great Britain. Though its fame now rests on its great and comparatively modern commercial development and its splendid municipal arrangements which are the admiration of the world, it, like most of the other Scottish cities, has a history that goes back of the earliest records. St. Nimian is said to have founded a cell here in the third century, and here, in the sixth century St. Kentigern or Mungo began his missionary labors. Glasgow has a charter granted by King David.

Queen Mary came to Glasgow when Darnley was ill there with small-pox. Her last visit was after her flight from Loch Leven Castle, when her forces were defeated at Langside, two miles from Glasgow. The city was in the center of the Covenanting wars of which its people took an active part.

The motto of Glasgow is "Lord, let Glasgow flourish by the preaching of Thy Word," but it is usually shortened to "Let Glasgow flourish."

THE 17TH CENTURY ASPECT

In visiting the big, smoky city, it is hard to realize that it was the admiration of all visitors in the seventeenth century on account of its beautiful situation on a green hill above the Clyde, and also on account of the "fairness and beauty" of the town. "What to think, or what to say of this eminent Glasgow, I know not, except to fancy a smell of my native country. The very prospect of this flourishing city reminds me of the beautiful fabrics and the floral fields in England." T. W. Henderson in "Scotland Today" writes: "James Brome, writing in 1669, affirms that 'for pleasantness of sight, sweetness of air, and delightfulness of its gardens and orchards, enriched with many

delicious fruits,' it 'surpasseth all the places in this tract.'” Smollett calls it “One of the prettiest towns in Europe.”

HOW IT LOOKS NOW

Since that time Glasgow has grown. Its green fields have been covered by substantial buildings, and, as the city spread, the builders forgot to leave breathing spaces, oases of green to rest the eye and to give a little purer air to the lungs. All through the main part of the city there is not a tree, not a blade of grass to relieve the gloominess of the smoke-blackened buildings. The old High Street and the rest of that part of the town which was so beautiful in the seventeenth century is now inhabited by the poorest dwellers. In a city of the size of Glasgow—nearly a million—especially a seaport town, there are inevitably large numbers of the very poor with a great deal of drunkenness and misery. In Glasgow the poor look poorer and more grimy and have more deformities than those of any other city I have visited.

COMMERCE AND INDUSTRY

On the other hand one sees on every hand the evidence of enormous wealth. Glasgow's first great impetus in her commercial career was the result of the discovery of America and the subsequent importation of tobacco and sugar, which came largely through her port. Ever since the middle of the eighteenth century work has been carried on to deepen and broaden the channel of the Clyde, so that now, instead of having a port twenty miles away at the mouth of the river, large sea vessels can come up to the very city. The famous ship-building yards on the banks of the Clyde, where are built three or four hundred vessels a year, some of them the largest steamships, are a wonderful sight. Glasgow is in Lanarkshire, which has the richest coal fields in the world. Coal mining, together with hot blast iron furnaces are her special industries. In early times hand-weaving was carried on all about Glasgow, but this has given way to great factories for the making of cotton and other

textile fabrics. These, with the other industries of the place, explain the exhibition of wealth in Glasgow's splendid, substantial buildings.

THE CATHEDRAL

The Cathedral, which remains much as it was nearly eight hundred years ago, is one of the two which escaped the fury of the Reformation. When the Reformers, who in such case might be called De-formers, demanded the destruction of the cathedral, the municipal authorities gave their consent, but the guilds or corporations rose in wrath and forbade it. So the Reformers were obliged to be content with the destruction of some of the statues in the Cathedral. The result makes one regret that the guilds were not more active in the other parts of Scotland.

The Cathedral, which is dedicated to St. Kentigern, is not large, but its interior is stately and rather severely beautiful. Unfortunately a heavy stone screen separates the nave from the choir. Service is held in the choir which is called the High Church. Sir Walter Scott describes it through one of the characters of Rob Roy: "The pile is of a gloomy and massive, rather than an elegant style of architecture; but its peculiar character is so strongly preserved, and so well suited with the accompaniments that surround it that the impression of the first view was awful and solemn in the extreme. * * * We feel that its appearance is heavy, yet that the effect produced would be destroyed were it lighter or more ornamental."

The crypt is a beautiful piece of architecture with its many lofty and massive pillars. One of the notable scenes of "Rob Roy" takes place in this crypt.

THE NECROPOLIS

Beside the Cathedral, on the side of a steep little hill, is the Necropolis or cemetery, crowded with monuments and tombstones. From the summit of the hill is an excellent view of the city. But, however beautiful the town may have been in times past, "beautiful" is not the adjective one

would apply to it now. Substantial, massive, solid—yes! Beautiful—no!

FINE BUILDINGS

The center of the city is George Square where we see the magnificent Municipal Buildings, the Bank of Scotland, and the General Postoffice. In the center of the square is a monument of Sir Walter Scott, a fluted column eighty feet high surmounted by an enormous statue. The streets in this part of the city are broad and handsome, Buchanan Street, lined with fine shops, being the principal business thoroughfare.

Out toward the west side is Kelvingrove Park, a pretty open space where, on Gilmorehill, stand the splendid modern buildings of the University of Glasgow. This university was founded in 1450 and was the second in Scotland, the first, the University of St. Andrews, having been founded in 1413. Not far away are the fine Art Galleries. The love of the people of Glasgow for art and for music is attested by the growth of those arts there and the opportunities for enjoying them. It is possible to hear almost as much excellent music in Glasgow as in London.

The better residential portion of Glasgow is at the West End, and Kelvinside is one of the better districts, the fine Great Western Road being the principal street. The Royal Botanic Gardens in this region are a favorite walk. There are two other pleasure grounds, Queen's Park and Alexandra Park, but each of them is over two miles from the municipal center.

The Broomielaw, a quay eight hundred feet long, is a picturesque sight with its steamers and busy traffic almost in the heart of the city.

SUNDAY CUSTOMS

On Sunday, just before the church service, the streets are thronged with people. When the service (in which the sermon is from three-quarters of an hour to an hour in length) begins, the church doors are locked and are not

opened for tardy comers. As a consequence during the service the streets are like those of a deserted city. Even so late as twenty years ago novel-reading—on Sunday—was in most families discouraged or forbidden. It was not considered right to take walks, but in walking along the Great Western Road in the afternoon with my friends I found that many people were breaking some of those old bonds, the sons of the house usually becoming emancipated before the daughters. I often saw Drummond, whose "Greatest Thing in the World" came out at that time, taking this walk on the Great Western Road. His beautiful intellectual face with its clear-cut features would have been noticeable anywhere.

While I was spending the winter in Glasgow a Japanese gentleman whom I had known in Boston and who had been sent by the Japanese government to study the library systems of the United States and of Europe, wrote from London saying he should be in Glasgow over Sunday, and asking permission to call on me that day. In his note he said, "I was told that Sunday was so much observed in Scotland that once a traveler saw a policeman following up a sparrow which was chirruping the solemnness of the day."

THE CORPORATION

"As for modern Glasgow," say Henderson and Watt, "the Glasgow of the gigantic warehouses, of the crowded forest of ships in far-extending quays and docks, of the hammering shipbuilding yards, of the blazing iron furnaces and steel works, of the hundreds of busy factories, of the long lines of gorgeous shops, of the muggy and soot-laden atmosphere, of the monotonously packed acres of human dwellings—its soul may be said to be embodied in the corporation, and in a manner housed in the magnificent municipal buildings that front George Square. * * *

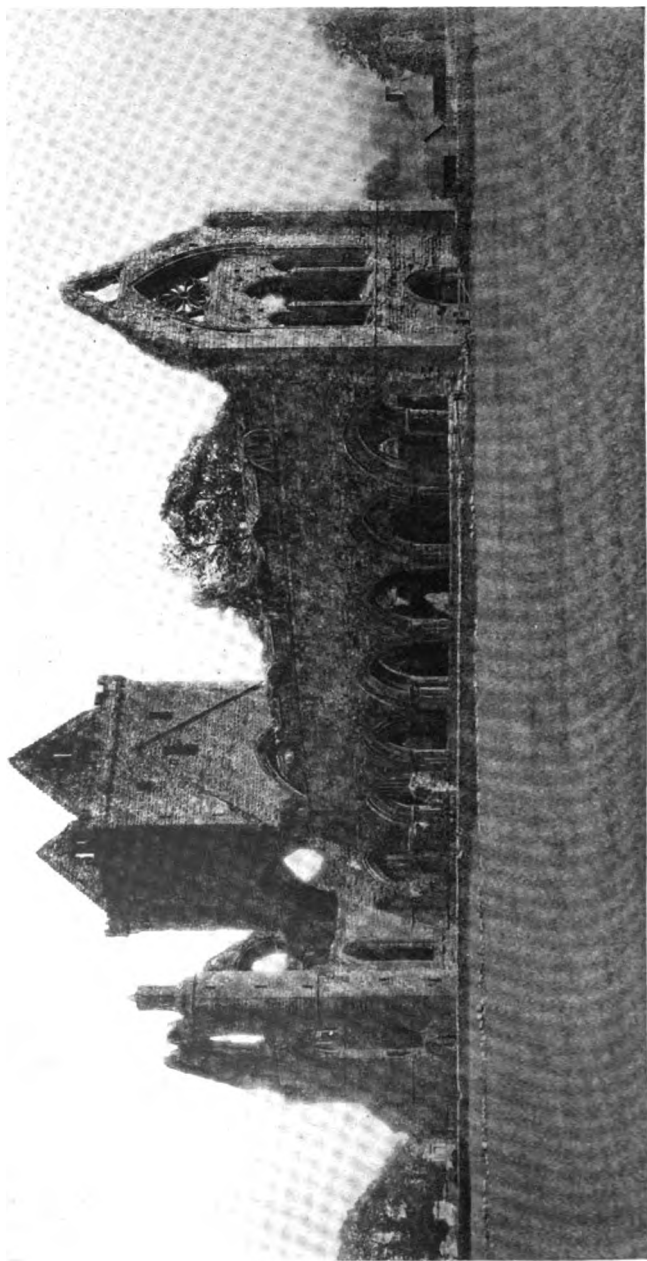
"The corporation is the center and soul of Glasgow, much more than other corporations are the center and soul of other cities. The water-works, the lighting apparatus—



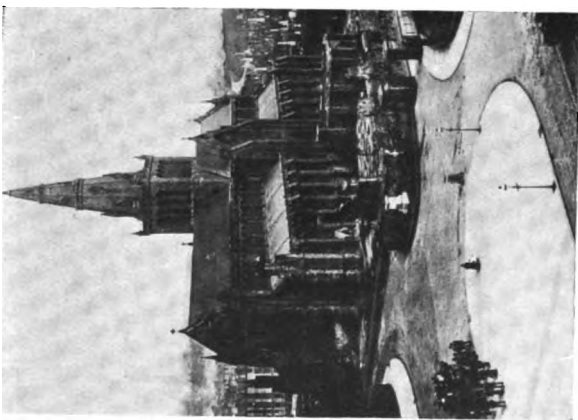
Burns and the Cottage in which he was born



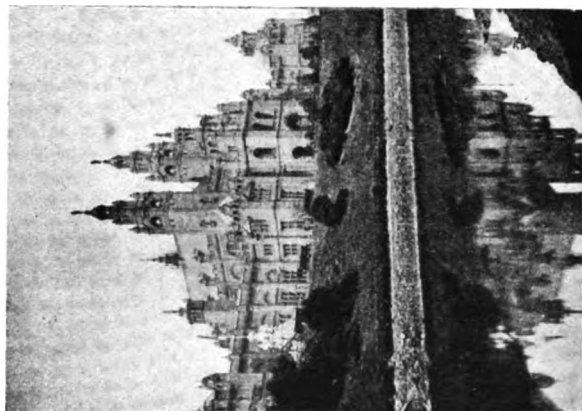
Alloway Kirk



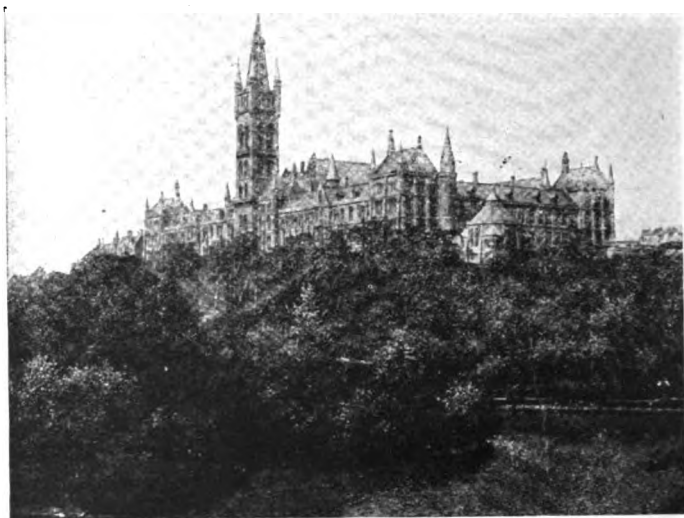
Sweetheart Abbey, Dumfries



Glasgow Cathedral



Art Gallery, Glasgow



Glasgow University



Roseneath House

electric and gas—the baths, the telephones, the tramcars, the splendid picture gallery, the museums, the St. Andrew's Halls, the People's Palace—in the dilapidated Glasgow Green—and many of the libraries are the property of the city in its corporate capacity, and are under the direction of the city officials. In all these respects Glasgow has the reputation of being a model city, and the reputation is fully justified. The predictions of croakers as to the city's imminent bankruptcy or great financial losses have been completely belied. By such later ventures as the telephones and especially by the tramcars she has scored a great financial success. * * * In all that relates to the supply of practical and business conveniences, Glasgow is probably in advance of any other city in Europe. More than this, many of the corporation ventures are run at a handsome profit, or in a manner that otherwise saves the pockets of the ratepayer; and since every new venture is practically to the ratepayer so much gain, the corporation is regarded by the majority of the citizens with an affectionate reverence only second to that which they cherish toward the clergy."

EXCURSIONS

There are numberless delightful short journeys from Glasgow, like the one through the "Scotch Lakes and Trossachs," and there are many pleasant resorts near by, such as Roseneath Castle, one of the seats of the Argyll family. The favorite excursion is by steamer from the Broomielaw, down the Clyde through the Kyles of Bute, a long curved channel between the Isle of Bute and the mainland. This trip may be continued through the Crinan Canal and on to Oban.

LOCAL ACCENT

We cannot leave Glasgow—"Glesca" as it is called by the uneducated—without speaking of the marked accent one hears. Indeed, the accent is quite different in the different cities of Scotland. Two Scots sisters who had many years been separated, one living in Glasgow, one in

Edinburgh, finally met. After visiting together for some time one said to the other, "What a twang ye have, Jean-nie!" "Twang! I've nae twang," said the other, "but what an awfu' accent ye have, Maggie!"

THE BURNS COUNTRY

AYR

During some years more people visit the shrine of Burns in Ayr than go to Shakespeare's birthplace in Stratford-on-Avon. Ayr and the surrounding country have changed greatly since the days when Robert Burns lived and toiled and sang and suffered there. His countrymen have erected expensive monuments to his memory and a costly tomb to preserve his earthly remains, while he spent his life struggling for the means of subsistence. The world may count itself fortunate that this struggle could not quench his song which was as irrepressible and spontaneous as is the song of a bird. When we visit Ayr, therefore, we must remember that in the poet's day it was a small place with much poorer houses than we see there now. There were none of the suburban villas that abound at the present time.

THE BURNS COTTAGE

The house in which Burns was born is two miles from Ayr. It was a thatched house, a "clay biggin," and originally consisted of two rooms, a kitchen with a "concealed bed" and a sitting room. It is now kept as a museum. In many of the older houses a bed is built into the wall of the kitchen. In the case of well-to-do people it is for the use of the servants.

Burns was born on a stormy night on the twenty-fifth of January, 1759. Just before the event his father was hurrying away to find an attendant. When he reached the river he found an old woman who asked him to carry her across. Notwithstanding his haste he stopped to comply with her request, and on his return home he found the old

gypsy sitting by the fireside. When the child was born she prophesied, according to his later testimony:

"He'll hae misfortunes great and sma',
But aye a heart abune them a';
He'll be a credit to us a'—
We'll a' be proud o' Robin."

The prophecy has been so far verified that the Scotsmen's pride in their great poet increases with the years. His songs are chiefly about people and places in Ayrshire, but whatever he touched he immortalized. The following verse gives us a picture of one scene of his boyhood.

"There, lanely, by the ingle-cheek,
I sat and eyed the spewing reek,
That fill'd, wi' hoast-provoking smeek,
The auld clay biggin';
And heard the restless rattons squeak
About the riggin."*

TAM O' SHANTER

The region about Alloway is the scene of "Tam o' Shanter." The opening scene is laid in Ayr where the so-called Tam o' Shanter Inn still stands. The poem relates that after a jovial evening there Tam mounts his good mare, Maggie, and starts out in one of the wildest storms on record. He passes the landmarks now pointed out to the tourist—

"The cavern
Whare hunters fand the murder'd bairn,"
and the place

"Whare Mungo's mither hang'd hersel'."

and at last hears the roaring of the Doon.

"Before him Doon pours all his floods;
The doubling storm roars through the woods;
The lightnings flash from pole to pole;
Near and mair near the thunders roll;
When glimmering through the groaning trees,
Kirk Alloway seem'd in a bleeze;
Thro' ilka bore the beams were dancing,
And loud resounded mirth and dancing."

*Hoast—cough; smeek—smoke; ratton—rat.

Tam stopped to watch the fun, and, growing delighted with the mirth, which he encouraged with some roar of his own,

"In an instant all was dark
And scarcely had he Maggie rallied
When out the hellish legion sallied."

Making a wild dash he managed to get over the keystone of the old Brig o' Doon before the witches caught him, but poor Maggie's tail was a second too late.

"One spring brought off her master hale,
But left behind her ane grey tail,
The carlin clautht her by the rump,
And left poor Maggie scarce a stump."

The Auld Brig o' Doon still stands but is closed to all traffic.

YOUTHFUL TOIL

At Mount Oliphant, where his father tried extensive farming, young Burns, while yet in his early teens, had to do the work of a man.

"When I was beardless, young and blate,
An' first could thresh the barn,
Or hand a yokin' at the pleugh,
An' though forfoughten sair enough,
Yet unco proud to learn,
When first among the yellow corn
A man I reckoned was,
An' wi' the lave ilk merry morn
Could rank my rig and lass;
Still shearing and clearing
The tither stooked roaw;
Wi' clavers and havers
Wearing the way awa'."

THE RIVER DOON

We all know the Doon through the lovely song:

"Ye banks and braes o' bonnie Doon,
How can ye bloom sae fresh and fair;
How can ye chant, ye little birds,
An' I sae weary, fu' o' care;
Thou'lt break my heart thou warbling bird,
That wantons thro' the flowering thorn—
Thou minds me o' departed joys,
Departed—never to return."

HIGHLAND MARY

Coilsfield, in another part of Ayrshire, is the scene of the "brief and pathetic episode" of Highland Mary. Burns had broken with Jean Armour, who afterwards became his wife, and at this time he met the Highland girl of whom little is known except from the four beautiful poems which she inspired.

"Ye banks and braes, and streams around
The castle o' Montgomery,
Green be your woods, and fair your flowers,
Your waters never drumlie!
There simmer first unfauld her robes,
And there the langest tarry;
For there I took the last fareweel
O' my sweet Highland Mary!"

This was not meant as a last farewell, for Mary went back to Argyll to prepare for her marriage to Burns, but when she was on her way south again she fell ill at Greenock and died of a malignant fever. Three years afterward, on the anniversary of the day when he received word of her death comes another song, the last stanza being:

"Still o'er these scenes my mem'ry wakes,
And fondly brooks with miser care!
Time but th' impression stronger makes,
As streams their channels deeper wear.
My Mary! dear departed shade!
Where is thy place of blissful rest?
See'st thou thy lover lowly laid?
Hear'st thou the groans that rend this breast?"

BURNS'S LATER YEARS

The most attractive of the poet's homes was the one on the farm at Ellisland. Here he was amid most congenial surroundings and here he wrote some of his best poems. But he did not make a success of his farm which he was finally obliged to give up. He found it necessary to accept the position of excise officer, and to go to Dumfries to live. Here he passed those last sad years of his life unrecognized by the more well-to-do of his fellow-townsmen, who, however, after his death, made great haste to do him honor and to claim him as their own.

Lockhart relates of this time: "A gentleman of that county has often told me that he was seldom more grieved than when, riding into Dumfries one fine summer's evening about this time, to attend a county ball, he saw Burns walking alone, on the shady side of the principal street of the town, while the opposite was gay with successive groups of gentlemen and ladies, all drawn together for the festivities of the night, not one of whom appeared willing to recognize him. The horseman dismounted and joined Burns, who, on his proposing to cross the street, said, 'Nay, nay, my young friend, that's all over now,' and quoted after a pause, some verses of Lady Grizzel Bailie's pathetic ballad:

"His bonnet stood once fu' fair on his brow,
His auld one looked better than many one's new
And now he lits't wear any way it will hing,
And casts himself dowie upon the corn bing.

O were we young, as we once hae been,
We sud hae been galloping down on yon green
And linking it ower the lily white lea!
And winna my heart light I wad dee."

It was little in Burns's character to let his feelings on certain subjects escape in this fashion. He immediately, after reciting these verses, assumed the sprightliness of his most pleasing manner, and taking his young friend home with him, entertained him very agreeably till the hour of the ball arrived."

He had many famous visitors while he was in Dumfries, and his prospects seemed to brighten a little, but he was ill, and in 1786 he died. During these last months of his life, as his wife was also ill, he was cared for by Jessie Lawers, the young sister of a brother excise man. In his gratitude for her ministrations he wrote to her some of his most lovely verses:

"O, wert thou in the cauld blast,
On yonder lea, on yonder lea;
My plaidie to the angry airt,
I'd shelter thee, I'd shelter thee;

Or did misfortune's bitter storms
Around thee blaw, around thee blaw,
Thy bield should be my bosom,
To share it a', to share it a'.

"Or were I in the wildest waste,
Sae black and bare, sae black and bare,
The desert were a paradise,
If thou wert there, if thou wert there;
Or were I monarch o' the globe,
Wi' thee to reign, wi' thee to reign;
The brightest jewel in my crown,
Wad be my queen, wad be my queen."

NEARBY CHURCHES

There were near Dumfries some interesting places which Burns loved to visit. It was before the altar of the Greyfriars Church that stood here that Robert Bruce stabbed the Red Comyn. One of Burns's favorite haunts was the ruins of Lincluden Abbey, where he composed several of his poems. The ruins of Sweetheart Abbey, a little farther away are well worth visiting. It was built by Devorgilla, the wife of John Balliol, as a shrine for his heart. She herself was afterward interred there with the heart placed on her body.

A ROMANTIC SPOT

A word should be said about Gretna Green, the scene of so many runaway marriages. It is just over the Scottish border not far from Carlisle, and was popular because, according to Scots law, the consent of the contracting parties before witnesses made a valid marriage. An enterprising blacksmith at Gretna Green held himself in readiness to go through the simple formalities and thus made himself popular and wealthy. "In 1856 Lord Brougham's Act required a Scots domicile or a residence of twenty-one days immediately preceding the marriage by one of the parties to make it valid. At one fell blow the unnatural prosperity of Gretna Green vanished and it returned to its ancient state of rustic obscurity."

A LUCKY FLOWER

All through the month of August we shall find the hills of Scotland purple with heather and it reaches the height of its rich coloring during the latter part of the month. It is accounted a particularly happy omen when one finds a bit of white heather which is supposed to bring all sorts of good fortune.

SCOTTISH HUMOR

The Scots have a humor of their own. It is a dry humor and not like that of the English or the Americans. It is true that they do not always see the point of the wit of other nationalities. Some years ago in Glasgow I went with some American friends to hear a lecture by the English Winston Churchill, on his experiences in South Africa at the time of the Boer War. He told several good stories and made many witty remarks, which, perhaps on account of Mr. Churchill's American mother, had an American flavor. Our party would have finished its laugh before a ripple all over the great hall indicated that the Scottish audience was seeing the point.

SCOTTISH FRIENDLINESS

They are delightful people to meet and to know, the Scots people. You will meet them everywhere, too, for they are not only extensive travelers, but, as the Scots families are large and the country is small, when the children are grown they go to far lands to make their homes. It is no uncommon thing for the members of one family to live in several different countries. All through my journey in Scotland the traveler meets the same responsiveness and interest and courtesy from everybody he comes in contact with, whether of humble or noble birth. At the end of the journey there is a warm feeling of having been among friends.

NOTES OF THE GAELIC LANGUAGE

From Baedeker's "Great Britain."

The Gaelic of the Scottish Highlands is akin to the Welsh, and substantially identical with the Erse of Ireland. Owing to the numerous combinations of silent consonants and other causes, it is less easy, however, to indicate its pronunciation than that of Welsh. It may, however, be useful to bear in mind that the vowels have the Continental, not the English value; and that the frequently occurring aspiration of a consonant has the effect either of softening it or of effacing it altogether (thus *bh* is *v*, *dh* is *y*, *fh* is mute, and *ch* is guttural). The following is a short glossary of Gaelic roots of frequent occurrence in the names of places: *Aber*, mouth, confluence; *achadh*, (*ach*, *auch*) a field; *alt*, *ault* (genitive *uilt*), a brook; *an*, a diminutive termination; *ard*, high; *bal*, *baile*, a village or place; *ban*, white; *beag* (*beg*), little; *bein* (*benn*) ,a mountain; *breac* (*wreck*, *vreckie*), speckled; *cam*, *cambus*, crooked; *ceann* (*kin*, *ken*), head; *clack*, a stone; *clachan* (dim), a village; *dal*, a field; *dearg*, red; *dubh* (*dhu*), black; *dun*, a hill fort; *eas* (*ess*), a waterfall; *fad*, *fada*, long; *fionn* (*fyne*), white, shining; *garbh* (*garve*), rough, rugged; *glas*, grey; *gorm*, blue; *innis* (*inch*), island; *inbhir* (*inver*), same as *aber*; *cil* (*kyl*), cell, church, parish; *coile* (*killie*), wood; *caol* (*kyle*), strait; *lag*, a hollow; *linn*, *linne*, a pool; *mam*, *meall*, a rounded hill; *mor* (*more*), great; *muc* (*gen. muic*), a sow; *cuach*, *quoich*, a cup; *ross*, a point; *sruth*, *stru*, *struan*, running water; *tulloch* (*tully*, *tilly*), a knoll; *tir* (*tyre*), land; *uirge* (*esk*), water; *usqucbaugh*, water of life, hence, whiskey.

GLOSSARY

This list gives the accent of the Scottish proper names with their Gaelic meaning, and the meaning of other Scottish words used in the text.

Aberdeen (ab-er-den) in Latin charters, Aberdonia, "confluence of Dee and Don."

Argyle, Argyll (long y), "district of the Gaels."

Ayr (air), "smooth river."

Ballachúlish (ch guttural; u-oo), "village on the straits."

Bállater, "village on the hill slope."

Balmoral (bal-mor'-al), "house by the big cliff."
 Bannockburn (ban'-ok-bern), "white hill."
 Benbecula (ben-be-coo'-la), "hill by the strand."
 Braemar (bra-mar'), "brae" or "slope of Mar."
 Breadalbane (bred-al'-ban), "hill district of Alban."
 Bute (but), Bute, son of Kenneth III.
 Callander (cal'-an-der), "wood of the land."
 Calton (call'-ton), "wood on the hill."
 Carse—low alluvial land along a river.
 Cheviot chev'-i-ot), "ridge."
 Crinan (kre-nan), name of the Abbot of Dunkeld.
 Cuchullen Hills, properly Cuil'-lins.
 Culloiden (ku-lóden), "at the back of the little pool."
 Dumbarton (dum-bar'-ton), "fort or hill of the Britons."
 Dumfries (dum-fres'), "fort of the Frisians."
 Dunbar (dun-bar'), "fort on the height."
 Dundee (dun-de'), "hill of God."
 Dunfermline (dun-ferm'-lin), "crooked hill of Melyn."
 Dunkeld (dun-keld'), "hill with the woods."
 Edinburgh (ed'-n-bur-o), "fort on the hill slope," influenced by name of King Edwin.
 Eildon (el'don), a "rock hill."
 Elgin (el'-gin—g hard), Norse name.
 Etive (et'-iv), "white pebble."
 Falkland (fawk'-land).
 Gairloch, Gareloch (gair'-loch), "short loch."
 Glasgow (Glas-go), "greyhound," the name of Kentigern.
 Glencoe (glen-co'), "meeting of two valleys."
 Gowrie (gou'-ry).
 Hebrides (heb'-ri-dez).
 Inverness (in-vernes'), "narrow confluence."
 Inversnaid (in-ver-snad').
 Iona (i-ó-na), "isle of waves."
 Jedburgh (jed'-bur-o).
 Katrine (kat'-rin), "mist."
 Kirkcaldy (kir-caud-y), "church of the wood."
 Leven (lévn).
 Linlithgow (lin-lith'-go), "dear broad lake."
 Lochnagar, "loch of the enclosure."
 Lomond (ló-mond), "the elm."
 Oban (o'-ban), "little bay."
 Roslin (ros'-lin), "headland beside the water."
 Rosneath (ros'-neath), "promonotory."
 Roxburgh (rox'-bur-o), "castle on the rock."
 Salisbury (sawls'-bur-y).
 Scone (scoon), a "mass."
 Skye (ske), a "wing."
 Stirling (stir'-ling), "dwelling of Melyn."
 Stronachlácher (German ch), "cape of the mason."
 Tantallon (tan-tal'-on), "fort of the feats of arms."
 Tay (ta), "quiet."
 Uist (wist), an "abode."
 Vennachar (ven-a-char, German ch), "hill with the bend."

Aboon—above	Haud—hold
Ain—own	Haver—talk foolishly
Ane—one, a	Hoast—cough
Bairn—child	Ilk, ilka—each, every
Bawbee—halfpenny	Ingle—fireside
Ben—in the inner room	Ither—other
Bield—shelter	Kelpie—water-spirit
Bogle—hobgoblin	Ken—know
Brae—hill	Kye—cow
Braken—female fern	Laird—landlord
Braw—pretty	Lawing—reckoning
Bree—broth	Leuch—laugh
Breeks—breeches	Links—locks
But—in the outer room	Loch—lake
But and—and also	Loot—let
Byre—cowhouse	Lug—ear
Caller—fresh	Maykin—a hare
Cant or Canty—merry	Maun—must
Carle—an old man	Mon—mouth
Carlin—an old woman	Muckle—much
Chiel—fellow	Nae—no
Claver—talk idly	Nocht—not
Coble—boat	Owre—over, too
Crack—chat	Pawky—sly
Daunton—daunt	Pleuch—plow
Daur—dare	Rashes—rushes
Deid—death	Reek—smoke
Deil—dew	Shoon—shoes
Douce—sedate	Skelp—to scud
Dour—stern	Speer—inquire
Dree—endure	Spence—pantry
Dule—sorrow	Stour—dust
Ee—eye	Syne—since
Ferlie—a wonder	Tent—attend
Flyte—scold	Thole—endure
Fou—full, tipsy	Thraw—twist
Gae—go	Tosh—neat
Gait—way	Unco—extra
Gar—cause	Vaunty—boastful
Gang—go	Wa—wae—wee
Gie—give	Wad—would
Glour—gaze	Waur—worse
Gowd—gold	Wean—child
Greet—weep	Wee—little
	Weird—doom

BIBLIOGRAPHY.

"Student's History of Scotland," David Watson Rannie, \$1.25.
 "Mary, Queen of Scots, Her Environment and Tragedy," T. F. Henderson, \$6.00, net. "The Mystery of Mary Stuart," Andrew Lang, \$5.00 net. "A History of Scotland for the Young," Mrs. Oliphant, \$1.50. "Scotland of Today," T. F. Henderson, \$2.00 net. "Bonnie Scotland," \$6.00 net; "The Heart of Scotland," A. R. Hope Mon-

crieff, \$3.00 net. "The Burns Country," Chas. S. Dougall, \$2.00 net. "Scottish Reminiscences," Sir Archibald Geikie, \$2.00 net. "History of Nations," Vol. 12, \$4.00. "The Story of Scotland," John Mackintosh, \$1.50. "The Scott Country," W. S. Crockett, \$2.00 net. "Scotland, Historic and Romantic" (2 vols.), Maria Horner Lansdale, \$5.00. "Scotland, Picturesque and Traditional," George Eyre-Todd, \$1.50. "A Pilgrimage to the Land of Burns, and Poems," Hew Ainslie, \$2.00. "Scotch in History and Poetry," John Campbell Sharp, \$2.25. "Scottish Life and Character," William Sanderson, \$3.00 net. "Scottish Characteristics," Paxton Hood, \$1.00. Baedeker's "Great Britain," \$3.00 net. Black's "Guide to Scotland," \$1.75 net. Sir Walter Scott's Novels, complete works, 12 vols., "Tales of a Grandfather," Sir Walter Scott, 2 vols., \$2.00; 1 vol., \$9.00; \$2.50. "David Balfour," \$1.00; \$1.50. "Master of Ballantrae," \$1.00; \$1.50. "Old Edinburg," \$1.75 net, Robert Louis Stephenson. "Margaret Ogilvie," \$1.25 to \$2.00; "Window in Thrums," \$1.25, Barrie. "Scottish Chiefs," Miss Porter, 25c to \$2.50.

LIST OF NOVELS WITH A SCOTTISH BACKGROUND.

George Macdonald: David Elginbrod, \$1.00; Alec Forbes, 75c and \$1.50; Robert Falconer, \$1.50. The scenes of these novels are in the North Eastern Counties.

William Black: Highland Cousin, \$1.75; In far Lochaber, 40c, 80c, \$1.25; MacLeod of Dare, 60c, 80c, \$1.25; Maid of Killeena, 80c; White Heather, 80c, \$1.25. These tales are of the West of Scotland and the Highlands.

L. W. M. Lockhart: Fair to See, 40c.

Mrs. Oliphant: Margaret Maitland, 50c.

Dr. John Brown: Pet Marjorie, 75c; Rab and his Friends, 20c and up.

J. M. Barrie: Auld Licht Idylls, 25c to \$1.25; A Window in Thrums, 25c and up; Margaret Ogilvy, \$1.25.

S. R. Crockett: The Stickit Minister, 25c and up; The Raiders, \$1.50.

Rev. John Watson (Ian Maclaren): Beside the Bonnie Briar Bush, 25c and up; Days of Auld Lang Syne, \$1.25.

George Douglas Brown: The House with the Green Shutters, \$1.50.

J. J. Bell: Wee Macgregor, 25c and up.

SEAL COURSE FOR C. L. S. C. READERS.

The preceding "Reading Journey Through Scotland" with three additional books form a Chautauqua Seal course. The following books are suggested, but others may be substituted if desired:

Scotland of Today, T. F. Henderson, \$2.00 net; *History of Scotland* in Story of the Nations Series, \$1.50; *Tales of a Grandfather*, Sir Walter Scott, 2 vols., \$2.00, 1 vol. \$2.50. A fee of fifty cents will entitle the reader to the review questions, upon answering which the seal will be awarded.

Two Scottish Experiences

By Franklin Rand Magee

ONE would think it is not only strange but controverting all natural laws to see a cat swimming voluntarily in water; even more so to see a fish on dry land looking for food; or an animal of earth attempting to fly and get its sustenance among the insects that fill the summer air, as do the numerous fly-catchers with whom all are familiar who have studied the birds; but will you not think it almost as strange and unnatural to imagine sea gulls flying far inland and pursuing much the same habits as some other birds?

Nowadays one feels that all who love the out-of-doors have gained some knowledge of bird life, either by casual observation or perhaps by a more or less careful study of the books which are devoted to the interesting subject of the habits of birds and the marks of plumage, their notes or the method of flight by which they may be identified. Whoever lives near the sea has become familiar with the beautiful sea gulls, with their pure white and delicate gray coloring and their graceful flight as they sail leisurely, high in the air, or dart swiftly to the surface of the water and plunge in headlong for the small fishes on which they feed; but who has ever seen a gull amidst a flock of crows, the strongest possible contrast in appearance and differing no less strongly in all the characteristics which we commonly attribute to these birds! One has seen sea gulls flying over the land sometimes, and thought they had come in a short distance to escape a storm at sea; or observe them at certain seasons seeking a nesting place on some quiet lake for the rearing of a brood of young ones. My experience was nothing so ordinary as this.

I was in Scotland, and one beautiful afternoon in June I drove from the station at Melrose about two miles out into the country to Abbotsford, the former home of Sir Walter

Scott. The fields were all in a high state of cultivation. Some were already green with the new growing crops, while in others the farmers were still plowing. In one large field directly beside our road the industrious plowman was turning over the rich earth, and crowding behind him were perhaps thirty or forty crows picking up the worms and insects from the rich soil. What interested me particularly were the white sea gulls, perhaps a dozen of them, mingling with the black crows and feeding upon the ground as naturally and as peaceably as the crows themselves. There was no contention among them; and the black birds, who might have claimed a prior right to feed on the land seemed to share willingly their sweet morsels of food with their web-footed friends.

Later, I discovered that Robert Louis Stevenson had recorded the self-same curious observation; and had found it strange enough to suggest the verses which appear in "Underwoods" entitled "A Visit from the Sea," and which, since they may have escaped other Stevenson lovers as they had escaped me, I quote in full:—

"Far from the loud sea beaches
Where he goes fishing and crying,
Here in the inland garden
Why is the sea-gull flying?

Here are no fish to dive for;
Here is the corn and lea;
Here are the green trees rustling,
Hie away home to sea!

Fresh is the river water
And quiet among the rushes;
This is no home for the sea-gull,
But for the rooks and thrushes.

Pity the bird that has wandered!
Pity the sailor ashore!
Hurry him home to the ocean,
Let him come here no more!

High on the sea-cliff ledges
The white gulls are trooping and crying
Here among rocks and roses
Why is the sea-gull flying?

Another interesting experience with birds in Scotland was my first sight, or more wonderful yet, my first hearing, of the skylark.

I was walking in the outskirts of Edinburgh, going out from town to the house where Stevenson lived for a time. My way led through farmland, where the fields invited one to roam quietly and the birds were free from molestation. It was all quite new to me in the character of trees, flowers and other wayside features; and many of the birds were likewise strange. Suddenly the air was filled with a wonderfully sweet and penetrating bird note, a long, sustained song unlike any I had ever heard in America. Instinctively I stopped and tried to fix the direction from which the song emanated, and very soon I discovered a small bird rising directly in a straight line, its wings fluttering in such a manner as to mount upward but not to make any perceptible forward motion. The song was continuous. The bird rose until it was barely visible, but the song was so rich and clear that it was more distinct to the ear than one's sight of the tiny speck in the sky. At the height of the flight, still pouring forth its rich melody in undiminished strength and purity of tone, our little friend maintained its position for some moments, neither rising nor returning; but,

"Now it stops like a bird
Like a flower hangs furled"

and then when it seemed as if I should be blinded by gazing so long into the brightness of a clear sky, I saw the fluttering wings descending and heard the music growing more clear, as the bird glided down to earth in the same straight line by which it ascended, and when about ten feet from the ground stopped fluttering and dropped suddenly to a point very close to its nest.



OFFICERS OF CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.
JOHN H. VINCENT, Chancellor. GEORGE E. VINCENT, President.
COUNSELORS.

HENRY W. WARREN
JESSE L. HURLBUT

J. M. GIBSON
LYMAN ABBOTT
WM. C. WILKINSON

EDWARD EVERETT HALE
JAMES H. CARLISLE

MISS KATE F. KIMBALL, *Executive Secretary*.
D. W. HOWELL, *General Secretary*.

MY HEART'S IN THE HIGHLANDS

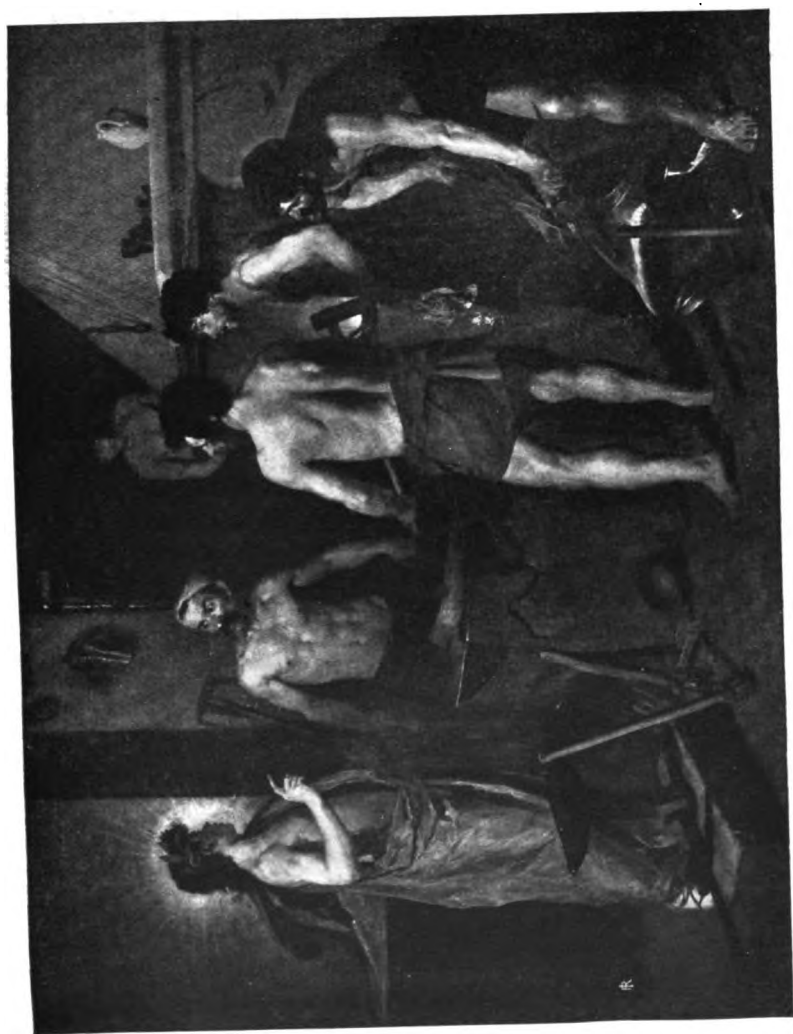
My heart's in the Highlands, my heart is not here;
My heart's in the Highlands a-chasing the deer;
• Chasing the wild deer, and following the roe,
My heart's in the Highlands wherever I go.
Farewell to the Highlands, farewell to the North,
The birthplace of valor, the country of worth;
Wherever I wander, wherever I rove,
The hills of the Highlands forever I love.

Farewell to the mountains high covered with snow;
Farewell to the straths and green valleys below;
Farewell to the forests and wild-hanging woods;
Farewell to the torrents and loud-pouring floods.
My heart's in the Highlands, my heart is not here,
My heart's in the Highlands a-chasing the deer;
Chasing the wild deer, and following the roe,
My heart's in the Highlands wherever I go.

—Robert Burns.

HELPS TO EFFICIENCY.

Everybody comes in touch in one way or another with economic problems. The baby in the soap-box cradle is affected by a change in the wage scale, and the aged millionaire



Forge of Vulcan by Velasquez



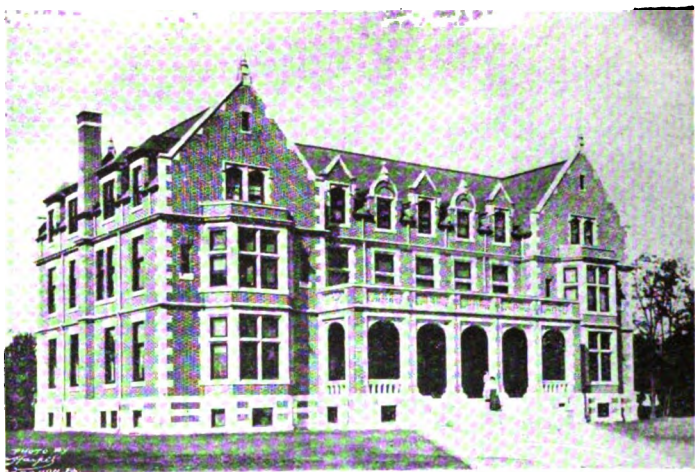
Home of the Fort Dodge C. L. S. C.



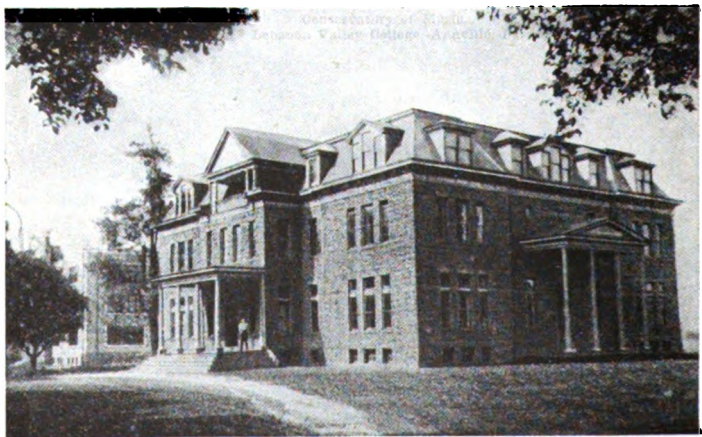
Public Library, Fort Dodge, Iowa



Carnegie Library, Lebanon Valley College, Annville, Pennsylvania



Girls' Dormitory, Lebanon Valley College, Annville, Pennsylvania



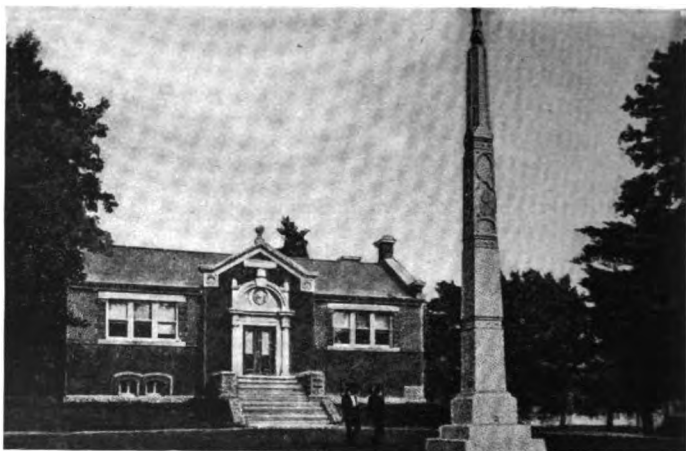
Engle Conservatory of Music, Lebanon Valley College, Annville
Pennsylvania



Deerpark Circle, Port Jervis, New York



Public Library, Port Jervis, New York



Library at Tipton, Iowa



Schools at Tipton, Iowa



Florida Orange Grove.



Carnegie Library, Paris, Ill.

MISS JOSEPHINE HELENA SHORT



The author of the "Reading Journey Through Scotland" which fills the body of this number is Miss Josephine Helena Short of Mt. Dora, Florida. Miss Short is a New Englander by birth and education, and she might be called a traveler by profession, for in addition to the visiting of many lands on many parts of the globe for her own pleasure, she has chaperoned a large number of European parties. A year spent in Scotland gave her much intimate knowledge of the country, as well as a strong love for its rugged beauty and its romance.

Miss Short's volume on "Oberammergau," published in the spring by the Crowells and reviewed in the July number of *THE CHAUTAUQUAN*, is having the vogue justly due to the charm of its description as well as to its usefulness as a handbook. Miss Short has seen seven representations of the Passion Play, but has gone across again this summer to greet once more her Oberammergau friends.



Highland Cattle

takes more than a scientific interest in the amount of rainfall in the cotton states. The man of so-called leisure and the laborer, the city dweller and the farmer, the housewife and the *débutante*—everyone, indeed, who is not the solitary inhabitant of a desert island, comes in contact directly or indirectly with countless manifestations of the relation between capital and labor, the law of demand and supply, the cost of production, and so on. Everybody takes an interest, active or academic, in the child labor problem, the servant problem, or the problem of the unemployed. Everybody knows something of modern attempts to cure existing evils by unions, by the methods of socialism, by the change from the red flannel petticoat philanthropy which Dickens advocated to the “social service” which those who are wise in charities advocate today.

Since the individual's connection with economic problems is so general, it follows that the more he knows of economics and the history of economics, the greater his grasp of these vital questions that meet his daily life, the better prepared he will be to solve the problems and to answer the questions. To this end he must make himself personally efficient. He must read books that broaden his sympathies and enlarge his grasp, he must convert every act that he performs, every thought that he thinks, into a part of the machinery for efficiency. Considered in this light play is something more than mere sport if it oils the machinery into greater usefulness, and work loses the aspect of drudgery if it turns out a definite product.

Systematic reading is a wonderful help to the attainment of efficiency. The testimony of thousands upon thousands of C. L. S. C. readers bears witness to it. Next year's reading, with its direct bearing upon present day aspects of economic questions, is especially well adapted to help the student to an attitude of understanding of the serious matters that meet his community life. The culture of the individual for his sole profit is an idea that passed with the

passing of the nineteenth century. The culture of the individual for the profit of his fellowmen as well as of himself is the note that rings clearly at the end of this first decade of the twentieth century.

HIGHLAND CATTLE

Down the wintry mountain
 Like a cloud they come,
 Not like a cloud in its silent shroud
 When the sky is laden and the earth all dumb,
 But tramp, tramp, tramp,
 With a roar and a shock,
 And a stamp, stamp, stamp,
 Down the hard granite rock,
 With the snow-flakes falling fair
 Like an army in the air
 Of white-winged angels leaving
 Their heavenly homes, half grieving,
 And half glad to drop down kindly upon earth so bare :
 With a snort and a bellow
 Tossing manes dun and yellow,
 Red and roan, black and gray,
 In their fierce merry play,
 Though the sky is all leaden and the earth all dumb—
 Down the noisy cattle come !

Throned on the mountain
 Winter sits at ease :
 Hidden under mist are those peaks of amethyst
 That rose like hills of heaven above the amber seas.
 While crash, crash, crash,
 Through the frozen heather brown,
 And dash, dash, dash,
 Where the ptarmigan drops down
 And curlew stops her cry
 And the deer sinks, like to die—
 And the waterfall's loud noise
 Is the only living voice—
 With a plunge and a roar
 Like mad waves upon the shore,
 Or the wind through the pass
 Howling o'er the ready grass—
 In a wild battalion pouring from the heights unto the plain,
 Down the cattle come again !

* * * * *

— *Dinah Maria Mulock.*

THE FORT DODGE, IOWA, CIRCLE

Iowans are noted as enthusiastic Chautauquans, and the members of the Circle at Fort Dodge are no exception. The large and pleasant meeting room of the club is shown in this

Round Table as well as an exterior view of the public Library, whose librarians are eager to co-operate with the C. L. S. C. readers.

WHAT LEBANON VALLEY IS DOING

A college is the natural focal point of the intellectual interests of the surrounding country. This is as true of Lebanon Valley College at Annville, Pennsylvania, as elsewhere, and the institution finds an able helper in the Reading Circle which enters vigorously into the mental and social activities of the place. The Library lends valuable help. The programs are marked not only by thoroughness but by originality. The interest of the community in C. L. S. C. work is kept alive by the coöperation of the local newspaper. A report of every meeting is sent to it regularly from the Circle and occasionally it prints some especially good paper so that it may benefit a wider group than that first privileged to hear it. The note of the day is distribution of good; the Annville Circle sounds the note clearly.

DEERPARK CIRCLE, PORT JERVIS, N. Y.

The town of Port Jervis, New York, has reaped direct benefit from the C. L. S. C. activities, because out of it has grown its Associated Charities, as was explained by Pen-dragon in June. The readers know how to make the most of the advantages offered them by the Library, and they reciprocate by returning good to their fellow-citizens and working to the advantage of the life of the community.

The work of the Classical Year was mapped out with thoroughness at the beginning of the Deerpark Circle, which adopted the plan of assigning a leader for the season for each book and each series. The plan proved satisfactory in every way. The secretary reports that, while all the material was enjoyed, especial pleasure was taken in the study of the "Friendly Stars," "on account of which we have nearly broken our necks star-gazing, but we have acquired at least a bowing acquaintance with the principal

stars, from Capella to Antares, and with the constellations, from the Big Dipper to Job's Coffin—to say nothing of the sleep we have lost in pursuit of that most ill-behaved of comets, Halley's!" The picture of the Circle shown in this Round Table was taken by flash-light at the final meeting of the year.

THE HOME OF THE TIPTON, IOWA, CIRCLE

Rumor has it that the Tiptonians are enthusiastic over the inside finish of their Library, which, with the schools, makes an impressive mass of buildings, as may be seen from the picture in this Round Table. The Tipton C. L. S. C. readers find the working facilities admirable, and make liberal use of them in doing their regular work and their supplementary reading.

THE FORGE OF VULCAN

By way of a bond between the Classical Year and the English Year to come, we are reproducing in this Round Table Velasquez's famous picture, "The Forge of Vulcan." Perhaps our imagination will let us fancy the mighty blacksmith of the gods beating out for the wear of us moderns the armor that is to make us strong against the giants "What's-the-Use" and "Put-it-Off," the reader's strongest enemies. If we are armed with the world-old weapons of Determination and Perseverance we can defy every opponent and end the year in victory.

THE CHAUTAUQUAN CONTRIBUTORS

The New York *Herald* of April 24 last, devotes a page to the work of Miss Crystal Eastman whose book on "Work Accidents" is received in this CHAUTAUQUAN, and whose article on "Charles Haag, an Immigrant Sculptor," made good reading in THE CHAUTAUQUAN of October, 1907, Miss Eastman, who is a Vassar A. B., a Columbia A. M., and New York University LL. B., has been a settlement worker at Greenwich House, an investigator of the Pitts-

burg Survey, and is now the only woman member and the secretary of the Employers' Liability Commission which has been appointed to study industrial accidents and report on them for this session of the New York Legislature. Miss Eastman's brother, Prof. Max Eastman, is prominent in the "Men's League for Woman's Suffrage."

Readers of "Our Slavic Fellow Citizens" which was reviewed in the July CHAUTAUQUAN will remember the author, Miss Emily Greene Balch, as the writer of the "True Story of a Bohemian Pioneer" in the issue for February, 1908. Miss Balch's connection with Bryn Mawr and Wellesley has never dulled the edge of her interest in the Slavic immigrants whom she constantly has under study.

LOCAL NEWSPAPERS.

It would be difficult to exaggerate the value both to Chautauquans and to the community of circles keeping in touch with local newspapers. Aside from the news interest of the meetings the knowledge that systematic work is being done, and the more or less definite information with regard to what that work is, has a stimulating influence on any town. When, as often happens, local improvement of some sort grows out of the activities of the circle, its good as an important civic factor is clear even to the unobservant. Many groups adopt the plan of having their own reporters, and furnishing the local sheet with copy which is sure to be accurate. Local conditions must govern local methods, but the main idea—to make the advantage of Chautauqua work evident to the community and to induce non-Chautauquans to come into the fold and share the profit—is best carried on through the coöperation of the paper that goes into every home in the place. It is worth the while of every circle to appoint a press committee and to make the spread of the Chautauqua idea a definite purpose.

REVIEW QUESTIONS ON "A READING JOURNEY THROUGH SCOTLAND."

I. Historical Sketch. 1. How did the position and formation of Scotland expose it to attack? 2. What people did Agricola find in Scotland? 3. What traces of the Romans are left in Scotland? 4. What were the four main races in Early Britain? 5. Discuss Christianity in North Britain. 6. Who united the thrones? 7. Why is Duncan I famous? 8. What foreign enemies invaded Scotland? 9. Describe the reign of Malcolm Canmore and Margaret. 10. What was the growth of Scotland up to the time of David I? 11. Describe the reign of David I. 12. What experiences of William the Lion affected his realm? 13. What intelligent position did Alexander II take. 14. What is said of Alexander III? 15. What connection was there between Edward I of England and John Balliol? 16. Why is William Wallace Scotland's national hero? 17. What did Robert Bruce do? 18. Who fought the battle of Bannockburn and what was its importance? 19. What government organizations did King Robert make? 20. What were the chief incidents of David II's reign? 21. How did the Stuart family come to the throne of Scotland? 22. Relate the life of King James I. 23. By what was the reign of James II characterized? 24. What sort of man was James III? 25. What great changes were taking place everywhere during James IV's reign? 26. Describe his reign. 27. What action of James V stirred the dislike of the nobles? 28. Give the events of the reign of Mary, Queen of Scots. 29. Say something of the activities of John Knox. 30. What was the importance of the Treaty of Edinburgh? 31. What was James VI's attitude toward the Scottish church? 32. Why was Charles I unpopular in Scotland? In England? 33. What was the Solemn League and Covenant? 34. What were Cromwell's activities during the Commonwealth? 35. Who was the first king of the Restoration? 36. What sort of man was James VII? 37. What is meant by the "Glorious Revolution of 1688?" 38. What was Queen Anne's part in the Union of England and Scotland? 39. What Jacobite demonstrations occurred during the reigns of the house of Hanover? 40. What is the present attitude of Scotland toward England?

II. Edinburgh. 1. What elements enter into the fascination of Edinburgh? 2. What is the location of the Old Town? 3. What is known of the early history of the Castle? 4. What were some of the vicissitudes of the Regalia? 5. What rooms in the Castle have especial historical interest? 6. To whom was St. Margaret's Chapel dedicated? 7. What is Mons Meg? 9. What are the uniforms of the garrison troops? 10. What names are given to the different sections of the High Street? 11. What associations are connected with the Church of St. Giles? 12. What was the Tolbooth? 13. On what site does Parliament House stand? What is its present use? 14. Describe the "Riding" of Parliament. 15. To what use was the Cross of Edinburgh put? 16. Name some of the famous people who lived on the High Street. 17. Describe the scene when Durie passed into the city through the Netherbow. 18. How did the Canongate get its name? 19. What is the story of the founding of Holyrood Abbey? 20. Describe Queen Mary's apartments. 21. Mention several other

sights of the Old Town. 22. Give a synopsis of Mackenzie's description of ancient Edinburgh life. 23. What is to be seen from Princes Street? 24. Describe the Scott Monument. 25. What interest is connected with Calton Hill? 26. Name some of the prominent men who have lived in Edinburgh. 27. Who introduced tea into Scotland.

III. The Environs of Edinburgh. 1. What hills are near Edinburgh? 2. On what principle is the Forth Bridge built? 3. What stories are connected with Roslin Chapel? 4. Describe the state of the lady of Rosslyn Castle. 5. What is the history of Melrose Abbey? 6. What is said of the architecture? 7. What interments have been made within the Abbey? 8. What legends are connected with Eildon Hills? 9. What was Sir Walter Scott's great ambition? 10. What rooms at Abbotsford are shown to visitors? 11. What are some of the historic relics gathered by Sir Walter? 12. What is the history of Dryburgh Abbey? 13. Where was the Debatable Land situated, and why was it so called? 14. What poets have written of the Yarrow? 15. What are the associations with Philiphaugh? With Carterhaugh? 16. What characteristics distinguished the monks of Kelso? 17. What is there of interest connected with Roxburgh? 18. What legend is told of Alexander III at Jedburgh? 19. Who was "little Jock Eliot"? 20. How is "Marmion" associated with Tantallon Castle? 21. Why is the Bass rock famous?

IV. Aberdeen, Deeside, and Central Scotland. 1. What is the greatest item of historic interest connected with Linlithgow? 2. Connect with Dunfermline, Malcolm Canmore, Bruce, Andrew Carnegie. 3. What is the story of Mary Stuart's escape from Loch Leven Castle? 4. What was the immediate cause of the battle of Bannockburn? What its far-reaching result? 5. Tell the story of Bruce and De Bohun. 6. Speak of the later history of Stirling Castle. 7. What changes of name has Perth known? 8. What was its early importance? 9. Recall the events of the 'Poet King's' life. 10. Of what attempted assassination was Gowrie House the scene? 11. What historic personages have occupied Perth? 12. What famous sermon was preached in the Church of St. John? 13. Why is Scone of interest? 14. What claims to importance are made by St. Andrews? 15. What ruined buildings does it contain? 16. How did Wishart die? 17. Describe Montrose's capture of Dundee. 18. For what industries is Dundee well known? 19. What was the importance of the Battle of Harlaw? 20. Explain the connection of Davidson, Mary Stuart, and Byron with Aberdeen. 21. To whom is the Cathedral of Aberdeen dedicated? 22. What colleges compose Aberdeen University? 23. What stories are connected with the House of Drum? 24. What events are suggested by the Howe of Corrichie, Lumphanan, Aboyne Castle, Ballatrich? 25. Who built Balmoral Castle? 26. Describe the Braemar Gathering. 27. What peculiarities mark Lochnagar and Loch Dhu? 28. How did the Earl of Mar try to help the Jacobite cause?

V. The Highlands and Islands.

1. Through what changes has Elgin Cathedral passed? 2. Recall the story of the 'Prentice's Pillar' in Roslin Chapel. 3. Give an idea of the age of Inverness. 4. What famous names are connected with the Castle of Inverness? 5. Describe the battle of

Culloden. 6. How is the field marked? 7. Of what nature is the scenery of the Orkneys? 8. What buildings make Kirkwall interesting? 9. Compare the scenery of the Shetlands with that of the Orkneys. 10. What is the situation of Lerwick? 11. What are the occupations of the islands? 12. Account for the dark complexions of some of the islanders. 13. What is the charm of Loch Marce? 14. What is the "Great Glen?" 15. What is the nature of the Caledonian Canal? 16. What are the attractions of Loch Ness? 17. What is the height above sea level of the summit loch? 18. What was the connection of Prince Charlie with this section? 19. What natural waterways are passed through in the descent from the summit? 20. What is the highest mountain in Great Britain? 21. Describe the gathering of the clans at Loch Shiel. 22. What is the aspect of the Pass of Glencoe? 23. What excuse was offered for the Massacre of Glencoe? 24. How was it accomplished? 25. What sort of town is Oban? 26. What strange geologic formation is found at Staffa? 27. Why is Iona called the "Sacred Isle?" 28. What burials were made there? 29. What poets have written of it? 30. Describe the scenery of Skye. 31. Name the capital. 32. What is the Quiraing? 33. Tell the story of Flora Macdonald's rescue of Prince Charlie. 34. What are some of the treasures of Dunvegan Castle? 35. Why is Loch Coruisk called "the most remarkable loch in Britain?" 36. What lochs lie about Oban? 37. What places mentioned in "The Lady of the Lake" are passed in the excursion through the Trossachs to Balloch? 38. Whence does Glasgow obtain its water supply? 39. What was Corriearklet? 40. Compare the views from Ben Nevis and Ben Lomond. 41. What adventure had Robert Bruce at the Castle of Dumbarton?

VI. Glasgow and Ayrshire.

1. What is the present importance of Glasgow? 2. What names are associated with its history? 3. What is its motto? 4. For what was it formerly admired? 5. How has it changed since the 17th century? 6. What contrasts does Glasgow present? 7. Of what advantage to Glasgow was the discovery of America? 8. Of what importance is the Clyde to the city? 9. What are the chief industries of the city? 10. How did Glasgow Cathedral happen to escape ruin at the hands of the reformers? 11. To what saint is the Cathedral dedicated? 12. What is called the "High Church?" 13. What makes the beauty of the crypt? 14. Where and what is the Necropolis? 15. Mention some of Glasgow's buildings? 16. Where is the residential part of the city? 17. What is the Broomielaw? 18. Mention some of the Sunday customs. 19. What well-known literary man used to walk on the Great Western Road? 20. What public utilities and public buildings belong to the Corporation? 21. Name some popular excursions from Glasgow. 22. What indication is there of the popularity of Burns? 23. Describe the cottage in which Burns was born. 24. What story is told about Burns's birth? 25. What is the story of "Tam o' Shanter?" 26. What was the work of the poet's youth? 27. What are the well-known lines about the Doon? 28. Recall Highland Mary and her fate. 29. What were the circumstances of Burns's later years? 30. What interesting religious houses are near Dumfries? 31. For what was Gretna Green famous? 32. What is the Scottish "lucky flower?" 33. What is said about the Scots' appreciation of wit? 34. What is the Scottish attitude toward strangers?

SUGGESTIVE PROGRAMS FOR CLUBS AND CIRCLES

The following programs cover the history of Scotland. Baedeker's "Great Britain" is desirable, and much profit as well as amusement may be gained from the preparation of a Scottish scrap book illustrated by pictures cut from magazines, time tables and newspapers.

FIRST PROGRAM

1. *Map Talk* showing how the position and the physiography of Scotland affected its history. (See this number; Cheyney's "Industrial and Social History of England;" Hull's "Contributions to the Physical History of the British Isles;" Ramsay's "Physical Geology and Geography of Great Britain.")
2. *Brief Composite History of Scotland*. (See Section I, Reading Journey through Scotland in this number.)
3. *Review* of "Scottish National Characteristics" (*Living Age*, vol. 102, p. 323); "Characteristics of Scottish People" (W. W. Smith in *CHAUTAUQUAN*, vol. 27, p. 647); "Humorous Characteristics of the Scotch" (Cross in the *Arena*, vol. 19, p. 680); "Traits of the Scotch" (Burroughs in the *Critic*, vol. 4, p. 121).
4. *Paper*. "Scotland as the Romans found it and left it." (See James Mackenzie's "History of Scotland;" Mackintosh's "History of Scotland" in *Story of Nations* series; Church's "Story of Early Britain;" Windle's "Life in Early Britain;" Cootes's "Romans of Britain;" "Life in Ancient Scotland," *Living Age*, vol. 10, p. 369.)
5. *Roll Call*. "Ancient Monuments of Scotland" (selected from articles on "Ancient Monuments" in Baedeker's "Great Britain.")
6. *Paper*. "The History of Christianity in Early Scotland." (See Scudder's "Social Ideals in English Letters;" Phillips's "Fathers of the English Church;" "St. Columba Made It" in "Lyra Celtica.")
7. *Readings* from "Poetry and Humor of the Language of Scotland." (*Living Age*, vol. 107, p. 612) or "Literary Men of Scotland" (Constable in *Harper*, vol. 48, p. 501) or "Review of Dorothy Wordsworth's Recollections of a Town in Scotland" (Dennett in *The Nation*, vol. 19, p. 237) or "Ossian" (in Warner Library).

SECOND PROGRAM

1. *Oral Sketch*. "Kenneth Macalpin;" (Mackintosh; Greene's "Conquest of England").
2. *Synopsis* of Shakespeare's "Macbeth" with selected readings. (See Lamb's "Tales from Shakespeare" for a condensed prose version; Sherman's "What is Shakespeare?").
3. *Paper*. "Reign of Malcolm Canmore, as it illustrated feudal customs introduced by the Norman Conquest." (Cheyney; Freeman's "William the Conqueror" and "William Rufus;" Jewett's "Story of the Normans;" Stenton's "William the Conqueror;" Bateson's "Medieval England.")
4. *Story* of the Saxon Alfred (the Great) and the "Scottish Alfred." (Mackintosh; Green's "Conquest of England;" Church's "Story of Early Britain.")

5. *Roll Call*. "The Abbeys of Melrose, Dryburgh, Kelso, Jedburgh, Holyrood, Lincluden, Sweetheart." Location, history, architecture, legends, literature. (Baedeker's "Great Britain;" Dixon's "Abbeys of Great Britain;" Cram's "Ruined Abbeys of Great Britain;" Jamieson's "Bell the Cat, or, Who Destroyed the Scottish Abbeys?" Howitt's "Ruined Abbeys and Castles of Great Britain and Ireland;" Rose's "Ruined Abbeys of Britain;" article on "Melrose in *The Builder* for Jan. 1, 1898.)
6. *Dialogue* between William the Lion of Scotland and Richard the Lionhearted of England disclosing their connection. (Mackintosh; Maxwell's "Robert the Bruce.")
7. *Reading* from "Superstitions of Scotland," *Eclectic*, vol. 68, p. 571, or "Sir William Drummond of Hawthornden," *Eclectic*, vol. 25, p. 511, or *Living Age*, vol. 122, p. 259, or "The Execution of Montrose" in Aytoun's "Lays of the Scottish Cavaliers," or "Architecture of Edinburgh" in *The Builder* for Jan. 1, 1898.

THIRD PROGRAM

1. *Quiz*. St. Margaret; *Magna Charta*; Stone of Destiny; Maid of Norway; Bruce and the Spider; the Scottish regalia; The Three Estates; origin of Stuart name; "Hotspur;" "The King's Quhair;" Stirling Bridge; Falkirk; Bannockburn; Nevil's Cross; Chevy Chase; Sauchieburn; Flodden Field; Solway Moss. (See histories and encyclopedias.)
2. *Paper*. "John Balliol." (Tout's "Edward the First;" Mackintosh; Maxwell's "Robert the Bruce.")
3. *Reading*. "William Wallace in Literature." ("Wallace" a tragedy by Walker; "Wallace" a drama by Barrymore; "Sir William Wallace from the metrical history of Henry the Minstrel" by Watson and another version by Macmillin; "Wallace's Invocation to Bruce," poem by Mrs. Hemans.)
4. *Story*. "Robert Bruce the Younger." (See references under 2. Burns's "Bruce to his Men at Bannockburn;" Mackintosh; Froissart.)
5. *Synopsis* of Shakespeare's Henry IV with reading of selected passages.
6. *Roll Call*. "The Life of James I., the 'Poet King'" (Mackintosh).
7. *Review* of "The Decay of Medievalism" in Cheyney's "Industrial and Social History of England."
8. *Paper*. "Sir Walter Scott." (See Lockhart's "Life," and Poole's Index for articles on many aspects of the author's life, personality and works.)

FOURTH PROGRAM

1. *Discussion*. "Character of Mary Stuart as shaped by heredity and early environment."
2. *Quiz*. "Reign of Mary Stuart." (Rait's "Mary, Queen of Scots;" Lang's "Mary Stuart;" "Scotland of Mary Stuart" by Skelton in *Living Age*, vol. 171, pp. 131, 356, 791; "Scotland before the Reformation," *Living Age*, vol. 30.)
3. *Reading*. Scott's "Eve of St. John."
4. *Paper*. "The Reformation in Scotland." (Mackintosh; "Life and Times of John Knox," *Eclectic*, vol. 30, or *Living Age*, vol.

- 38; "Church History of Scotland," Innes in *Contemporary*, vol. 21; "Calvinism in Scotland," *Living Age*, vol. 137.)
5. *Oral Story*. "Mary, Darnley and Bothwell." (Robertson's *Mary Stuart*;" Coman and Kendall's "Short History of England.")
6. *Sketch*. "Mary and Elizabeth of England." (Yonge's "Unknown to History;" Scott's "The Abbot;" Strickland's "Queens of England.")
7. *Paper* with illustrative readings. "Mary Stuart in Literature." (Whyte Melville's "The Queen's Maries;" Scott's "The Monastery;" Schiller's "Marie Stuart.")
8. *Paper*. "Byron's Youth." (Poole's Index, encyclopedias.)

FIFTH PROGRAM

1. *Roll Call*. "Reign of James VI of Scotland and I of England." (Mackintosh; Jane's "Coming of Parliament.")
2. *Synopsis*. Scott's "Fortunes of Nigel" with readings showing James's character.
3. *Paper*. "Chevalier and Roundhead; Charles I. and Cromwell." (Ainsworth's "Boscobel;" Jane's "Coming of Parliament;" Jenks's "Parliamentary England").
4. *Reviews and Readings* of Scottish Ballads (Aytoun's "Lays of the Scottish Cavaliers;" "Ballads of Scotland," Smith in *Living Age*, vol. 53, p. 129, and vol. 56, p. 65; "Ballads of the Border," Hamilton in *National Magazine*, vol. 5, p. 348; "English and Scottish Popular Ballads," *Atlantic*, vol. 51, p. 404).
5. *Paper*. "The Covenanters" (Scott's "Old Mortality;" "Martyrs and Heroes of the Covenant," *Eclectic*, vol. 29, p. 71; Mackintosh).
6. *Recitation* of extracts from Scott's "Lady of the Lake," descriptive of the Highlands.

SIXTH PROGRAM

1. *Paper*. "The Glorious Revolution of 1688" (Jenks's "Parliamentary England;" Macaulay's "History of England").
2. *Song*. "Bonnie Dundee."
3. *Story*. "Glencoe and Killiecrankie" (Mackintosh).
4. *Roll Call*. "Queen Anne's Reign." (Jenks; Mackintosh; "Union of Scotland and England," Lefevre in *Contemporary*, vol. 49, p. 560.)
5. *Paper*. "The Pretender and the Young Pretender in Song and Story" ("The Jacobite's Farewell," Swinburne (poem); "The Jacobites," *Living Age*, vol. 10, p. 537; "Stuart Pretenders," Brady in *Living Age*, vol. 166, p. 218; "Last of the Stuarts," Peabody in *North American*, vol. 38, p. 425; Aytoun's "Lays of the Scottish Cavalier's;" Campbell's "Lochiel's Warning;" "London in the Jacobite Times," by Doran).
6. *Oral Review*. "The Scotch in America," CHAUTAUQUAN, vol. 8, p. 303.
7. *Book Review* of "Scotland of Today" by T. F. Henderson.
8. *Paper* with illustrative readings. "Burns." ("The Land o' Burns," Rideing in *Harper*, vol. 59, p. 180; "Robert Burns" by R. H. Stoddard in Warner Library.)
9. *Reading* from Allan Ramsay's "Gentle Shepherd."

NEWS FROM READERS AND CIRCLES.

"The people of Humboldt, Iowa, are a go-ahead lot," approved Pendragon, looking up from a letter. "Let me read you this." Everybody listened. "This year our circle cleared about \$50.00 from the sale of calendars (25c each), and the money is to go for books for our local library. Next year we plan to have another calendar, thinking the experience acquired this last year ought to be utilized. The Humboldt Circle tries to buy a few books for the library each year—and twice we have given home talent plays. Selling calendars is, however, a much less harrowing procedure!

"We have enjoyed this year's work—as a circle—very much. At our annual holiday party the guests were requested to represent Greek Immortals or heroes and the result was picturesque, to say the least. Zeus and Hera presided. Father Zeus was gorgeous in purple robe and gold paper thunder-bolts, while 'white-armed' Hera produced the required effect by wearing a white coat. Helen—fairest of women—was easily recognized by her prominent looking-glass; 'fleet-footed Achilles' wore wings on his shoes—and *sulked*. Circe had an island rug in the midst of the polished floor and was armed with a gallon bottle of 'magic potion' and a collection of toy animals. We played charades—'Jew-no' for instance—and exchanged penny gifts at parting, among which figured a large bone (from Patroclus's funeral pyre), a tiny doll dressed as Achilles in gold paper armor, and many more.

"We enjoyed the book on Greek ideals especially, also the 'Reading Journey Through Egypt,' and the 'Friendly Stars' has made us all ardent star-gazers. Meeting in the evening each week, upon adjournment, we held an 'open meeting' and star-gazed long and hard. A gentleman outside the circle who possesses a three-inch telescope and a large fund of information as to the heavenly bodies, extended us a standing invitation to come and peer through his glass whenever we chose, so we attended in a body to observe Jupiter and his moons, also our own Lady Moon."



"They are getting out of the course a pretty large percentage of what there is in it for both personal and community profit, aren't they?" commented the member from Westfield, New York. "I want to tell you about our program for 1910. We are S. H. G.'s, and we have filled our meetings with variety. At the first, last October, we had our own Hudson-Fulton celebration and in November we discussed the Peace Movement. December was devoted to consideration of several famous men—Darwin, Poe, Chopin, and Gladstone—while in January we studied very live topics, the present

European rulers and their families, and the subject of immigration as it affects America. In February we took a patriotic survey that extended from Washington (George) to the North Pole. Twain, Riley, and Ward made us laugh in March, and Shakespeare delighted us in his birth-month, April."

"Our S. H. G. Circle has been doing thorough work, too, in this Classical Year," said the member from Urbana, Illinois. "Our roll-calls have been especially useful because we often use them as reviews of some article in the CHAUTAUQUAN. We had one taken from the story on 'Papyrus Hunting,' I remember, and one on 'Roman Architecture' and one on dates of Egyptian history and one on the Constellations. But what we especially pride ourselves on is our series of lectures. We get the most competent people we can find to talk to us and in that way we have had really authoritative addresses on literature and architecture, and astronomy, and on such vital topics as the child labor problem."



"You supplement your own efforts by outside talent, and that brings you in touch with the community," said Pendragon. "Our Program Committee quotes Emerson very pertinently," said a member of the Abbie A. Hatch Chautauqua Circle of Griggsville, Illinois. "They print on the first page of our Year Book as their 'sentiment': 'Do that which is assigned you and you cannot hope or dare too much.'" "A broad and timely hint," Pendragon commented amid the general laughter. "A good many circles," he went on, "are letting their towns know what they are doing by posting an advance copy of their program in a conspicuous place in the local library, or, if there is no library, in the Post Office." "We do it in both places," cried an eager little western woman. "Nobody in our village has any excuse for not knowing what we are doing, and we have gained members that way, too." "The library is more than willing to co-operate," offered a Pittsburger. "I know plenty of librarians who are glad to post the names of books of all kinds that make good reading supplementary to anything that any group of people is studying. They do it on a large scale at the Library in the Carnegie Institute in Pittsburg. When grand opera comes to town every book and magazine article in the library that has any bearing on the composers of the operas to be given, on the stories of the operas, on the music of the operas critically or explanatorily considered, is listed and the list is placed where it will be of use to the greatest number of people. A similar service is done for all important lectures or for any repertoire of plays presented by well-known actors." "That is a valuable social service," said Pendragon. "Here is a

report 'in the Chautauqua spirit' from the hard-working circle at Grand Island, Nebraska," he continued. "The secretary says: 'Our Grand Island C. L. S. C. has enjoyed a prosperous year. The membership is not large but very seldom do our members absent themselves without reasonable excuse. We have enjoyed a talk on "Travels in Egypt" by one of our local pastors. Parts of our evenings have been spent in the open air making "The Friendly Stars" more practical to us. We have been entertained at the home of our President, giving our regular program besides enjoying the entertainment and social time provided by our Hostess. Several good books along the line of our study have been added to our public library. We have been broadened by the line of work presented by the Faculty this year. Some members have found the magazine articles most helpful while others have enjoyed the "Friendly Stars" and "Social Life at Rome." It is our wish that all C. L. S. C.'s may have been benefited as much or more than our Grand Island Circle.'"



"Pendragon, aren't Iowans always enthusiastic Chautauquans?" demanded a voice from a discussion corner of the room where "Iowa" vied with "Indiana" and "Ohio." "Ardent," replied Pendragon promptly. "Here is a letter from Lineville, Iowa, by way of testimony": "Our Circle will graduate ten members this year at Allerton Assembly in August. Many of that number wished to go to Chautauqua Lake to receive their diplomas but some of us older members have persuaded them that they can do the cause more good by having a larger class here. This year they are to have a Round Table and a Recognition Day. I do not know how many graduates there will be from other places. I want to tell you of the first Chautauqua in the Yosemite Valley, California, last year. I was there. Very pleasant features of the work were lectures on botany and geology by teachers from Sanford University. Each morning at nine they would lead the way to some point of interest in the beautiful valley, gathering material as they went and then in turn they lectured while we were seated on the sand or rocks. Once they took us to the very foot of the Yosemite Falls where we were in the spray like a hard rain, then retreating from the roar of the Falls we seated ourselves in the sun to dry and listen to simple lessons in the botany and geology of the Valley; another day we walked to Mirror Lake in time to see the sunrise, then to Happy Isles, next to Vernal Falls. Last but not least, we took horses and rode to Cloud's Rest, starting in early morning, making a climb of fifteen miles, and returning late that evening. Thirty miles in the saddle! Not many

of us were able to attend the lecture held in the Pavilion next morning. I enjoyed the Chautauqua very much; we had some very fine speakers. As everyone who had a season ticket was entitled to speak, I told them that we thought on the east side of the Rockies that Chautauqua was very much alive and had hoped we were making noise enough to be heard across the continent, and that the Chautauqua plan was broad enough for the world, therefore, surely for Californians. I think they will plan for C. L. S. C. work this year."

"That's the spirit that has sent the reading course around the Globe," said some one, and the Round Table rose amid applause.

Talk About Books

WORK-ACCIDENTS AND THE LAW. By Crystal Eastman. New York: Charities Publication Committee. Russell Sage Foundation. \$1.50; postpaid, \$1.65.

The second volume of the findings of the Pittsburg Survey is "Work-Accidents and the Law," by Crystal Eastman, who is a member of the New York State Industrial Accident Commission and its secretary. The subject is considered under three heads, the first treating of the "Causes of Work-Accidents," the second of the "Economic Cost of Work-Accidents," and the third of "Employer's Liability." Miss Eastman's discussion is based upon the study of a year's industrial fatalities and three months' industrial injuries, something over a thousand cases in all, in Allegheny County, Pennsylvania. The population of this Pittsburg "Steel District" is about a million and contains 70,000 workers in the steel mills, 20,000 in the mines, and 50,000 on the railroads, the great employment groups coinciding with the great accident groups. Miss Eastman's work divides itself into a determination of the responsibility in the cases examined, and a decision as to the material loss and deprivation to the injured workmen and the families. In the year from July 1, 1906, to June 30, 1907, 526 men were killed and 2,000 men injured by work accidents in Allegheny County. Of these 42.5 per cent. of the men killed were American born, and 70 per cent. was skilled labor. In separate chapters are taken up the kinds of accidents happening on railroads in soft-coal mines, in steel mills, and in miscellaneous occupations, as learned from specific cases. In yet another section the question of the placing of responsibility is examined with conclusions contrary to the often repeated statements of employers and superintendents that "95 per cent. of the accidents are due to the carelessness of the man who gets hurt." Without question the most valuable contributions of the book are the suggestions offered for the prevention of such disasters as those on which the study is based.

Looking into the question of loss of income resulting from these accidents Miss Eastman reaches this conclusion: "We can assert, therefore, without qualification, that the distribution of the economic loss from industrial accidents revealed by this study—which leaves the injured man and his dependents to bear the entire burden in over half the cases, and relieves them only in rare instances of an appreciable share of it,—is in its very nature unjust." The "manner and measure of actual hardship this injustice brings to those who suffer it" is detailed with the poignant force of calmly stated fact by examination into the changed living conditions of the families of the victims of the accidents, while the problems attending injury, often more complicating to family affairs than death, are found to spell economic loss that is unjust to the wage-earner and a detriment to society.

Elements of hopefulness in the situation are found by the author in (1) the more or less consistently generous policy of certain companies; (2) the establishment of relief associations; and (3) the existence of the Carnegie Relief Fund. The practical working of these policies is explained in detail.

In summing up Miss Eastman says that the facts set forth in Part I "have revealed that while, roughly, one-third of the accidents are unavoidable, and one-third due to the human weaknesses of the workmen, . . . about one-third are due to an insufficient provision for the safety of workmen on the part of their employers. The facts set forth in Part II have revealed that the inevitable economic loss resulting from the accidents rests in the great majority of cases almost altogether upon the workmen injured or the dependents of those killed; . . .

"Our facts, therefore, . . . justify legislative interference," and in Part II the author, who is herself an attorney, discusses the law of "employer's liability" as it has developed from common law usage, certain "By-Products" of the laws and legislative suggestions to remedy existing faulty conditions.

Unusual among appendices is Miss Eastman's account of the brave spirit of the trouble-tried people with whom she came in contact. Among other additions to the books are an article by John Fitch on "The Process of Making Steel" and one by David S. Beyer on "Safety Provisions in the United States Steel Corporation."

The illustrations of this volume are valuable not only as containing records of fact, in the photographs, but works of definite art value in the wash drawings by Josephine Stella. The gathering of typical workmen's heads makes a valuable addition to the ethnologist's collections.

THE CHAUTAUQUAN

GENERAL LIBRARY
UNIV. OF MICH.
SEP 8 1910

Democratic England. Reading Journey in Chaucer's
London. Canterbury Cathedral. Social Work in the
United States. Architecture of Cathedrals of Britain.



CHAUTAUQUA PRESS
CHAUTAUQUA, NEW YORK

BOOKS TO READ

IN CONNECTION WITH AND
BEARING ON

ENGLISH YEAR

C. L. S. C. HOME READING COURSE

The English Government, by T. F. Moran	-	-	-	\$1.50
Literary Leaders of Modern England, by W. J. Dawson	-	-	-	\$1.00
What is Shakespeare? by L. A. Sherman	-	-	-	\$1.00
Twenty Centuries of English History, by James Richard Joy	-	-	-	\$1.00
Ten Englishmen of the XIXth Century, by James Richard Joy	-	-	-	\$1.00
Reading Journey Through English Counties, by Catherine Lee Bates	-	-	-	\$1.00
(6 Numbers of The Chautauquan Magazine)				

CHAUTAUQUA PRESS

CHAUTAUQUA

NEW YORK

THE CHAUTAUQUAN

Issued Monthly with
Illustrations

SEPTEMBER TO NOVEMBER, 1910

VOLUME 60

CHAUTAUQUA PRESS
CHAUTAUQUA, N. Y.

Copyright Chautauqua Press
1910

ix

Index

- Alden, Percy. Democratic England, 17, 183, 337.
 Architecture of the Cathedrals of Great Britain, The, P. H. Ditchfield, 93.
 Bengough, J. W. The Reception of the White Squadron, 252.
 Boynton, Percy Holmes. A Reading Journey in London, 41, 203, 356.
 Brandt, Lilian. Characteristics of Social Work in the United States, 102; Who's Who, 132.
 Britons, Homes and Haunts of Some of the Early, Mary Ninde Gamewell, 406.
 Bryant Day Program, 462.
 Canterbury, Kate Fisher Kimball, 65.
 Chaucer's London, Percy Holmes Boynton, 41.
 C. L. S. C. Directory, 315.
 C. L. S. C. Round Table, Reading, 124; Vive le Roi, 124; The Classical Year Certificate, 125; Belfast Library, 126; 1910-1911 Faculty, 127; Cruciform Church, 132; Lilian Brandt, 132; Letter Circles, 134; Dean Farrar, 134; Dues of 1912, 136; Suggestive Programs, 136, 303, 450; Bibliography, 140, 307, 458; Historic Fiction, 453; Review and Search Questions, 141, 305, 454, 146, 456; Bryant Day Program, 462; News from Readers and Circles, 143, 308, 459; Question Book, 149; Harvest Moon, 277; C. L. S. C. at Chautauqua in 1910, 278-302; Down to Sleep, 436; the Important One Minute, 436; In the Far West, 442; Our English Guests, 442; Grand Island, Nebraska, 443; Whidby Island, Washington, 443; Mrs. Florence Kelley, 443; Use of the Card Index, 444; Memory Aids, 445; Rev. C. Silvester Horne, 445; Resolutions, 446; Have You Read Your Own Books? 447; Address, 447; London, 449.
 Democratic England, Percy Alden, 17, 183, 337.
 Ditchfield, P. H. Architecture of the Cathedrals of Great Britain, 93.
 Ely, Kate Fisher Kimball, 233.
 England, Lord Hanmer, 435.
 English Cathedrals, Kate Fisher Kimball, 65, 233, 384.
 Farrar, F. W. Little Faithfulnesses, 120; Bible Reading, 122; Who's Who, 134.
 Gamewell, Mary Ninde. Homes and Haunts of Some of the Early Britons, 406.
 Highways and Byways: America's Official Peace Commission, 5; Changes of Population and Fate of Empires, 6; A "New" Supreme Court and New Problems, 8; What will Happen to Finland, 11; Human Conquest of the Air, 13; The Open Door and the Russo-Japanese Treaty, 14; Truce and Compromise in English Politics, 163; an Academy for Great Britain, 164; The West, Political Unrest and the Outlook, 166; The Progress of Woman Suffrage, 169; Immigration Figures and Their Meaning, 170; Peace and the Virtues of War, 172; Spain and the Vatican, 175; Crime and Punishment in the United States, 176; Dickens and Our Debt to Him, 323; Florence Nightingale and Modern Nursing, 324; The Hague Court and the Fisheries Dispute, 326; Anti-Trust Law in the United States and Canada, 327; Australia's "Labor" Government, 329; Korea Annexed by Japan, 331; The Future of Conservation, 332; Roosevelt and the Progressive Platform, 334.

- Horne, C. Silvester. *Argument of Success, The*, 422; *Who's Who*, 445.
- Kelley, Florence. *The Problem of Sweating in America*, 414.
- Kimball, Kate Fisher. *English Cathedrals*, 65, 233, 384.
- Kingsley, Charles. *How They Fought at Aldreth*, 267.
- Library Shelf: *The Shrine of Becket*, A. P. Stanley, 113; *How They Fought at Aldreth*, Charles Kingsley, 267; Milton, Ernest Myers, 429; Milton, Matthew Arnold, 429; Westminster Abbey, Joseph Addison, 433; England, Lord Hamner, 435.
- London, John Nichol, 449.
- Milton, Matthew Arnold, 429.
- Milton, Ernest Myers, 429.
- Milton's London, Percy Holmes Boynton, 356.
- Reading Journey in London, A, Percy Holmes Boynton, 41, 203, 356.
- Shakespeare's London, Percy Holmes Boynton, 203.
- Social Work for Children in the United States, 256.
- Social Work in the United States, Characteristics of, 102.
- State and the Child, The, Percy Alden, 183.
- Success, The Argument of, 422.
- Sweating in America, The Problem of, 414.
- Sweating, The Problem of, 337.
- Talk About Books, 157, 312, 463.
- Travel Club, 138, 304, 451.
- Vesper Hour: Little Faithfulnesses, 120; Bible Reading, 122; Baccalaureate Sermon, 271; The Argument of Success, 422.
- Vincent, John H. Baccalaureate Sermon, 271; To 1914, 300; One Minute, 436.
- Westminster Abbey, Kate F. Kimball, 384; Joseph Addison, 433.

PICTURES

- Architecture of the Cathedrals of Great Britain: Norman Mouldings, 92; Early Norman Arch, 94; Late Norman Doorway, 94; Examples of Early English Architecture, 95; Mary Magdalene, Oxford, 96; Higham Ferrers, Decorated, 96; Beverley Minster, Decorated, 97; Examples of Perpendicular, 98; Yelvertoft, 99; Examples of Perpendicular, 100; Fan Tracery Vaulting, 101.
- C. L. S. C. Round Table: C. L. S. C. Certificate, 125; Belfast (Maine) Library, 126; Development of Cruciform Church, 133; Flower Girls, 279; Chancellor Vincent on Recognition Day, 280; 1910 at Chautauqua, 281; 1910 Banner, 282; 1910 Tablet, 282; 1900's Banner, 286; Tower and Octagon, Ely, 296; Yosemite Chautauqua, 437; A New Chautauquan, 438; English Home of Mr. Jonson, 438; Schimmer's Lake, Grand Island, Nebraska, 439; Carnegie Library, Grand Island, Nebraska, 439; Recognition Day Scenes at Whidby Island, 440; Card Index Box, 444.
- Democratic England: The Parliament Houses, 22; Interior of the House of Lords, 23; Welcome to Miss Pankhurst, 27; Rescue Work at a Crèche, 179; A Children's Playground in East London, 180; Paddling Pool, Bishop's Park, Fulham, 181; Municipal Milk Depot, 182; Chainmaker at Cradley Heath, Frontispiece, 322; Domestic Workshop of Chainmaker, 339; Making Wooden Match-boxes, 340; Finishing Trousers, 341.
- English Cathedrals: Canterbury. Old Font in St. Martin's Church, 67; St. Augustine's Abbey, 69; Plan of Cathedral, 71; South Door, 73; Exterior, 74; Crypt, 74; Christ Church

Gateway, 75; Tower of Southeast Transept, 75; North Side, 76; Palace of the Archbishop, 77; Trinity Chapel, 78; Choir, 79; Monument of Rt. Rev. Frederick Temple, 80; Tablet to Dean Farrar, 90; Patriarchal Chair, 91; Entrance to Choir, 91. Ely. Plan of Cathedral, 237; West Tower, 239; Presbytery, 240; Nave, 241; Octagon Tower, 242; Interior of Porch, 242; Exterior, 243; Stone Carving, 244; Prior's Doorway, 244; Baptistry, 245; Nave, 245; Exterior from East End, 246; Cromwell House, 246. Westminster Abbey. Nave of Westminster, 387; Henry VII's Chapel, 388; Tomb of Henry VII, 388; Henry VII's Chapel and East End Abbey, 389; Poet's Corner, 389; Ceiling of Henry VII's Chapel, 390; Chapter House, 390; John and Charles Wesley Tablet, 390; Covering of Confessor's Tomb, 390; Tomb of Queens Elizabeth and Mary, 391; Tombs of Margaret Beaufort and Mary Queen of Scots, 391; Coronation Chair, 391; Tomb of Henry III, 391; Facade of Westminster, 392; Effigy of Queen Elizabeth, 392; North Porch, 392; Chancel where Sovereigns are Crowned, 392; Conjectural View of the Abbey, 393; Plan of Westminster Abbey, 397.

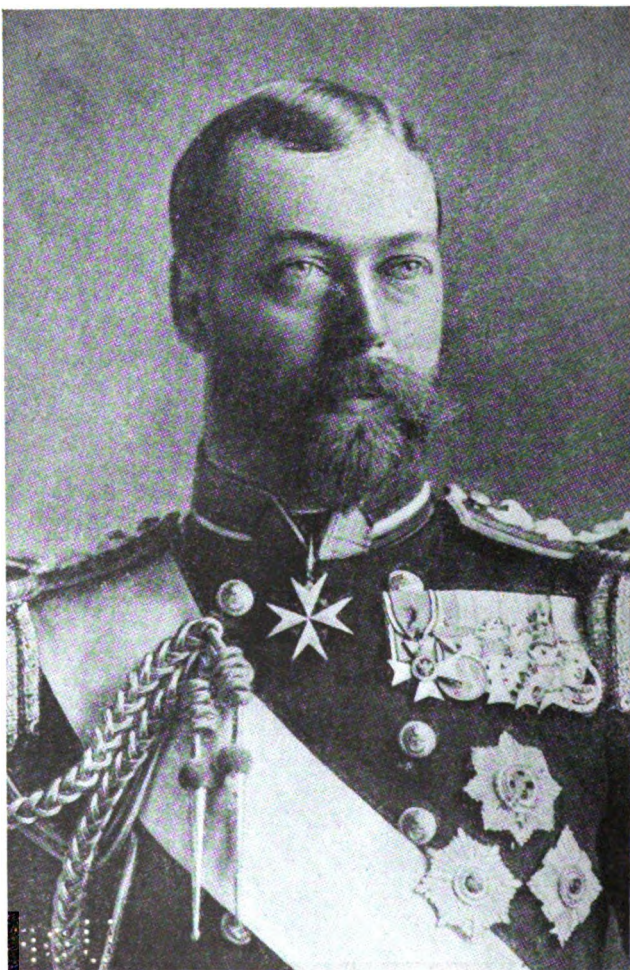
Homes and Haunts of Early Britons, 409-412.

Reading Journey in London.—Chaucer's London: The Tabard Inn, Southwark, 45; Chaucer's Canterbury Pilgrims, 46; Geoffrey Chaucer, 48; Prologue to Canterbury Tales, 49; London in 1593, 50; Charing Cross, 52; First Stone London Bridge, 52; Globe Theater, 61, 207; St. Paul's Church, 1647; London Bridge, 1647, 63; Rose Theater, 64, 208; Bear Garden, 64, 208. Shakespeare's London: Newgate, 209; London in 1572, 210; St. Paul's Cross in 1620, 213; The Royal Exchange, 214; Pool of the Thames, 223; Procession of Edward VI from Tower to Westminster, 224; Front of Sir Paul Pinder's House, 226; Old Fountain Inn in the Minories, 227; Entrance of Queen Mother, 1638, 228; Westminster and White Hall, 230; Execution of Strafford, 360; Execution of Charles I, 361; Cromwell Preaching, 363; Cromwell Dissolving the Long Parliament, 364; The Plague in London, 365; St. Bride's, 366; St. Mary Le Bow, 366; A Witch and Her "Familiars," 367; Bethlehem Hospital, 367; The Mall, 368; St. James's Park and Palace, 369; Coronation Feast of James II, 370.

PORTRAITS

King George V, 2; Queen Mary, 3; H. H. Asquith, 21; A. J. Balfour, 24; Lloyd George and Augustine Birrell, 25; John Burns and Sir Dacey Buxton, 26; Winston Churchill, 28; Geoffrey Chaucer, 48; Rt. Rev. R. T. Davidson, 80; Portrait Monument to Archbishop Temple, 80; Portrait Tablet to Dean Farrar, 90; Edward Potts Cheyney, 127; Charles Dickens, 127; Nathan Oppenheim, 127; Percy Alden, 128; Kate Fisher Kimball, 128; Percy Holmes Boynton, 128 and 283; Henry Wriothsley, 162; Mrs. Ashton Jonson, 283; John Graham Brooks, 283; Dr. D. W. Howell, 283; Lady Ramsey, 283; Dr. Hugh Black, 283; Frank Chapin Bray, 284; Miss Ada Van Stone Harris, 284; A. W. McCoy, 284; Arthur E. Bestor, 284; G. C. Ashton Jonson, 284; Don C. Corbett, 284; E. H. Blichfeldt, 285; Mrs. S. Hamilton Day, 285; C. S. Yoakum, 285; Edward H. Griggs, 285; A. E. Lavell, 285; Horace Fletcher, 285; Bust of Bishop Vincent, 295; Sir Charles Dilke, 342; King Charles I, 359; Cromwell, 362.

Urb



King George V.



Queen Mary

1701

THE CHAUTAUQUAN

Vol. 60.

SEPTEMBER, 1910.

No. 1.



America's Official Peace Commission

The senate gave 'he frien's of peace and arbitration a pleasant surprise when it adopted in modified form the joint resolution which had originated in the House for the appointment by the President of a commission of five members to work for the promotion of universal peace.

The duty and business of the commission is declared to be as follows: "To consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement and of constituting the combined navies of the world an international force for the preservation of universal peace, and to consider and report upon any other means to diminish the expenditures of Government for military purposes and to lessen the probabilities of war."

This is in accord with the sentiments which Mr. Roosevelt expressed in his Nobel address, and very likely that address, with the talk of making its author the head of the peace commission, had not a little to do with the rather unexpected success of the resolution in the senate.

The commission, it is understood, will visit the capitals of the great powers, sound the chancellors, premiers and war secretaries, and seek to ascertain just what they are prepared to do in the direction indicated in the resolution. Are they, or any of them, ready to discuss limitation of armaments, the conversion of navies into an international police force, the outlawing of war? If they are not ready to take up such questions, the commission will ascertain exactly what

they *are* ready to do. If nothing at all, no harm will have been done, and the peace movement will bow to necessity and patiently work for broader arbitration treaties.

There are very few students of old-world politics who expect immediate results from the travels and labors of the commission. Germany has said many times that the time for restricting armaments or defense budgets has not arrived. What Germany or any other first class power vetoes thereby becomes impossible for the present. Still, even the most conservative and old-fashioned soldiers and statesmen change their minds and unconsciously make concessions to the spirit of their age. Something valuable may come of the resolution—if not now, then a few years hence.

Another and even more "idealistic" peace resolution is before Congress. It provides for the calling of a world parliament composed of delegates from all national and colonial parliaments for the purpose of promoting peace and good will. Several enthusiastic admirers of Mr. Roosevelt have "nominated" him for the presidency of the world's parliament, as well as of the world's federation which they believe to be nearer than most men imagine. It is at all events a good thing to talk of such moral and political reforms. They are more inspiring than war, crushing taxation, talk of destroyers, battleships, bombs thrown from aeroplanes, etc. Ideals have a way of finding means for their realization.



Changes of Population and the Fate of Empires

The United States has problems of assimilation, but no population problem. Families or limited classes may be open to the charge of "race suicide," but the nation as a whole, thanks to immigration largely, grows in numbers and physical strength at an extraordinary rate. The census recently taken is expected to show a population of 90,000,000.

In Europe changes in relative population have in the past changed the balance of political and military power, and there is much speculation concerning the future of certain countries in view of present population tendencies.

France has ceased to "multiply," while Germany is gaining at a fairly steady rate. Russia's population has doubled in fifty years, and while her recent defeat and her domestic troubles have made her weak for a time in diplomatic and international councils, she must be reckoned with. What of the other powers? An article in a leading European journal published the following table indicating relative changes in population since 1858:

	1908	1883	1858	Per cent increase 1858- 1908
England	45,057,000	35,753,000	28,575,000	26
France	39,278,000	37,900,000	34,591,000	4
Germany	63,279,000	46,201,000	36,763,000	37
Russia in Europe.....	129,798,000	86,121,000	66,837,000	51
Austria-Hungary	50,583,000	38,834,000	33,267,000	30
Italy	33,910,000	29,011,000	25,592,000	17
Spain	19,713,000	16,429,000	15,526,000	20

Analyzing this table, one contemporary writes:

"The most striking facts in the comparison of the populations of twenty-five or fifty years ago are the growth of Germany and Russia, and the relative decline in France. In 1858, France and Germany were almost equally balanced in population. England then lagged behind both and has since failed to keep pace with Germany, but her population now surpasses that of France by about 5,750,000. Germany falls short by only about a quarter of the populations of France and England combined. Austria-Hungary, which was only 3,500,000 behind Germany in 1858, has now fallen behind nearly 13,000,000 but France, which formerly was slightly ahead of Austria, is now weaker in population by more than 11,000,000. Italy, while showing a handsome gain, has not changed greatly her relative position toward her powerful neighbors, France and Austria, but she now has little more than half the number of souls in Germany, where in 1858 she had more than two-thirds."

From other tables and figures further interesting information is gleaned. For instance, the Balkan Slav nations have increased so that they outnumber by nearly one hundred per cent. the population of Turkey in Europe. This must affect European policy in the Near East.

In Great Britain, England and Wales are maintaining a normal rate of increase, in spite of rather heavy emigration. Scotland gains little, and Ireland has lost population. On the other hand, the British empire is marching and advancing. British emigrants mostly go to the colonies—Canada, Australia, South Africa; and thus what the mother country loses the self-governing “daughters” gain. The United States continues to attract British emigrants in large numbers, but efforts are now being made to divert this stream to the colonies. The colonies are a source of strength to England in war and in peace, owing to their food supplies, their loyalty, their readiness to furnish men and treasure and ships for defence. On the other hand, German emigration represents a loss to the empire, as German colonies suffer from too much bureaucracy and are not attractive to settlers. It is fortunate for Germany that her emigration has declined owing to industrial progress and enlarged opportunities at home.

Population is only one of the factors in war and diplomacy. Wealth, intelligence, invention, popular comfort are factors of increasing importance, but they have not reduced population to negligible weight.



A “New” Supreme Court and New Problems

Death has caused three successive vacancies on the Supreme Court of the United States, and illness with a retiring bill enacted by Congress will soon cause a fourth vacancy. Justices Peckham and Brewer and Chief Justice Fuller have been removed by death, while Justice Moody is expected to resign because of physical disability. President Taft has filled two vacancies—Justices Lurton and Hughes—the latter confirmed but not yet on the bench, owing to his desire to complete his work in New York—being the appointees, and in the fall he will fill the vacancy caused by the death of the chief justice. It is currently reported that Hughes will be

promoted to the chief justiceship, since his appointment elicited high praise everywhere, with but few exceptions, and his legal and moral qualifications are exceptionally conspicuous. It has not been the practice to promote Associate Justices to the chief justiceship but there is no written or unwritten rule against it. Gov. Hughes, as a sound lawyer, fearless executive, progressive leader and upright man, vigorous in body and mind, should make a distinguished chief justice.

Should a fifth vacancy occur during the remainder of the President's term he would have had the opportunity to name and appoint a majority of the court. To name a majority, it is pointed out, is to mold and shape the composition of the court—to give a certain direction to its decisions. Is the President tempted to exercise his power of appointment with a view to certain legal and politico-social results? There is excellent reason to doubt this. He named Justice Lurton, a "conservative" Democrat of advanced age, in spite of many misgivings in his own party, because Judge Lurton had shown ability, scholarship and independence on the lower federal bench. He named Hughes in spite of the fact that the latter opposed the income tax amendment to the federal constitution in the form in which it is before the legislatures for ratification. He may name other political or theoretical opponents to fill new vacancies with like disregard of the possibility of putting particular friends of the administration's policies on the bench. Crude and literal "packing" of the court is of course out of the question, while the subtler kind of packing is generally futile. Men change their whole attitude on the bench under the influence of the traditions, the atmosphere and the detached, independent position of the court. "Corporation lawyers" deliver, as judges, strong and radical opinions in favor of "the people;" known radicals and progressives become conservative and moderate.

In the last decade or more the federal Supreme Court

has had to decide momentous cases affecting industry, commerce, state rights, colonial policy, legislative power, taxation, social reform. It has made notable concessions to the times and shown itself progressive and liberal. It has sustained drastic anti-trust laws; it has interpreted the constitution in a broad spirit; it has gradually modified doctrines that threatened to obstruct national and economic development or moral advance. In the next few years the court will be called on to deal with equally, if not more difficult and complex questions. The trust act must be reinterpreted and applied to new corporate methods and conditions. The question of the constitutionality of income and corporation taxes will have to be settled. New laws in regard to employers' liability, control of railroad and telegraph rates, conservation, interstate commerce, etc., have been enacted or are in process of enactment. It is almost impossible to amend our federal constitution in the prescribed way: amendment "by construction" has had to be resorted to, and in this the courts are naturally the controlling factor.

If able, courageous, alert and learned lawyers are placed on the Supreme Bench, there need be no fear of its stagnation or excessive conservatism. As a science law is undoubtedly conservative, but what is "law?" A statute or constitutional provision is nothing until it is construed and explained by the courts; sometimes it requires a decade or more to ascertain the scope and significance of a statute. Meantime the judges who breathe life into it think, feel, associate with their fellow-citizens, are influenced by the currents and movements of the day. Ethics, psychology, economics, politics, invention, everything in short enters into what we call "law."

Constitutions "march," as has been said, and they do this because judges march and acquire new ideas, broader conception, deeper insight into evolving social realities and readjustments.

What Will Happen to Finland?

The Russian douma adopted a government bill in relation to Finland which causes the reactionists in and out of that chamber to cry, "Finis Finlandiae!" In the press of western Europe "the murder of a nation" is one of the phrases applied to this measure, which has already been passed by the council of the empire. In Russia, the majority of the true liberals and constitutionalists stoutly opposed the bill and still criticize its principle and provisions as a gross breach of faith and a needless manifestation of blind, bigoted "nationalism" and political obscurantism. But among the moderate liberals the measure has some earnest and sincere defenders. The question has two sides, doubtless, but Russia might have strengthened imperial interests in the duchy of Finland without violating the latter's constitution and the treaty of its annexation to the empire. In other words, some sort of Finnish bill, regulating and overhauling the relations between the autonomous duchy and the huge empire, was perhaps necessary; the particular measure that has been "jammed through" parliament is too extreme and too illiberal, and aims at the "Russification" of the duchy and its laws and institutions.

In essence the act provides that the imperial parliament shall have jurisdiction over such Finnish affairs as are also national and imperial, or affect Russia as a whole. The duchy is to remain autonomous to an uncertain extent, but its liberties and rights will be at the mercy of the bureaucracy, the government and the majority of the douma, which is likely to be conservative and reactionary for many years. The czar, his ministers and the majority in the douma will decide what matters are "imperial" and what purely Finnish, and when matters are deemed imperial Finland has no voice in their disposition, no matter how vitally she may be concerned. Finland, it is true, will have the right to send a number of deputies to the douma, but that is merely a formal concession.

For over a century Finland has been an absolutely autonomous part of the Russian empire. The czar was her constitutional grand duke; she has had her parliament, her suffrage system—a most democratic one, without sex or other restrictions for some time—her own tariff system, her railroad system, her postage, her banking laws, her educational policy. Attempts to Russify her were possibly made prior to the war with Japan and the revolution, but those events brought the attempts to sudden termination and even led to an extension of Finnish rights and privileges. The counter-revolution in Russia, the illegal revision of the suffrage laws, the trials and wholesale executions, were accompanied by a revival of the anti-Finnish movement. The Russian reactionaries hate Finland because she has a higher culture, free institutions, western sympathies and connections. The Russian “nationalists,” or many of them, also condemn Finland’s pretensions and independence. They wish to get rid of all alien and separatist tendencies in the empire. They strive to Russify Poland and other annexed but unassimilated territories and peoples by artificial and tyrannical means. Premier Stolypin has welcomed the support of these nationalists and has gradually alienated even the mild Octobrist liberals.

Exactly what will happen to Finland now that the governmental bill modifying her fundamental laws and violating her constitutional rights has been enacted, time will tell. It may be that the czar and his advisers will be prudent and careful; it is possible that they will attempt sweeping and numerous changes in a high-handed manner. The Finns, so far, have remained calm, though they are deeply offended and chagrined. They may bow to superior physical force, knowing that the world cannot help them. But their feelings for Russia will not be made warmer and friendlier by the anti-Finnish steps that have been taken recently in the name of imperial interests and imperial unity.

Human Conquest of the Air

It is remarkable what our "airmen"—to use a word recommended by good writers as preferable to the word "aviators," and as having better backing in analogy and practice—have accomplished in a short time. Not many months back we were wondering at the first successful flights of the Wrights and congratulating them on extraordinary achievements. Since then a whole race of airmen has made its appearance, with several types of aeroplanes—mono, bi-planes, what not—while the Zeppelin dirigible balloon, in spite of fresh tragedies and disasters, has made some marvelous records and has probably "come to stay." "Aerial express trains," air lines, will not be abandoned in consequence of a few wrecks; there is too much appeal to the popular imagination in that, too much thrill and excitement and sport, to permit the advocates of the dirigible balloon to acknowledge defeat at the hands of any element. Walter Wellman is even now planning a flight across the Atlantic in an airship, and there are experts who predict his success.

As to the aeroplane, which, it appears safe to say, has the more assured future for certain purposes—especially in time of war—its recent operations have been amazing enough to justify the boldest projects. Men have flown across the English channel and back; from London to Manchester; from New York to Philadelphia and back. The breaking of records for speed, height, distance, endurance, weight is a matter of such frequent occurrence that it has ceased to attract notice. The next "event" in aeroplane sport scheduled is a race from New York to Chicago.

One of the demonstrations of the daring airmen had to do with the possibility of the throwing of dynamite bombs from aeroplanes on battle-ships in a way to inflict fatal injury. Nothing very conclusive resulted, but there are those who already see the end of the Dreadnaughts and other huge men of war, and the "scrapping" of the modern navies, as a certain and not very distant effect of air navigation.

One enthusiastic editor thinks a Nobel peace prize will before long be presented to an airman for destroying the destroyers and saving all the hundreds of millions that are now annually spent on naval programs. A modern war ship costs about \$15,000,000, while an aeroplane costs only a few thousand dollars. If a few of the latter craft can drive from the seas and cripple or sink the most formidable and terrifying of the former, what sense will there be in building them either for attack or defence?

The progress of invention is so rapid that what is sheer and idle speculation today may be familiar and even tame fact within a year or two. War, peace, commerce, pleasure—everything will be profoundly affected by the solution of the problem of what is erroneously called human “flight,” being in reality “motoring in the air,” as one periodical happily describes it. Motoring in the air, however, calls for new manifestations of human genius and human courage and perseverance, and the race is not found wanting. Every country, every race, every class, every walk of life may be found represented in the remarkable group of men now engaged in perfecting the various types of air craft. But alas! we also pay the price of our achievements. In eighteen months accidents, wrecks and falls have taken a score of lives, and some noted aeronauts, after many triumphs, thus tragically and suddenly ended their careers.



The Open Door and the Russo-Japanese Treaty

A new treaty which is regarded as highly important, if not as big with serious and perilous issues, has been concluded and signed by Russia and Japan. It relates to Manchuria, to the respective railroad rights and other interests of the contracting powers, in that province. It indirectly affects the interests of other great powers, and especially those of China and the United States. There are competent students of far eastern politics who assert that the treaty is really directed against the United States and the “open

door" principle, and newspaper comment—some of it supposed to be "inspired" or quasi-official—tends to sustain this view.

It is certain that Secretary Knox's proposal for the neutralization and purely commercial operation of the Manchurian railroads surprised and alarmed Russia and Japan. Sinister and selfish designs were ascribed to the United States—the desire to "grab" and reap where it had not sown or labored, the hope of gaining advantage at the expense of Russia and Japan. It is said, therefore, that that proposal "threw Russia and Japan into each other's arms" and gave them a realizing sense of danger from a new quarter. The new treaty is thus supposed to be a safeguard against such danger. There are rumors that it contains secret clauses or a secret postscript which, if published, would show that it is undoubtedly "anti-American" and anti-Chinese, contemplating, in other words, a monopoly of trade in Manchuria and a violation of Chinese sovereignty and integrity. It hardly needs adding that the contracting powers deny these reports and reaffirm their loyal adherence to the open door policy and to the principles of the Portsmouth treaty. Such protestations are never taken seriously by free-lance critics and prophets, but governments must treat them with respect and limit their criticism and objections—"if any"—to the text of the published treaty.

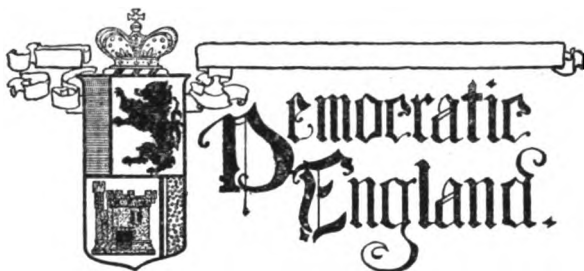
When the text of the new treaty is examined, no ground for protest is discoverable in any one of the articles, although the third article is somewhat indefinite and ambiguous. In view of possible developments and controversies, we give the short articles herewith:

"Article 1. With the object of facilitating communication and developing the commerce of nations, the two high contracting parties mutually engage to lend each other their friendly coöperation with a view to the amelioration of their respective railway lines in Manchuria and the improvement of the connecting service of the said railways and to abstain from all competition prejudicial to the realization of this object.

"Article 2. Each of the high contracting parties engages to maintain and respect the status quo in Manchuria resulting from the treaties, conventions, and other arrangements concluded up to this day between Japan and Russia, or between either of these two powers and China. Copies of the aforesaid arrangements have been exchanged between Japan and Russia.

"Article 3. In case that any event arises of a nature to menace the status quo heretofore mentioned the two high contracting parties shall in each case enter into communication with each other in order to arrive at an understanding as to the measures they may judge it necessary to take for the maintenance of the said status quo."

The third article may be interpreted in various ways. It will continue to stimulate gossip and speculation. But on the face of things nothing the United States has done or ever proposed to do either in Manchuria or in the far East generally has had the appearance of a "menace" to existing Russian or Japanese interests. We want trade and equal opportunity in that quarter; we have secured participation in a Chinese railroad loan; we have championed the integrity of China, to whom the Manchurian railroads must eventually pass. But all this threatens no *legitimate* interest of Japan or Russia. Even if, as some think, these two powers, enemies a few years ago, good friends now, should become fast allies—which is not an improbable consummation—their alliance would not necessarily cause uneasiness in the United States, unless they should meantime manifest a disposition to assume an offensive, arrogant attitude and seek special privileges or resort to coercive tactics in dealing with China.



Introduction.

By Percy Alden, M. P.

IT is extremely difficult for anyone not fully conversant with English politics to comprehend the situation in which the democracy of the United Kingdom has been placed as a result of the spirit of aggrandisement recently manifested by the House of Lords. Few countries can claim to be wholly democratic in their form of government, but Great Britain has, for a generation at least, been regarded as essentially a democratic State, and we have assumed that with successive parliaments, the area of self-government would be still further extended and the privileges of an aristocratic class more strictly limited. The last parliament, which was elected in 1906, contained an immense majority in favor of Liberal, Radical and Progressive principles. The old "laissez faire" policy had well nigh disappeared. The individualism of the Manchester school, while at least maintaining its hold upon some of our most intelligent leaders, had, nevertheless, been tempered by the collectivist spirit of the younger men, who entered the House of Commons full of enthusiasm for humanity and for the social causes which seemed to them bound up with the success of their own principles.

The spurious imperialism of a large section of the Unionist party had received a severe check. The policy of Free Trade and of amity with other nations, to all ap-

pearances was triumphant. With scarcely a misgiving this huge army of men moved forward to the attack upon the constitutional and economic strongholds of the Tory party, which had so long resisted any attempt at capture.

Up to that time both Conservatives and Liberals, acting on opportunist principles, had allowed measures of a collectivist character to pass into law. The area of State interference had been enlarged, public activity and public safeguards had replaced ancient individualistic methods, greater powers had been devolved upon local authorities, and these authorities, not slow to avail themselves of their new powers, were pressing for further control and still larger grants from the Imperial Exchequer. Such developments would not in themselves have created the crisis which has arisen in the history of Great Britain. Underlying every fresh demand and every fresh piece of legislation, has been the policy of reconstruction, stated clearly by Sir Henry Campbell Bannerman in the parliament of 1906, and more recently emphasized by Mr. Winston Churchill. This policy of social reconstruction made it necessary to deal with the unequal distribution of wealth, and with the great monopolies of the land and of liquor. In the mind of the working classes the possession of huge incomes from the land, combined with the vast accumulations of wealth in the hands of a few, renders inevitable an attack upon the existing social system. "Poverty," said Mr. Churchill, "must be associated in the mind of the masses of the people, with the ideas of reason and justice." No social reform worthy of the name could be obtained without dealing with the wealth that was unearned and the powerful monopolies which contributed an inadequate share towards the maintenance of the State. This was an entirely new conception so far as the Liberal party was concerned, and the moment it became actually crystallized in the shape of certain measures, financial and otherwise, which the Liberal party intended to press through parliament, that moment the issue

was joined. The Unionists, both in the House of Commons and in the House of Lords, regarded it as an attack on private property, as subversive, not only of the interests of their own supporters, but of the true interests of the country. Many of them honestly believed that nothing but ruin awaited the nation that accepted a policy which distinguished between earned and unearned income, that compelled attention to the sources of wealth and to the means whereby it was obtained, that treated land as being different from other forms of property.

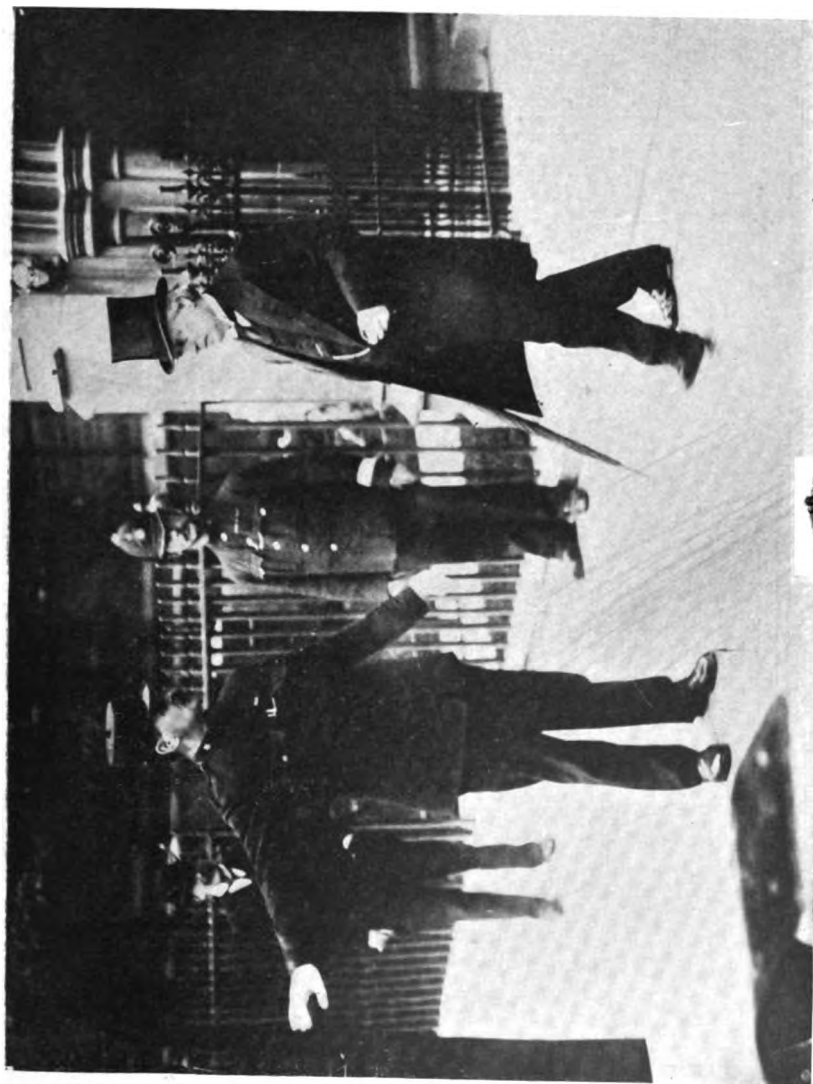
The Education Bill of Mr. Birrell was wrecked because it seemed to clash with the rights of the Established Church of England. The Licensing Bill penalized a trade which had given active and unremitting support to the Conservative party as a reward for the legislation passed into law by Mr. Balfour. The valuation of land and the attempt to abolish plural voting were equally banned as leading to unsettlement and to a disregard of vested interests. Finally, the budget of Mr. Lloyd George with its valuation clauses, its graduation of estate duties and income tax, its distinction between earned and unearned income, and its licensing duties, roused all the forces of Conservatism to vigorous action. That action resulted in the rejection of the budget by the House of Lords and the implicit assertion of the right of the House of Lords to deal with finance.

A year ago, anyone who had ventured to say that the House of Lords possessed a constitutional right to interfere with finance, would have been laughed at indeed. We have the authority of Mr. Balfour himself that "The House of Commons settles uncontrolled the finance of the country." The claim of the Commons has now been definitely contested by the Tory party and the battle is joined. However long the war is waged, it must eventually result in the restoration to the House of Commons of those privileges which an unrepresentative and hereditary second chamber has endeavored to wrest from the people.

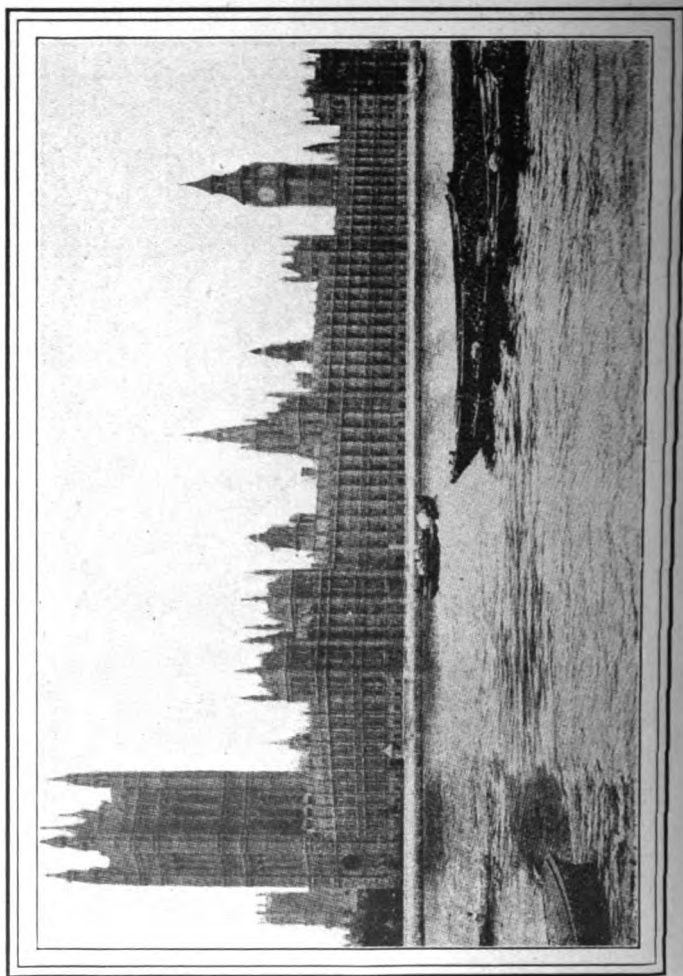
It would be a mistake, however, to minimize the importance of the crisis as it affects the constitutional history of the United Kingdom. Liberalism does stand today for something more than an opportunist policy. Without claiming too much for the new program which the Liberal party has put forward, this, at least, may be asserted with confidence, that it implies a desertion of the old individualist standard and an adoption of a new principle—a principle which the Unionists call socialistic.

If it be true that a positive policy of social reconstruction savors of socialism, then, of course, this contention can be justified. The main point is that the function of the State in the mind of the Liberal and Radical of today is much wider in scope than seemed possible to our predecessors. The State avowedly claims the right to interfere with industrial liberty and to modify the old economic view of the disposal of private property. Liberalism recognizes that it is no longer possible to accept the view that all men have an equal chance, and that there is nothing more to be done than merely to hold evenly the scales of government. As a matter of fact, the anomalies and the injustices of our present social system, have compelled even our opponents to introduce ameliorative legislation. But the Liberal of today goes further. He asks that such economic changes shall be introduced as will make it possible for every man to possess a minimum of security and comfort. Property is no longer to have an undue claim: great wealth must be prepared to bear burdens in the interests of the whole community. Our social system must have an ethical basis.

It is this new spirit which has excited the ire of the Lords. Old Age Pensions, Wage Boards, Labor Exchanges, Small Holdings, Housing and Town Planning, all these things might have been overlooked, but the policy which makes the control of industry and provides equal opportunities for self-development, which asserts the claims of the State to a share of the unearned increment, is a policy which



H. H. Asquith



The Parliament Houses



Interior of the House of Lords



A. J. Balfour



Lloyd George and Augustine Birrell



John Burns and Sir Dicey Buxton



Welcome to Miss Pankhurst



Winston Churchill

has aroused the fiercest opposition, and which has finally culminated in the demand for financial control. The budget of Mr. Lloyd George definitely discriminates between income that is earned and income that is unearned. Roughly speaking, everyone pays a tax on earned income of nine pence in the pound unless the income exceeds £2,000. All unearned incomes are taxed at the rate of fourteen pence in the pound. At the same time an attempt was made to introduce more fully the principle of graduation, although it has not been found possible to make this principle of graduation absolutely uniform and complete. Below £700 it is regular in its working, between £700 and £2,000 it is graduated in respect to earned income, above £5,000 there is a separate rate of sixpence in the pound upon the amount by which such incomes exceed £3,000, so that a man whose income is £5,001 will pay a super-tax on £2,001, which means that he pays an additional income tax of rather less than two pence halfpenny in the pound. On £9,000 he would pay a total income tax of eighteen pence, on £18,000 of one shilling seven pence. The amount of income in England liable to this super-tax is £90,000,000, and the yield of the super-tax is estimated at £2,300,000. This money will go to the relief of the poorer tax-payer, thus aiding in the more equal distribution of wealth. In the same way with death duties, the new rates imposed are estimated to yield in the end a revenue of some £4,400,000. This money, taken out of the estates of the wealthy, represents a lightening of the burden of those whose incomes are comparatively small. Generally speaking, one may say this is the principle which underlies the whole budget. The only method by which Mr. Lloyd George or any other Chancellor of the Exchequer could, under present circumstances, directly aid in the juster distribution of wealth, is by placing the burden of taxation upon the shoulders of those who are better able to bear it, and removing some at least of the load from the comparatively poor.

With the whole financial policy of the government, especially as regards super-tax, unearned incomes and the taxes on land, the Liberals are in hearty accord. They are especially interested in land taxation, and on behalf of these land taxes, they have put up a stout fight the echoes of which have not yet died away. Let us mention only two of these. By what is called the undeveloped land duty the owner of the land is taxed at the rate of one-half penny in the pound on a site value of undeveloped land, not including minerals, and it is thought by the Labor party, and indeed by all land reformers, that this tax will have the effect of bringing into market areas of land around the large towns, which are being held up by their owners until such time as the rise in price makes it extremely profitable for them to build on that land or to sell it outright. It need hardly be said that all parks, gardens, or open spaces for the benefit of the public, will be exempt, as well as all agricultural land the site value of which does not exceed £50 per acre. The increment value duty is a duty levied upon the increased site value of all land from the date when the valuation is made by the government, up to the time when the land is sold or leased for not less than fourteen years, or passes by death. These two taxes, although they are new to England, form part of the established practice of other communities, and the Labor party, recognizing the importance of this new development, have given the Budget their hearty support.

The attitude of the Labor party at the last election was exceptionally friendly, as a result of the Finance Bill and the attack upon the Lords' veto: Liberalism and Labor for the first time for several years were found fighting side by side. It was recognized that if Liberalism were beaten in this conflict, it was a blow not only at the party which had put forward such a bold program, but also at democracy as a whole. In the House of Commons the Labor party is made up of two sections, one—and that by far the larger—the Trade Union, the other the Socialist section. These two

sections work under the same constitution, vote in the same lobby, and are guided by the decision of the majority. Those who make up the Labor party are men who represent large industrial constituencies, and as such have a right to be heard in the House of Commons. That right is freely recognized, and the utmost respect is shown to these hard-headed, far-seeing, straightforward opponents. They have won for themselves a place in the councils of the State. They have not sacrificed their independence as they still maintain the position that it is only by independence that organized labor can assert their claim to the rights and the privileges of which they have been so long deprived, yet, in nearly all practical measures they are at one with the Radicals.

The leader of the Labor party, Mr. George Barnes, while a Socialist, and therefore rather in advance of the main section, is moderate in the expression of his views and always willing to listen to what has to be said on the other side. He is a capable chief, and one who has shown his independence of judgment on many occasions, notably, in sacrificing his position as secretary of the Amalgamated Society of Engineers when differing from his men in the matter of a trade dispute. Mr. J. Ramsey Macdonald, who only recently was the secretary of the Labor party, is one of their ablest speakers. His education and wide reading, his visits to our colonies and to India, as well as to the United States, have given him a broad grasp of world politics, and he never speaks in the House of Commons without contributing something of value to its discussions. He won his seat with the help of Liberal votes, and the Liberals, who are not slow to recognize the worth of a good man, will, notwithstanding his independent attitude, continue their support. Mr. Keir Hardie, the founder of the Independent Labor party, still maintains his position as the idealist. To many he is a socialist visionary. He is far removed, however, from the category of the fanatic, for he possesses considerable organizing ability and much practical power in dealing with polit-

ical affairs. In Philip Snowden, another well known Socialist, whose wife has aroused great interest by her lectures in the United States, is a man who, even if his speech is somewhat bitter and satirical, is none the less a sincere, earnest and able exponent of the creed of the Liberal party. He is the Labor hero of a hundred platforms. In the House of Commons he is the able and clever exponent of advanced principles, and is especially good in dealing with finance.

In Charles Fenwick and the Rt. Hon. Thomas Burt are two Labor men of the old type, who have been definitely associated with the Labor party for many years. Notwithstanding their advocacy of Liberal principles they are uniformly respected by every section of labor. At the same time a difficulty has been created by their refusal to sign the Labor party constitution, and only the high regard in which they are generally held and their faithful service in the past, has enabled them to hold their own at this very critical period in the history of Labor. The present Labor party in the House of Commons consists of forty Trade Unionists and Socialists, all of whom are pledged to vote together. Of these men no less than sixteen are representatives of the Miners' Federation.

The weakness of the collective movement in England is the lack of harmony in the various sections which make up that movement. The Fabian Society is too well known to need any description. It represents chiefly the younger people of the middle classes and is not comparable in number (2,500) with the other Socialist bodies. None the less it has greatly influenced all other advanced movements. It has supplied, to a large extent, the literature which is circulated amongst the working classes; it is the Fabian Society which has prepared the way for many changes in administration and many new legislative measures. At the present moment, under the leadership of Mr. and Mrs. Sidney Webb, supported by Mr. Bernard Shaw, it is attempting, with the help of a strong committee and a large outside

membership, to break up the present Poor Law system and to promote legislation upon the lines of the Minority Report of the Poor Law Commission.

Side by side with the Fabian Society as a practical body of politicians, is the Independent Labor party. It possesses many good men and not a few real enthusiasts. From the very first it has endeavored to influence elections, both municipal and parliamentary and not wholly without success. It is infinitely more powerful than the Social Democratic party which has been in existence for a much longer term of years. The leading spirit of this latter party, which used to be known by the title of Social Democratic Federation, is Mr. H. Hyndman, a wealthy stockbroker, who however harsh and repellent may be his extreme views and the uncompromising statement of those views, has succeeded in retaining the confidence of an organization which has a reputation for shedding its leaders. Whether he be right or wrong his sincerity is undoubted, and it must be admitted that he has not wavered in the slightest degree from the extreme Socialist position which he has taken up on all political questions. The other party, which need only just be mentioned in the Socialist party of Great Britain, is a newcomer in the arena of labor movements. It is distinguished by its relentless condemnation of all other Socialist bodies, and by its deliberate refusal to take any part whatever in the ordinary political work or to sanction the passing of any palliative measure. They describe the victory of the only Social Democratic member in the House of Commons, Mr. William Thorne, as the result of a compromise with the Trade Union section of the Labor party, and throw scorn upon the possibility of ever achieving a Socialist triumph until they have secured the overthrow of the whole competitive system. How that is to be obtained without taking part in politics, they fail to explain.

The Labor party is in no way disheartened by the setback result of the decision of the High Court of Justice in

the matter of payment of members out of Trade Unions funds. That decision has made it illegal for Trade Unions to levy any compulsory contribution from their members for the support of representatives in the House of Commons, and possibly for any form of political work. It can still, of course, pay these representatives as officials of the organization, but it does not obviate the difficulty which arises when their representatives do not act in any official capacity. There is little doubt that at no very distant date parliament will make legal such contributions for the purpose of paying members and meanwhile, the Trade Unions are rapidly increasing in numbers and influence. At the present moment the membership of those unions that are affiliated to the Trade Union Congress is estimated at 2,378,248, while 1,155 Trade Unions are enumerated in the directory of the Industrial Trade Unions published by the Board of Trade. On the whole it may fairly be said that these great labor organizations have used their enormous powers for wise ends and purposes: self-restraint has been manifested when it might be least expected. With very few exceptions, their leaders have acted with justice and discretion, and the general feeling amongst all parties is that the influence of Trade Unionism makes for peace and law and order. Democracy must be allowed to express itself in forms of organization, it must voice its needs on public bodies and in the House of Commons. It is only when there is any direct refusal to recognize the claims of labor, that there is any danger of a violent upheaval or of a class war.

One striking feature of the last few years has been the rapid growth of the movement in favor of women suffrage. This is partly due to the new organizations for promoting the suffrage, which have been formed to work upon militant and aggressive lines. These movements are known as the Women's Social and Political Union and the Women's Freedom League. These two bodies, especially the former, have been reaping the harvest which was sown by

the older suffrage organizations working on constitutional lines and attempting to permeate the two great political parties. The militant organizations have also had the advantage of being started at the psychological moment, when the desire for greater freedom and a larger share in the management of their own affairs was beginning to find expression in the minds, especially, of the younger women.

With thousands of women the militant suffrage movement has merely precipitated what was before held in solution. The unresting, the discontented, the seething and tumultuous life of a very large section of women, especially in the middle classes, has at last found expression, and whether the movement as we know it now, is or is not successful, England can never be again the same country. I do not, however, believe that all the persistent optimism of the Women's Social and Political Union is likely to be justified. They ignore the innate conservatism of the English people, they forget the natural instincts of woman herself. Their own success, both in raising money and in organizing meetings, has been so conspicuous that they are apt to leave out of account the preponderatingly large section of women who are wholly untouched by all the agitation that has taken place, who are either ignorant of it, or who persistently stand aloof antagonized by what they conceive to be the extreme measures of the suffrage leaders. In truth, the women's movement is made up, like progressive forces generally, of many sections. There is a world of difference between Mrs. Fawcett and Mrs. Pankhurst. It is only natural that the older leaders should feel a little hurt and outraged by what they perceive to be the unwise tactics of the militant section, and while recognizing the fact that those tactics have greatly advertised the whole movement, they are none the less of opinion that such methods are detrimental to success. A most interesting outcome of the growth of this movement has been the forma-

tion of such groups as the Actresses' Suffrage League, concerning which it is only necessary to say that it represents some of the brightest and the ablest stage women of our time. Let us look at the question of women suffrage in the light of the great divergence of view among women, which has been revealed during the last two years. It is no longer a question as to whether women should have votes or no. The question has been complicated by several other considerations. For example, when they should be enfranchised, how they should be enfranchised, whether on the present qualification or some new qualification such as the simple residential qualification of Mr. Geoffrey Howard's Bill, and finally, whether the methods to be employed should be the ordinary peaceful methods or the militant and illegal methods which have become so common during the last twelve months. There are many who have stated their conviction that all consideration of women suffrage must be postponed while such militant methods are employed.

At this stage, however, it seems to be a very short-sighted policy to refuse the suffrage on the ground that some women have demanded it in a disorderly fashion. Violence is clearly not likely to be a successful weapon in the hands of women, but the use of violence does not justify those who honestly believe in women's suffrage in refusing to enfranchise. Many people forget that women have changed with the changing conditions of modern life; they have a larger part in the industrial, social, economic and educational world. In this respect they are almost as fully engaged as men. To them, the question of the franchise takes precedence of all other demands, and while they are perhaps apt to ignore the fact that large numbers of women, for one reason or another, dislike the franchise, they nevertheless have a strong claim upon every Democrat, and especially upon Liberals who have always urged as an essential clause in the creed "No Taxation without Representation." The great constitutional issue between the Lords and the

Commons will, no doubt, obscure the question of women's franchise for some time to come. The constitutional suffragists are therefore wisely advised in trying to arouse the sympathy of men who are themselves fighting injustice in high places. "You are asking," they say, "for equal political rights, for fair play to the progressive section of the British people. We also ask for equal political rights with men. To women much of the greatness of the empire is due; the sacrifices which we have made in the past have laid the foundation for the many triumphs achieved by Great Britain; we are called upon to play a larger part in the future than we have in the past. Give to us, therefore, what we demand as an act of simple justice." How far efforts of the constitutionalists will be successful within the near future it is difficult to say, but there is very little doubt that only such methods will, in the end, appeal to men, who, after all, assert that the great masses of women are indifferent on the subject.

The democratic movement in England has its counterpart in the colonies where the greatest interest is shown in the impending crisis. The Australasian colonies and Canada have this great advantage over the mother country, they are not handicapped by an established church or by a landed aristocracy. Provided that the people of a new country are fairly united in their endeavor to obtain some reform, collectivist or otherwise, there is no one to say them nay; they can go from strength to strength, and if they use their power wisely, with little fear of any reaction. In Great Britain we have a large class wholly concerned with the preservation of the "status quo." They see no value in any change unless it leaves them secure and unmolested in the possession of their great wealth and their large estates. They have on their side all the prestige which belongs to a reigning class of titled land owners. The movement in the colonies in favor of the breaking up of large estates has only a very feeble counterpart in the Small Holdings Act of

England. The large land owner, even though he may suffer at times, prefers the private ownership of railways to any form of State ownership, and land legislation he regards with the utmost suspicion. In Australia, on the other hand, colonial governments have extended the area of State activity and spent large sums of money on railways, telegraphs, telephones, tramways, waterworks, harbors and land purchase. Criticism has, of course, been levied at their governments as a result, and it must be admitted that in some cases, as for example that of State railways, there has been a waste of money in somewhat reckless expenditure, but generally speaking, our colonial brethren have received a fair return for the large sums expended on the public services, in the rapid development of trade and industry and the rather high standard of living which they enjoy. Not only are they free from the power of the aristocracy and old established land gentry, but they are also free, as we must all admit, from that hopeless and demoralized poverty so often seen in the large cities of Great Britain. Every individual feels that he counts, and if he has energy and initiative, there is no reason why he should not come to the top. As the State progresses on collectivist lines, the individual instead of being lost, seems to stand out yet more clearly. There never was a time in the history of our colonies when the able and active worker had such large opportunities. At the same time it must be admitted that as a result of the more even distribution of wealth and of the economic arrangements for providing a minimum standard of living, it is not possible for many men to make great fortunes, certainly not in New Zealand.

Legislation has attempted with some success to limit the operations of those who have great wealth; it has also, not unsuccessfully, attempted to check the growth of large estates. The average member of parliament (who, by the way, is paid) is in close touch with the electorate, and even if he wished, could not escape from the pledge that is given

to legislate in their behalf. It may be that the output of new acts is too great, but notwithstanding legislative blunders, the main tendency is in favor of sound and useful democratic measures. The labor men are nearly always skilled mechanics with a fairly accurate knowledge of the industrial world, and certainly with a power of expressing their views on all questions which concern labor. They may not be great men, but by virtue of the fact that they work together, by reason of their persistence and their patience, they have succeeded in obtaining reforms for their own people which are of a far-reaching and permanent character. New Zealand especially has been called "the experiment station of advanced legislation." There is no country in the world in which it is so possible to create for themselves higher social life by means of the political machinery at their disposal. It is a true democracy, for, notwithstanding the many legislative enactments which give control to the State and seem to imply paternal government, it is none the less true that this State help is really the result of democratic action. In many respects the State can do for the individual what the individual cannot well do for himself. The more complex the State the more need there is for State action.

While writing this the results of the election in Australia have just come to hand and they are immensely significant. The Labor party has now a majority in both Houses of the Commonwealth Parliament and will be thus firmly seated in power for six years. Perhaps the chief plank in the Labor platform was graduated land taxation. In the manifesto issued by the Labor party the following sentence occurs: "Land monopoly, then, bars the road to a policy of successful immigration, imperils our national safety, retards our development, threatens our very existence." Mr. Pember Reeves, the High Commissioner for New Zealand, in commenting on the victory of the Labor party, stated: "Graduated land taxation of a drastic kind

is overdue in Australia by at least twenty years. It has been to a large extent retarded by the Upper Houses of the State Legislatures. The present triumph of the Labor party is due in no small degree to a revolt against land monopoly and Second Chamber domination in the States. At both ends of the earth Democracy finds itself confronted with the same obstacles."

The democracy in Australia has deliberately set itself to curb the power of the big land owner and to check the growth of numerous fortunes, not because the landowner or the millionaire is an object of hatred, but because in their view, unless there is closer settlement of the land, and a more even distribution of wealth, the community as a whole is bound to suffer. A country is not necessarily wealthy because it possesses a few multi-millionaires. The essential for every country is that the well-being of all should be sought after and observed. A high standard of comfort for the great masses of people is the final test of true wealth for any nation. It is to this problem of raising the general standard of comfort for the working classes that the democracy of Great Britain is now addressing itself.



Chaucer's London

By Percy Holmes Boynton

THE history of such a city as London is invariably connected with the literature which has been produced in it. Yet allusions with which literature is filled are not always clear to the average and to the casual reader, for the background against which poetry, drama, essays and fiction have been written is a continually shifting one.

The short essays which are to follow are successively connected for instance with Chaucer's fourteenth century, with the sixteenth and seventeenth centuries as Shakespeare crossed the border line between them, with the later seventeenth century in Milton's day, with two periods in the eighteenth century as witnessed by Addison and Goldsmith, with three in the nineteenth as seen by Lamb, Dickens and George Eliot, and with the contemporary London of the twentieth century.

Here is a succession of periods each one of which discovers London in a different spiritual stage, the whole tracing the community from the days of Medievalism through the Renaissance, the vigorous reaction of Puritanism, the early rationalism of the eighteenth century, the rise of a new spirit of freedom and democracy, and the successive and vital changes of the last hundred years; and here, moreover, is a little procession of men each one of whom sees these changing phenomena not only from the point of view of his own generation but with the prejudices

which belong to his own individual nature. Each brief paper, therefore, involves a partial viewpoint and a transitory, evanescent London.

And yet the successive excursions are not quite aimless, for each one of them is directed to a series of visible places and buildings which are associated with picturesque episodes from the past. Moreover, although the same ground is frequently retraced, each one has to do with an enlarging metropolis. Thus, the medieval walled town of Chaucer's day is succeeded in interest by the larger town of Shakespeare's with its outlying theaters and its interesting highway to Westminster. Thus, the coffee houses of Addison's time, the great business establishments of Lamb's, and the law courts and Houses of Parliament of Dickens's day are all features of a growing city which in the end has become the vast and complicated London of the present, fifty times the area of the original little town with which the series starts.

The London of Chaucer's day was a full-fledged city with a long history behind it. For more than a thousand years before his birth, on the spot where London now stands, the old city, or better a succession of cities had stood—an early British community, a Roman London, a deserted collection of moldering ruins, a Saxon London repeatedly occupied by the Danes, and a Norman London. From the time of the Conquest on, while the unity of the city as the chief metropolis of England was undisturbed, it may be said that physically three Londons have been erected, the dividing lines being the great fires of 1135 and of 1666. Both of these swept the heart of the old community and that part of the modern one which is technically known as "The City." Each was followed by a complete rebuilding which left many of the old thoroughfares, but completely transformed the looks of the town. It was the second of these Londons—the one existing during the half millennium between the middle of the twelfth and the middle of the seventeenth centuries—in which Chaucer lived from 1340 to 1400.

This London was a little unimposing town of which

one can get a much better idea today by visiting such places as Canterbury or Oxford, than by spending a casual week in the present enormous metropolis on the Thames. Its population was probably under 40,000. It extended along the north bank of the river for about a mile and for a half mile back into the country; and even within these limits it was not solidly built up. It was completely surrounded by a wall, which on the land sides, was supplemented by what had formerly been a wide and deep moat. The south portion, of course, lay directly on the river front. At the eastern end of this was the Tower, a royal and imposing castle, nobly preserved in its main features at the present time. From here the wall circled about to the northwest, punctuated by a succession of entrances, Aldgate, Bishopsgate, Moorgate, Cripplegate, and Aldersgate. At Smithfield (the old cattle market just outside the city, half a mile back from the Thames and rather more than that distance upstream from the Tower) the wall turned in a southerly direction by Newgate and Ludgate, past St. Paul's cathedral to Blackfriars, the great Dominican monastery, and thus back to the river.

The wall itself was a sturdy pile of which the modern traveler can get an adequate notion from the fine remains at Chester, or from some of the survivors on the continent, such as for instance the almost complete one around Nuremberg. Only two fragments are still to be seen in London. The gate towers, massive structures, were part dwellings and part prisons. Above Aldgate for some years lived no less a personage than Chaucer himself. Most famous of all was Newgate, the chief prison, and scene of many a notable execution.

The "best people" had possession, for the most part, of the westerly portion of the city which the west winds freed from dust and smoke. Here certain streets even in these early days extended outside the wall, Fleet Street and the Strand reaching to Charing Cross which at that time stood in the midst of the open fields. Next, hard on the river, which made a sharp bend toward the south, came

the royal residence, Whitehall, and then Westminster, a separate community which contained both the Abbey and the Parliament buildings. At Westminster boats could carry pedestrians across to the suburb, Southwark, which otherwise was to be reached only over London Bridge a mile to the east.

As a traveler came up from Canterbury way, or, in fact, from anywhere south of the Thames, he naturally entered the city by means of this, the only bridge; and it was nearly three hundred years after Chaucer's day before, in 1760, a second was builded. The old bridge was a whole generation in erection (1176-1209), but it did duty for five full centuries. Could it have survived to the present day no single spectacle in London would now surpass it in interest. It was set on a score of stone arches of various lengths, and was intercepted about a third of the way across by a drawbridge which marked the county line between Middlesex and Surrey. Like all medieval structures of slow growth it was not irrevocably committed to a final plan before the first stone was laid, with the result that its history tells of a steady succession of changes. In its comparative youth of less than two hundred years when Chaucer was alive, it seems according to Stow, the antiquarian, not to have been "replenished with houses builded thereupon, as since it hath beene, and now is." Yet from the outset it was graced in midstream by a chapel dedicated to St. Thomas of Canterbury, and for the last half of its life it sturdily upheld two almost unbroken lines of shops and dwellings, together with the high towers at either end on which traitors' heads were displayed after execution. London Bridge as a name was far from telling the whole story. It was also a stronghold, a thoroughfare, and a business street; a monument to travel, commerce, law, and the church. Of all the London sights of the fourteenth century which have since been swept away there was only one other which rivaled the Bridge.



The Tabard Inn, Southwark, from *The Gentleman's Magazine* of 1821

This was old St. Paul's Cathedral. Like the city itself it had risen and fallen more than once. The great structure which towered over London in the days of Henry V,—begun in 1087, and about two hundred years in building—was completed hardly more than half a century before Chaucer's birth. It was a superb and enormous creation. The St. Paul's of today is the biggest thing in London; with the slight advantage of its position on Ludgate Hill it easily dominates the great city in the center of which it grimly rears its head; but Old St. Paul's was just about a hundred feet longer and a hundred feet taller than the present huge pile. It was far more beautiful to the eye; and it could be better seen, for it was in a smaller city, and a city of smaller buildings. We have no good view of London which displays the cathedral in the years of its greatest glory; but even in the drawings made after the steeple had burned in 1444 the great structure brooded over the town like Gibraltar at the meeting of the two seas.

Under its shadow lay an irregular network of narrow streets, all but a dozen of them terminating within the city walls; most of them lined and overhung with shops and



Chaucer's Canterbury Pilgrims. By William Blake

dwellings from two to four stories in height. These thoroughfares were ill kept by day and dark by night, even where they bordered on the homes of the rich. There was little verdure to be seen, the beauty of yard and garden being secluded behind walls as high as those which Romeo defied. And on all sides churches, over a hundred of them, crowded in so thickly that if one were to allot the city to them in parcels each could boast a parish of hardly more than a modern city block.

Volumes have been written about the more material city. These few facts are the commonplaces to be found in all London books from Stow to Baedeker. For the literary student, however, the folk of London are of more importance than a long enumeration of streets and buildings. The fourteenth century was a momentous one for all England. In point of the steps which in these hundred years made it a nation whose greatest strength was in the loyalty of its individual subjects, the experience of England



Painted in Fresco and Engraved

then was comparable to the experience of the American colonies in the times of Franklin and Washington. Among all the forces which contributed toward amalgamating the nation more completely than ever in the past, four may be considered.

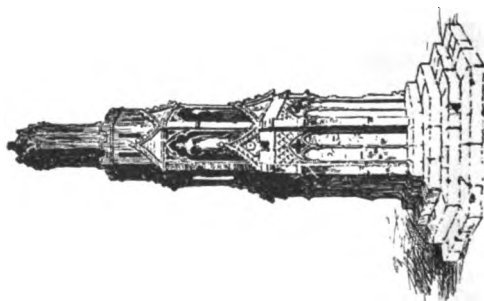
England had at last achieved a *common language*, what we now call English at last gaining ascendancy not only among the Saxons, who had held to it ever since the conquest, but at court, in parliament, in the schools, and in polite literature as well. England was making great strides toward *democracy of feeling through the rise of the commoners*. Poor men were now tilling the fields for their own profit and organizing in the trades so that they became a political power to be reckoned with. England had rejoiced in *victories over a common enemy*, the triumphs at Crecy and Poitiers developing the fresh patriotism which comes with the heightened pulse beat provoked by common exultation. And finally one is tempted to say, even in de-



Geoffrey Chaucer after the Rawlinson pasted Portrait, Oxford

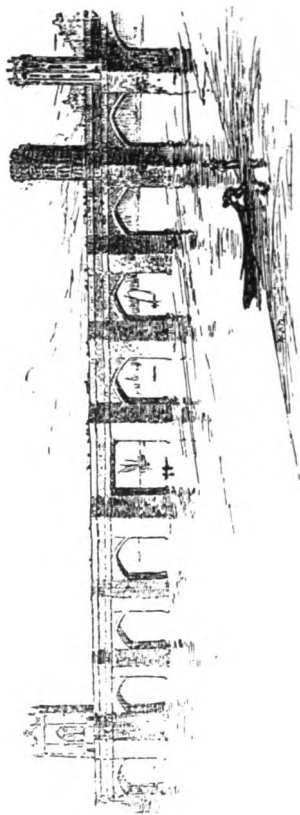


From the Prologue to the Canterbury Tales. Taken from an ancient illuminated Manuscript



CHARING CROSS

*Erected by Edward I. in memory of
Queen Eleanor of Castile*



FIRST STONE LONDON BRIDGE, BEGUN A.D. 1176

fault of abundant record, that England was drawn closer together through *common sorrow*; for the succession of plagues which swept the island during the middle third of the century had left no heart untouched.

It is only in a small fraction of the works of Chaucer that he treats of the England of his day, but where he does, he comments so keenly that the eight hundred lines of his Prologue to the *Canterbury Tales* stand among the notable analyses of English and London life afforded us by English men of letters. He tells us himself that he was an observer, and his opportunities for observation show that he had the best chances to study his town and fellow citizens. He was born about 1340, the son of a London wine merchant, and spent the bulk of his life in the city. At sixteen he was a page, at nineteen a soldier in France, and not a paper soldier either, for he was imprisoned, and ransomed by the King. Subsequently he is recorded as serving man to Edward III, squire, and shield bearer. Six or seven times he was King's Commissioner on diplomatic errands to the continent, three times at least going to Italy. He was a Controller of the Customs in 1374, Controller of the Petty Customs eight years later, a member of Parliament in 1386, a clerk of the Royal Works, and, toward the end of his life, Forester. When one recalls that he lived for some years over one of the chief gates of the city, one can see how uninterrupted and intimate must have been his acquaintance with the people at large. To complete his knowledge of England his long succession of offices in connection with King, Court, and Parliament, were no less valuable.

The Tabard Inn, at which the famous Canterbury-bound pilgrims gathered on the night before they started for the shrine of Thomas a Becket, was located in Southwark very near the end of London Bridge. It was a comfortable hostelry, representative of the best that London had to offer. A wide gate opened from the street into a roomy courtyard

overhung by balconies from which the sleeping rooms could be reached.* The cooking and serving of meals were done in liberal fashion. The dinner hour was a time not so much for social intercourse as for the stowing away of food. Chaucer and his friends drank their soup, cut their fowl and roasts with their own knives from the supply on the serving dish, ate without forks, dipped their meat into the gravy bowl, and helped themselves to whatever they wanted, provided they could reach it. There was no touch of irony—as the modern reader is in danger of thinking—in Chaucer's description of the charming table manners of the Prioress.

"At mete wel y-taught was she with alle:
 She leet no morsel from hir lippes falle,
 Ne wette hir fyngres in hir sauce depe;
 Wel koude she carie a morsel and wel kepe
 That no drope ne felle upon hire brest;
 In curteisie was set ful muchel hir lest.
 Hire ouer lippe wyped she so clene,
 That in hir coppe ther was no ferthyng sene
 Of grece, when she dronken made hir draughte.
 Ful semely after hir mete she raughte."

Chaucer's group of the Canterbury Pilgrims, like Addison's club in the *Spectator*, was in a measure representative of the chief classes in England, and the score and a half whom he described seemed to include the chief social factors among his countrymen. First are introduced the Knight, his son the Squire, and their single servant the Yeoman. They are representatives of a declining order, for with the changes which were rapidly taking place in English life the feudal system and the attendant institution of chivalry were fast becoming obsolete. Yet, as in the case of all such social evolutions, certain of the representatives and certain of the badges, far from disappearing in Chaucer's day, survive even in the present. In 1400, however, the traditions of knightly courtesy and prowess were sufficiently strong to color the bulk of the literature. The im-

*This was an arrangement which was subsequently convenient for spectators and actors in presentation of plays, and seems to have been adopted with modifications into the theaters of later years.

agination of the time still harked back to the picturesque stories of a world which was passing, rather than in the absolute past. The

"Trouthe and honour, fredome and curteisie,"

which characterized the relations of knights and ladies, were continually upheld in song and story, and the poverty and oppression suffered by the great masses on whom the superstructure of chivalry rose were politely ignored. Imagination could kindle at the campaigns, in Prussia and Russia, in Algiers, along the Mediterranean and in Turkey, in which the "gentle knight" had participated, and could linger at the feasts where he had occupied the seat of honor; and so, too, on the joyous aspects of life as embodied in the Squire, the glass of fashion and the mold of form.

Syngynge he was or floytynge all the day,
He was as fresh as is the monthe of May."

These two are dismissed more or less by way of preface; and then comes the most important single group of all, the various individuals representing the church,—a Monk, a Friar, a Nun and her three Priests, a Summoner, and a Pardoner, a Parson, and the Prioress to whom allusion has already been made.

It was no accident that in Chaucer's enumeration of the Canterbury pilgrims so large a proportion of them were churchmen. The fact is that the Church was rich and powerful to a degree almost inconceivable if one tries to appreciate it in terms of present conditions. Chaucer's London was a community of cathedrals, abbeys, monasteries, and churches. A colored map of the city showing the sites of the various church establishments would surrender a fourth of the entire acreage to them. And not only in territory was the church extensive. In the number of people dependent upon it the same conditions prevailed. John Stow in his "Survey of London" has enumerated some of the corps of St. Paul's Cathedral, the largest foundation in the city. The

society included the Bishop, the Dean, the five Archdeacons, the Treasurer, the Precentor, the Chancellor, thirty greater Canons, twelve lesser Canons, about fifty Chaplains, and thirty Vicars; and below these were a long list of inferior offices including "the four vergers, the twelve scribes, the singing men and the choir boys, and the sextons, grave diggers, gardners, menders and makers of the robes, cleaners, sweepers, carpenters, masons, painters, carvers and guilders." When one considers that this list does not include any such representatives of the church as the Prioress, Monk, Friar, Pardoner, Summoner, and Priests included in the roster of the Canterbury Pilgrims, one can see that Chaucer made only modest use of the opportunities afforded him by the church in the fourteenth century.

Chaucer's attitude toward this group is, as it properly should be, discriminating, with sharp criticism for those who deserved it and equal praise for those who had earned it. The great orders of traveling and mendicant monks—the Franciscans, Dominicans, Carmelites and Austins,—had forgotten the ideals of simplicity and discipline in pursuit of which they had been founded, and partly through their own selfishness but partly through the misplaced enthusiasm of patrons who had dealt too lavishly with them, they had degenerated into enormously wealthy and self-indulgent groups. Therefore it is that the Monk is described as loving the hunt, fond of a good horse, neglectful of study, gorgeous in dress, and "full fat" as the result of his devotion to the table.

The abuses of the confessional, penance, absolution and the ecclesiastical courts, are, of course, in the history of the Reformation, commonplaces of which Chaucer had a vigorous word to say in connection with the Friar, Pardoner and Summoner. The first was an "easy man to give penance," indulgent to sinners in direct ratio to their generosity with him. He was a noble beggar, but by no means beggarly in his dress or diet. But the others were worse; for ways

that were dark in hypocrisy, flattery, chicanery and downright viciousness, they were the blackest of black sheep in the company of pilgrims.

Yet Chaucer was careful not to overlook those who deserved his respect. The dainty but somewhat futile Prioress, well mannered, sentimental, and debonairly virtuous, was an amiable member of the group and the poor Parson was a fine representative of the self-forgetful unworldliness described, at least by implication, in Milton's "Lycidas" and later still in Goldsmith's "Deserted Village." Of his little he was free to give. There was no exertion that he would spare himself for the sake of one of his flock. He was more eager to be doing his work well where he was than to sublet his benefice and run to London "into Seinte Poules" in order to find for himself a better job there. Nor was he a hopelessly meek and gentle soul, for when occasion demanded he was capable of righteous indignation. If we had no other authority to go to we should gain from the Prologue what history shows to be a fair estimate of the fourteenth century church, that as an institution it had fallen upon dark days; that then as in Milton's generation there were too many who had crept and intruded and climbed into the fold simply for what they could find to eat when they got there; that simple credulity made easy victims of the ignorant populace for the ecclesiastical "confidence men" who swarmed England as they did all Europe; but that here and there were to be found spirited and unambitious men of whom it could be said as it was of the poor Parson:

"But Cristes loore and his Apostles twelve
He taughte; but first he followed it himselfe."

The churchmen were not the only members or retainers of the learned aristocracy to be included in the pilgrimage. Equally shrewd, and almost as dangerous as any of the foregoing was the Man of Law, a character habitually suspected throughout the middle ages. His overwhelming external respectability was a product of unsleeping dis-

creetness compounded into oracular speech. He was not only often seen with his fellow attorneys about the portico of St. Paul's, but he frequently sat in judgment on important cases. He was a master of form and precedent and so skilful in drawing up his papers that for an adequate fee he could defeat the law as cleverly as he could also be hired to defend it.

Much more respectable was the Doctor, a glib but for the most part honest gentleman, well grounded in the lore of his profession, quick to diagnose a case, ready at a prescription, and after the manner of his time, fluent in his references to the great masters of old. He was a "verray parfit praktisour" of a school of medicine founded on the theory of the "humours" and given to the sincere pursuit of astrology. The temptation, however, was too much for him when it came to the popular belief in the efficacy of potable gold; for he neglected to transmute the yellow coin received from his patients into the "cordial" which they expected him to make. The Clerk of Oxenford was the true scholar of the party. His devotion to philosophy seemed to pay him no better, then, than it does today, nor was it coupled any more then than now with ambition for office, gaiety of demeanor, or confident readiness of speech among strangers.

Chaucer's many duties in the succession of offices which he held gave him first-hand acquaintance with the world of industry. Agriculture could not thrive except as it used London for its great market. Manufacture in terms of the various crafts and their guilds naturally centered in the larger towns and in London most of all, and in commerce of course London was the great port of England.

The delegation of pilgrims attached to the land in one way or another is second only in importance to the church group. First was the Frankeleyn of the Sir Roger de Coverley type, a man of large holdings, prosperous on the income of his rentals, a fine type of a country gentleman,

dignified, on the occasion when he was officially deferred to as Knight of his Shire, but beloved on all days of the year for his open house and his hospitable board. The Reve or Steward was the real land expert, canny in his estimate of crops, and of every sort of live stock, perhaps too shrewd in his business ways, craftier than his master in conducting the estate, and not too scrupulous to lay aside a little personal margin of profit which was not accounted for on the books. After these the Miller and the Ploughman each came in for his portrait. Of the entire group none of them receives a higher tribute than does the representative of the real laboring class, brother to the poor parson, the ploughman. It was with real appreciation of the dignity of the peasant that Chaucer wrote:

"A trewe swynkere and a good was he,
Lyvyng in pees and parfit charitee."

The power of the craftsman had developed in the land more rapidly than that of the Farmer. Realizing the hopelessness of the individual, the laborers in various handicrafts had through generations been organizing together. In the greater towns their numbers were such that their powers had become by no means negligible. In different portions of London they had their segregated quarters; the haberdashers in one place, the goldsmiths in another, the drapers, the vintners, the ironmongers and the dealers in various wares each in their own little district.

Not content with merely gathering into neighborhoods, they were organizing themselves into permanent bodies, securing charters from the king, establishing standards of work and of pay, and achieving many fruits of close organization which the trades-unionist of today is apt to consider the result of nineteenth and twentieth century developments. So in the group of pilgrims Chaucer introduced the Haberdasher, Carpenter, Weaver, Dyer, and Upholsterer, commented on the sumptuous liveries they wore, and alluded to

their eligibility to sit in councils of the city and to satisfy their wives' ambitions for social distinction.

"Wel semed ech of hem a fair burgeys
To sitten in a yeldehalle on a deys.
Eureich for the wisdom that he kan
Was shaply for to been on alderman."

Farm and craft products that could be consumed in the city gave business to the Maunciple, or purchasing agent and outside commerce to the Merchant and the Shipman who naturally therefore belonged to the party, representing the same class for whom Sir Anthony Freeport stands in the little Spectator Club four centuries later. And now with the addition of the Cook, the Wife of Bath and the Host of the Tabard Inn the miscellaneous company was completed.

The title given to this chapter is "Chaucer's London." The city which he knew and portrayed in his composite picture was a partial London, of course. The great social institutions of his generation he was inclined to take for granted. Very much in the fashion of Thackeray, if he had ideas as to public affairs he kept them to himself when he took his pen in hand. The Dickens attitude was more nearly approximated in Langland, who pictured the same people from a different point of view. Chaucer, however, a lover of things beautiful, was preëminently a story teller, and only incidentally a critic. In his eyes the characters he presented were first, last, and always individuals who could interest and amuse him, but seldom stir him to indignation, yet as we have seen they may not unfairly be regarded as distinct exponents of the religious, social, and industrial life of his day.



The Globe Theater, from an Old Drawing. The Globe, originally round, burned down in 1613 and was rebuilt as an octagon



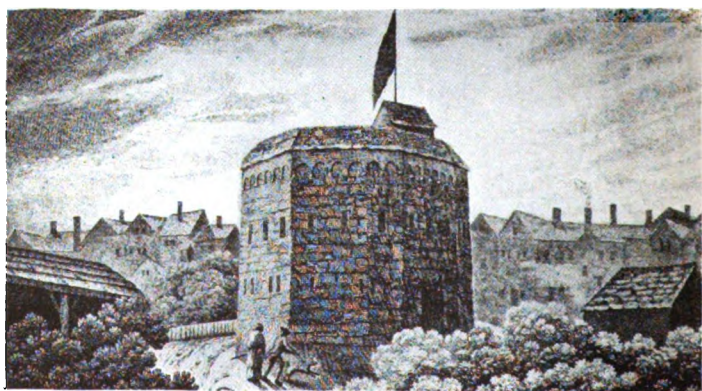
St. Paul's Church. From Hollar's View, 1647



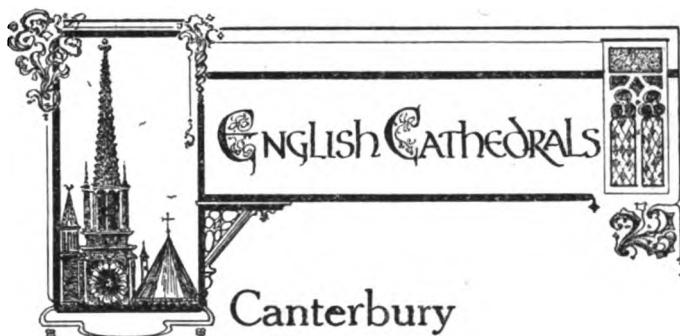
London Bridge. From Hollar's View, 1647



The Rose Theater, Bankside



The Bear Garden, on the Bankside



By Kate Fisher Kimball

YOU are making your first visit to Canterbury, and instead of entering the town by the prosaic method of the railway, you are coming in by the famous old Pilgrim's way, the road from London over which Chaucer's Canterbury Pilgrims traveled

"The holy blisful martir for to seke."

About a mile and a half from Canterbury lies the little village of Harbledown, in the quaint language of Chaucer's day

"a litel town
Which that y-cleped is Bob-up-and-down
Under the Blee, in Canterbury weye."

The road, true to its name, drops into a valley just before you reach the village, then rises sharply and as you come over the crest of the hill, you get your first view of Canterbury and its noble cathedral, the Mother Church not only of England, but of all English speaking peoples. Canterbury lies in a hollow encircled by low hills, and the red roofs of the picturesque old town make a rich setting for the soft gray stone of the cathedral which towers above them. You can imagine what this glimpse of the sacred city meant to the Canterbury Pilgrims though the building which you see is far goodlier than that which they beheld with its glittering Angel Steeple. The old steeple is gone and instead rises the majestic central tower, the most perfect Gothic struc-

ture in all England. The two lower western towers in the foreground are quite different in form from their peerless companion and seem to emphasize its faultless proportions.

It was at this point that Henry II, in 1174, on his way to humiliate himself at the shrine of Becket, dismounted from his horse and walked some distance to the Church of St. Dunstan where he changed his ordinary dress for the garb of a penitent and from there traveled barefoot into the town. As you approach the city, you are confronted with the huge bulk of the old West Gate, for Canterbury was a walled city back in prehistoric times. The West Gate has a pedigree not to be lightly regarded. Repaired in Roman times and rebuilt again in 1380 it has frowned down upon Roman and Saxon, Dane and Englishman. Its earliest written record tells of the mighty procession accompanying Canute the Dane who brought back the body of the martyred Archbishop Alphege to the Cathedral from which viking hands had torn him. The royal visitor left his crown of gold at the high altar to atone for the sins of his lawless subjects. Coming down High Street from the West Gate you turn into little old narrow Mercery Lane and as you glance ahead you see one of the most artistic bits of old Canterbury. At the end of the narrow lane rises the beautiful gateway leading into the Cathedral precincts. It has stood there since 1517 and its grim Norman predecessor for centuries before it. The gateway could tell many a tale of pageants, for the history of Canterbury is the story of the making of England, and her ancient shrines and powerful archbishops wielded an enormous influence from British times to the Reformation.

Before you enter the gateway you must make a short excursion to get the best possible historic setting for your visit to the Cathedral, first to the tiny church of St. Martin, the oldest church in England, on the site of the chapel where St. Augustine in 597 baptized his first English convert, the Saxon King Ethelbert. The King was a little suspicious of



Old Font in St. Martin's Church

the new religion and stipulated that Augustine should remain on the Isle of Thanet, where he had landed, until after their first meeting which was to be held in the open air secure from the danger of magic spells!

The frank attitude of Augustine appealed to the equally sturdy character of Ethelbert, whose Queen, Bertha, a French princess, had brought her own Christian bishop from France and had already established service in a small chapel outside the city walls, once used by the earlier British Christians, and named by her for St. Martin of Tours. Within the present church which retains in its walls some of the old Roman bricks, you find an ancient Saxon font where, presumably, the Saxon King was baptized on June 2, 597. Such traditions are to be doubted but the font is unquestionably very old and fitly commemorates the momentous event which brought Christianity into England. Ethelbert next presented Augustine with a neighboring Saxon temple

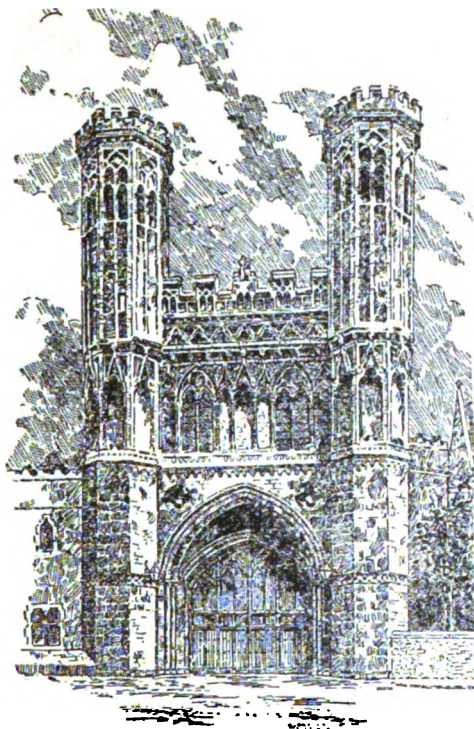
which was speedily dedicated to St. Pancras and became a center for public worship. Later the King granted a large tract of land for an Abbey where the new religion might establish a monastery and school. And so St. Augustine's Abbey became England's venerated Alma Mater, "the seat of letters and study, at a time when Cambridge was a desolate fen and Oxford a tangled forest in a wild waste of waters."

All of these buildings were without the city walls, the Abbey at the special desire of Augustine that he might have a consecrated spot for his bones after death. According to the Roman and Oriental usages to which he was accustomed such burial could not be thought of within the city walls. But King Ethelbert, not content with having the new faith represented outside the city alone, removed his own palace to Reculver not far distant and, having consecrated Augustine the first Archbishop of Canterbury, gave him the former royal palace and an old British or Roman church as the foundation of the new Cathedral, which Augustine named Christ Church.

As you walk back to the Cathedral you go into the gateway of St. Augustine's monastery and look round the ancient precincts. The crumbling crypt of the Abbey church and the distant ruins of St. Pancras are eloquent of the glory of departed days. Even the burial place of Augustine is now unknown. The Abbey and its traditions were swept away by Henry VIII but the spirit of Augustine is still marching on for the restored buildings now harbor an efficient school for missionaries and the old Abbey sends its Christian teachers to the remotest ends of the earth. Back to the Cathedral gateway again and with eager anticipations you enter the precincts.

"Far off the noises of the world retreat"

and you are greeted by broad stretches of English lawn, splendid towering lindens, and fine old houses enclosed by picturesque walls over which vines clamber and beckon al-



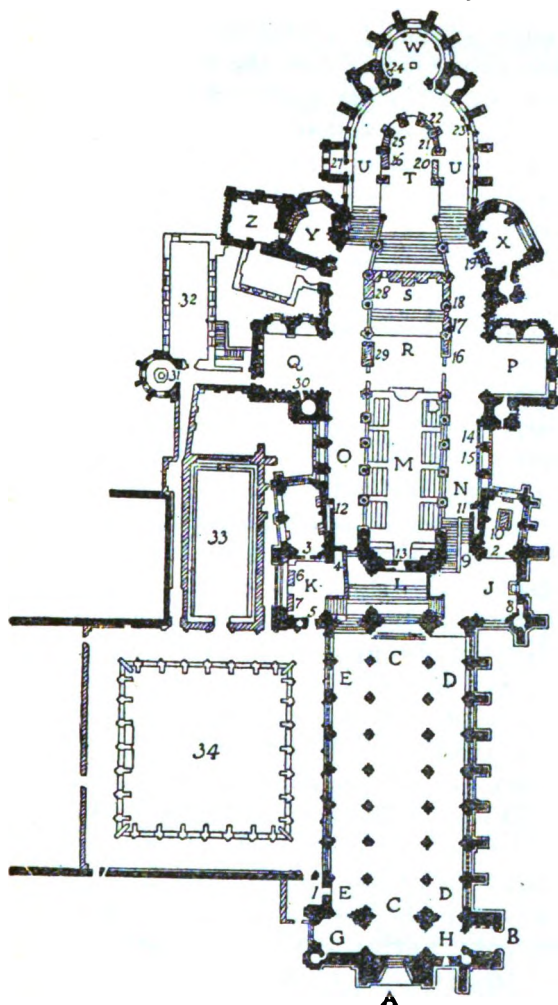
St. Augustine's Abbey

luringly. Keeping in mind that the two end towers of the Cathedral face the west, it is a delight to stroll slowly along the south side and gather first impressions. What a tremendously long structure it is. The transepts instead of being near the east end as in many churches which face west are actually midway of the building, and a second pair of transepts appears farther on. There is a fascination about it like that of reading a great book carved out of stone.

We begin to see clearly that nave and western transepts are all of one "style" with their tall "perpendicular" windows and huge buttresses which help to steady the arches of the nave. Just above the clerestory windows along the edge of the roof are additional pinnacles all helping to con-

vey the impression that the huge nave rests lightly upon its foundations. A few steps beyond the first transept and suddenly the whole appearance of the building changes. This part plainly belongs to an earlier time. Here is the massive architecture of the Norman. No more pinnacles, no flying buttresses, but strong solid walls pierced by round arched windows. Yet a graceful tower with a pointed roof shows how beautifully even this more serious architecture can be handled by a skilled artist. Still moving eastward, a lovely little chapel, St. Anselm's, comes into view and our attention is arrested by the contrast between its Norman beginnings and the graceful "Decorated" window which adorns its south wall, and is evidently a later embellishment. The plain lead roof of this end of the Cathedral is gracefully rounded at its east end, and here we come upon a very striking feature, the semi-detached, never finished "Corona" which completes the church and is popularly known as Becket's Crown. We walk slowly around the Corona. The north side of the Cathedral was the territory of the old Monastery, until its monks, like those of Augustine's Abbey, were scattered by Henry VIII. We look with dismay on the ragged, vine covered Norman arches, the fragments of the old Infirmary and we pass by them into the "Dark Entry" haunted by a ghost as told in the "Ingoldsby legends." Here we discover other buildings, chapter house, library and the monks' lavatory clustering so close to the Cathedral that we can hardly puzzle out the features which balance those of the south side.

But if the south side told us its architectural story very frankly, this north side is utterly charming from its varied and bewildering attractions. You peer through a long dark passage and catch a glimpse of partly ruined cloisters surrounding a venerable graveyard. The ghostly dark entry opens out between queer little twisted Norman columns into a lovely bower of lawn and shrubbery, and when you pass out through the old prior's gate into the beautiful



Plan of Canterbury Cathedral

- A Western Porch and Doorway.
- B South Porch and Doorway
- CC Nave
- DD South Aisle
- EE North Aisle
- G North Western Tower
- H South-Western Tower
- I South End of Transept
- K Martyrdom, or North End of Transept
- L Space Beneath Great Tower
- M Choir

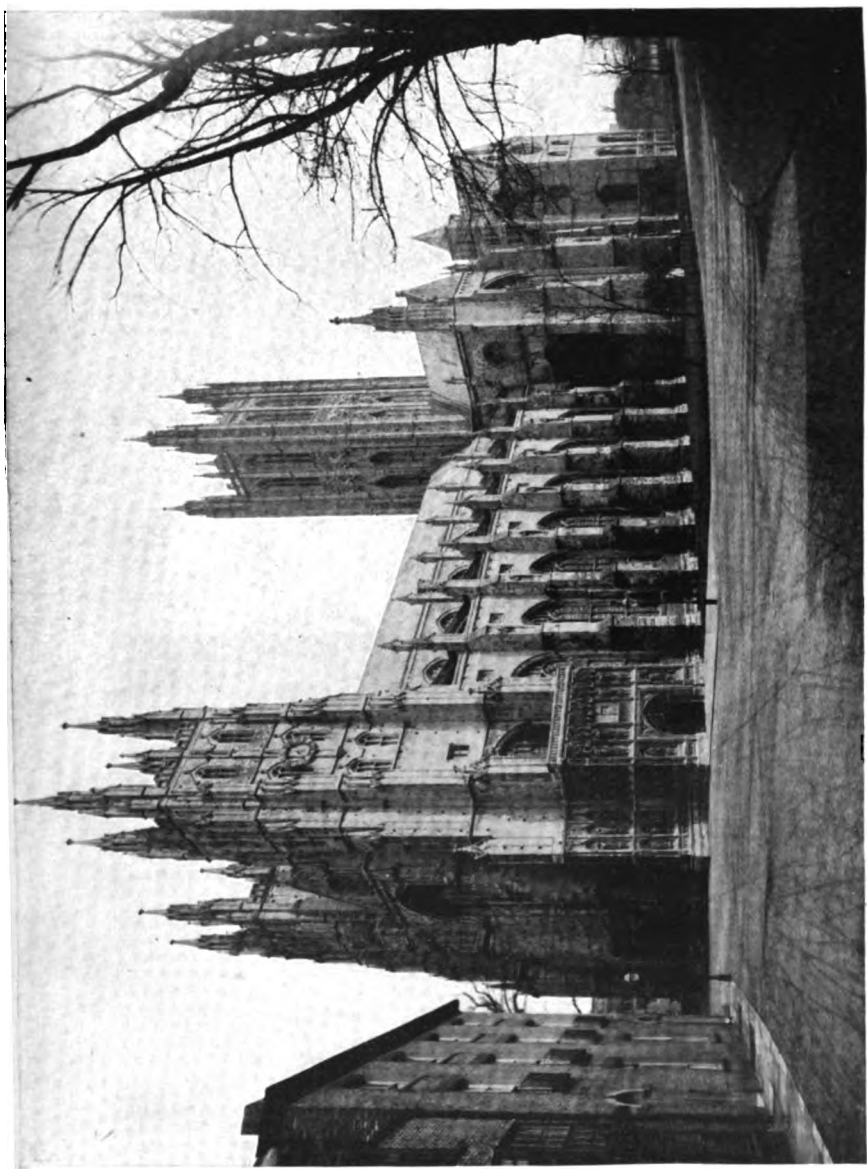
- N South Aisle
- O North Aisle
- P South End of E transept
- Q North End of E Transept
- R Presbytery
- S Altar
- T Trinity Chapel
- UU Aisles of same
- W Becket's Crown
- X Anselm's Chapel
- V Vestry
- Z Treasury

- 1 Doorway to Cloisters from the North Aisle of the Nave
- 2 Entrance to St. Michael's or Warriors' Chapel
- 3 Entrance to the Virgin or Deans' Chapel
- 4 General Entrance to Crypt
- 5 Doorway to Cloister
- 6 Archbishop Warham's Mt
- 7 Archbishop Peckham's Mt
- 8 Staircase to Upper Parts of Church
- 9 Stairs to Crypt
- 10 Lady Holand's Monument
- 12 Stairs through the Walls.
- 13 Organ Screen
- 14 Archbishop Rogers' Mt
- 15 Archbishop Reynolds' Mt
- 16 Kempe's Monument
- 17 Stratford's Monument
- 18 Sudbury's Monument
- 19 Mephams' Monument
- 20 Black Prince's Monument
- 21 Courtney's Monument
- 22 Chatillon's Monument
- 23 Hubert's Monument
- 24 Pole's Monument
- 25 Dean Walter's Monument
- 26 Henry IV.'s Monument
- 27 Henry IV's Chantry Chapel
- 28 Bouchier's Monument
- 29 Chichell's Monument
- 30 Stairs to Crypt, and to the Upper Galleries, etc., of Transept
- 31 Font and Circular Room
- 32 Library
- 33 Chapter House
- 34 Cloisters Square

Green Court you realize something of what the monastery must have been in its palmy days. Now the boys of the King's School, one of England's oldest public schools, dwell where the home of the monks once stood and near by is a rarely beautiful old Norman stairway, one of Canterbury's most cherished possessions. The Cathedral Library is housed in an ancient dormitory and round about are the houses of Dean and Bishop and the recently rebuilt palace of the Archbishop of Canterbury. Until a few years ago, the Archbishops had had no official home in Canterbury since Puritan fanatics pillaged and destroyed the old palace more than two hundred years ago.

Retracing our steps we enter the Cathedral by the beautiful south door adorned with kings and other worthies of Canterbury's glorious past. The south entrance, unlike the chief doorways of many cathedrals which open at the west, indicates a survival of Canterbury's long past custom when disputes not referable to other courts were heard in the south porch of the Cathedral. It was an old British practice "and the one link between the present Cathedral and the old British Church which Augustine received from Ethelbert." In the panel just above the doorway is a weather-worn representation of the altar of Becket and you are reminded that Canterbury was for centuries in the minds of thousands of people, chiefly the Shrine of St. Thomas. We can only understand the amazing results of the murder and canonization of Becket by remembering that at the time of his death Christianity had fallen under the strange domination of relic-worship and the importance of the great monasteries was so dependent upon the possession of relics that the most surprising efforts were made to secure them, with results both pitiful and ludicrous as shown by the modern traveler's experience with fragments of so-called saints.

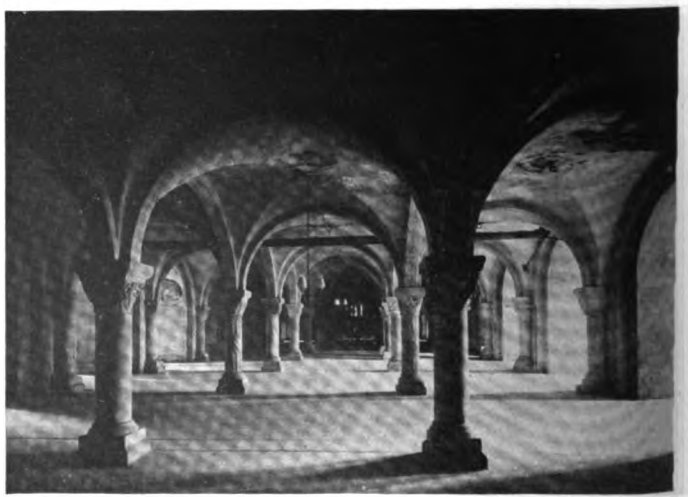
The burial of St. Augustine's body outside the city walls with the subsequent interment there of succeeding archbishops gave to the Abbey a prestige which the monks of



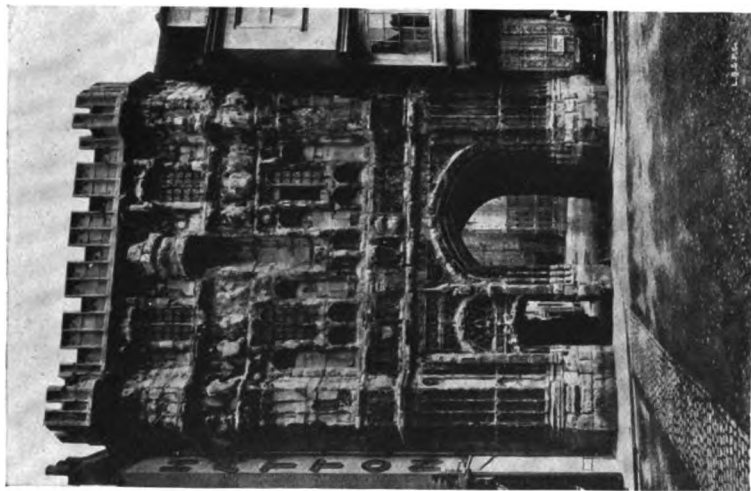
South Door, Canterbury Cathedral



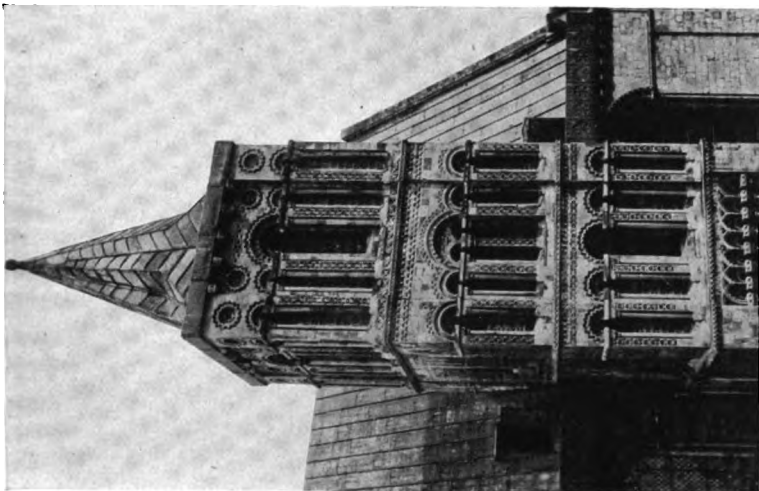
Exterior Canterbury Cathedral, East End



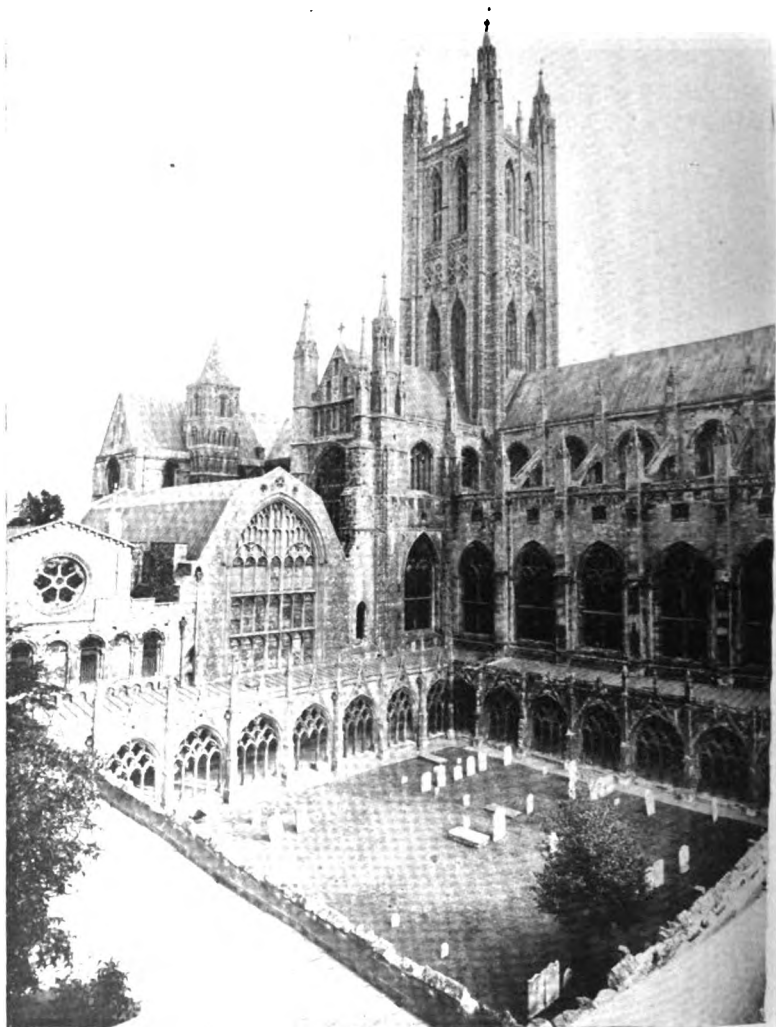
Crypt, Canterbury Cathedral



Christ Church Gateway



Tower of Southeast Transept



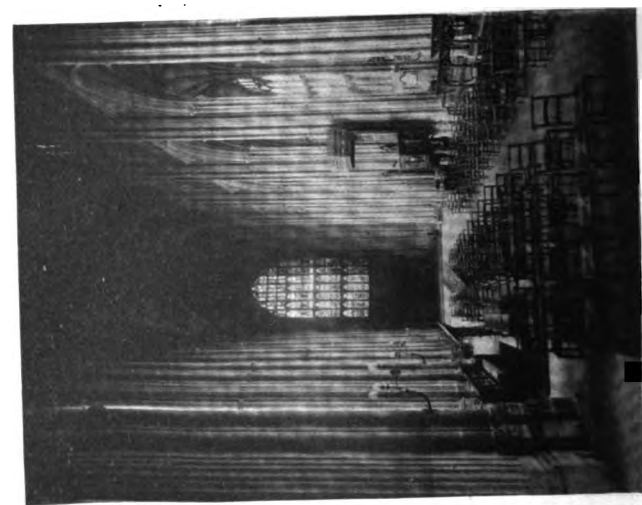
Canterbury Cathedral—North Side with Cloisters



Palace of the Archbishop, Canterbury



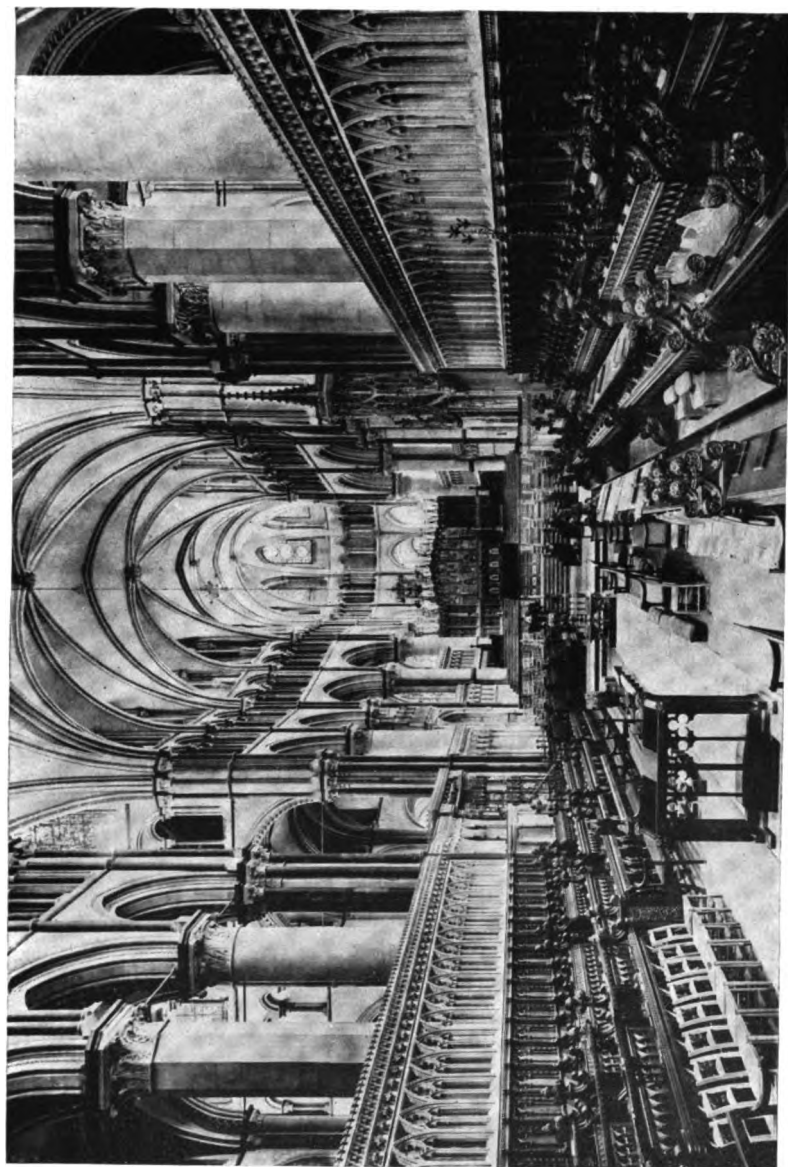
Norman Stairway in Green Court



Nave, Canterbury Cathedral



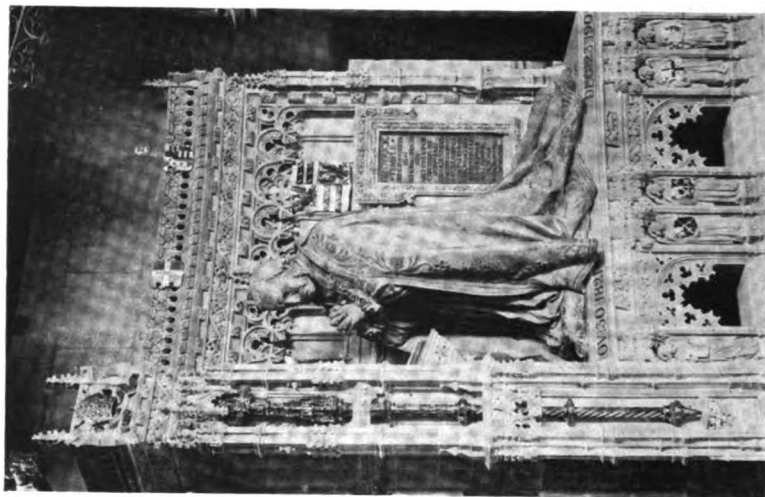
Trinity Chapel



Choir, Canterbury Cathedral



Rt. Rev. R. T. Davidson
Archbishop of Canterbury



Monument to Rt. Rev. Frederick Temple
Late Archbishop of Canterbury

Christ Church, the Archbishop's own Cathedral, saw with growing concern. At length the ninth Archbishop, Cuthbert, discerning his opportunity, left his bones to the Cathedral, charging the monks not to ring the great bell until three days after his death. The plan worked successfully and after that with one exception no primate was interred at the Abbey and down to the period of the Reformation not more than six were buried outside the Cathedral precincts.

Gradually the prestige of the Cathedral increased as her soil became sacred with the dust of the departed. Dunstan, one of the greatest statesmen of Saxon England and Archbishop for twenty-seven years, died at Canterbury, and Canute as we have noted, restored the martyred Alphege. During the troublous times of the Conquest, in 1067, the Cathedral was burned and when Lanfranc, the first Norman Archbishop, was greeted by a dismantled church he straightway set about rearing a more noble structure. For three hundred years Lanfranc's Norman nave and transepts, his impressive crypt, western towers and central steeple with its gilded angel stood unchanged, but not so the "Choir" eastward of the central towers; for within twenty years Anselm, Lanfranc's great successor, pulled it down and entrusted the task of enlargement to the prior Ernulf, who developed the new structure on a magnificent scale, extending Lanfranc's crypt far eastward. His successor, Prior Conrad, finished the work with such skill and enthusiasm that as the old Chronicler says, "Nothing like it could be seen in England either for the brilliancy of its glass windows, the beauty of its marble pavement or the many colored pictures which led the wondering eyes to the very summit of the ceiling." It was long known as "the glorious choir of Conrad." A recently discovered fresco in St. Anselm's chapel confirms the tale of its beautiful color effects.

It was during this period of the Cathedral's splendor that the spectacular murder of Thomas a Becket, and his canonization as a saint with the miraculous powers attributed

to his shrine, spread the fame of Canterbury throughout Christendom. Becket's quarrel with Henry II and his subsequent murder are familiar matters of history, but one may trace here the steps of the tale as immortalized in the stones of the Cathedral.

Entering the nave of the church we are at once impressed by its light appearance. Our anticipations of

"Stoned windows richly dight
Casting a dim religious light"

are rudely shattered, but sadly enough, not more so than were the splendid old stained glass windows destroyed by fanatics in the days of the Commonwealth. We are in a nave of later construction than Lanfranc's but as we stand near the west door and look up toward the choir we notice one of the most impressive features of this Cathedral, the great flight of steps beneath the central tower leading from the nave up to the screen which cuts off the nave from the choir. The explanation is to be found in Lanfranc's huge crypt which lies beneath the choir and with its later additions raises the whole eastern end of the church more than twenty feet above the nave.

Turning into the north transept, now known as "The Martyrdom," we are on the very spot of Becket's assassination and through the open doorway into the cloisters catch a glimpse of the peaceful graveyard. The Archbishop's palace adjoined the cloisters, and under the arcades and through this doorway the monks urged Becket on that fateful winter afternoon of the 29th of December, 1170. The murderers had held a violent altercation with Becket in his palace and had left him, as the monks correctly inferred, to get their weapons. They urged Becket to take refuge at the High Altar for the vesper service had already begun but he lingered in the transept refusing to let the monks close the door on their brethren who were fleeing, panic stricken, at the rumors of soldiery, from the cloisters to the Cathedral. Urged by the monks, Becket mounted a few steps of the

flight leading to the choir, but on the approach of the murderers who in the dim light of the candles at the various altars, and amid the general confusion could not identify the Archbishop, he descended and faced them. His assailants hesitated partly from dread of committing sacrilege, but Becket resisted all efforts to drag him from the church and in a few moments fell dead, the final violent blow of Richard the Breton severing his scalp from the skull and snapping the sword which dealt it.

Carrying the body to the High Altar, the monks watched with it all night. The discovery of a monk's habit and hair-cloth shirt beneath Becket's garments revealed the fact that he was virtually one of themselves though he had never been formally recognized as a monk. The discovery excited the greatest enthusiasm and he became at once Saint Thomas. The very drops of his blood as well as other relics were religiously preserved. Fear of his enemies led to his hasty burial in the crypt below. An altar was erected as also in the transept, and the shrines speedily acquired a sanctity unparalleled in the history of sainthood. Four years after Becket's death Henry II made his famous pilgrimage to Canterbury, kneeling first in the porch of the Cathedral, then on the stones where the archbishop had fallen. At the tomb in the crypt he received more than two hundred strokes from the monks and spent the night on the bare ground.

Canterbury's crypt has the distinction of being the finest in England and it is with a thrill of admiration that you stand at the west end and look down the long vista of dusky arches, noting the sturdy Norman columns with square abacus and variously carved capitals. The columns, too, exhibit differing zigzag patterns.

In the southeast transept of the crypt is the Chantry Chapel of the Black Prince given at the time of his marriage in 1363. It is pleasant to think of Canterbury as a refuge from the horrors of St. Bartholomew, for since Elizabeth's time French Huguenots and their descendants have wor-

shipped in this chantry and on special occasions the large crypt has been hospitably opened to them. At the east end of the crypt is a chapel to the Virgin, in early days gorgeously decorated and crowded with offerings, but now in darkness for a loftier crypt has arisen beyond. Between two slender pillars on the edge of this newer part is the spot where Becket was buried and Henry II passed his lonely vigil. The pointed arches and the use of the round abacus on the newer though massive columns show the fine Early English work which nobly completes Lanfranc's ideal of imposing "undercroft."

Two months after Henry II's visit in 1174, Conrad's glorious choir was completely destroyed by fire. The people of the town trained to rely upon relics and superstitions lost control of themselves, "tore their hair, uttered tremendous curses against God and his saints and beat the walls and pavement of the church with their shoulders and hands." But the monks speedily took heart and an able architect, William of Sens, was imported from Normandy. Five years later a fall incapacitated him and his plans were carried out by an English William "small in body but in many kinds of work acute and honest." It is the work of these two Williams that we see today in Canterbury's choir. William of Sens brought his ideas of Norman construction from his own church at Sens and the architecture is especially interesting from its blending of the old Norman with the later Early English. The old Chronicler states that the former choir was "sculptured with an axe and not with a chisel." This was really a way of saying that the work of the two Williams was more delicately and elaborately carved. The Early English style was foreshadowed by the frequent use of pointed windows and a general sense of lightness, walls and roof resting upon the pillars, instead of conveying a sense of solid walls pierced by arches and windows. The capitals of the pillars are also very well worth noticing for they are not Norman such as we have seen in the crypt, nor

the strictly Early English to be observed in other cathedrals, but they suggest classical capitals of the Corinthian order and show the early French influence which William of Sens brought with him. As you come up from the crypt and enter the choir, you notice the great height of the altar and at once recall the lofty arches of the eastern crypt. When the church was rebuilt the shrine of Becket had already brought to the Cathedral not only greatest distinction but its richest source of revenue, and a new Trinity Chapel was designed for the bones of the saint. You can see the arches of Trinity Chapel just above the High Altar and beyond them still other arches leading into the Corona or Becket's Crown popularly supposed to have held the relic of his severed skull.

A walk around the aisles which enclose the choir brings us to some of the Cathedral's greatest treasures, but we must first not fail to notice the beautiful stone screen work just in front of the pillars executed a hundred years later by Prior d'Estria, a fine example of the Decorated style which succeeded the Early English. The Archbishop's throne with its graceful canopy stands on the right and opposite it we go through a doorway into the north aisle. What a picture it all is! The light steals through ancient stained glass windows which portray the miracles of Becket. Slender shafts of brown marble decorate the piers and triforium arches making a rich contrast with the creamy Caen stone. In adjoining chapels and all about us are the tombs of illustrious dead who served England when Archbishops were virtually prime ministers, and just ahead are the stone steps worn into hollows by the feet and knees of tens of thousands of pilgrims. Becket's new shrine was set up just fifty years after his death and the occasion brought an immense throng of people to Canterbury. The bones were carried from the crypt by Pandulph, the Pope's legate, the Archbishop of Rheims, Stephen Langton, Archbishop of Canterbury, and Hubert de Burgh, Grand Justiciary of England. King Henry III, the young son of John, led the im-

posing procession* A representation of the shrine still exists in one of the adjoining windows. The wealth of gold and jewels which accumulated at the spot is incredible. A watching tower in St. Anselm's chapel guarded the tomb by night and a great cover was let down over it during the day, drawn up by a monk at intervals for the edification of the pilgrims who gazed upon its splendors and rubbed their poor, diseased frames against the stone arches supporting the shrine. Directly east in the Corona stands the choir of Augustine, probably not earlier than the twelfth century but undoubtedly antique and still used for the consecration of the archbishop. On its left is the tomb of Cardinal Pole, the last Catholic Archbishop under Queen Mary, and on the right the beautiful kneeling portrait statue of the late Archbishop Temple, who crowned King Edward VII. His body and Dean Farrar's both rest in the cloister graveyard.

The place of the shrine, now marked by the worn pavement where the multitudes gathered, is flanked on one side by the tomb of Henry IV, the only King buried in Canterbury, and on the other by that of Edward the Black Prince, who sleeps with the armour which he actually wore, hanging above him—helmet, gauntlets, wooden, leather covered shield and velvet surcoat. Beside the Black Prince's tomb is that of Archbishop Countenay, who drove Wiclif and his followers from Oxford but could not silence them. Across the aisle is an ancient stone coffin identified in 1889 as that of Hubert Walter, made Archbishop by Richard I on the field of Acre. Afterwards as Chancellor he raised the ransom for his King. When found, the body, remarkably preserved, was arranged in its ancient vestments with ring and pastoral staff.

For more than three hundred years the Shrine continued to attract thousands of pilgrims but the Middle Ages

*There was long a theory that the monks did not burn Becket's bones but secretly buried them. In 1888 a coffin was discovered in the Crypt containing the bones of a very tall man. There were marks of violence on the skull. The skull was photographed and the bones buried where found on the site of the old shrine. The belief that they are the bones of Becket has been ably advocated.

were passing and the visit of Colet and Erasmus about 1512 indicated its waning authority. Both were devoted to the "New Learning." Colet lectured at Oxford and one of the earliest teachers of a rational Christianity made drastic remarks upon the childish spectacle of the martyr's rags offered for adoration. Erasmus, keenly sensitive to the beauty of the Cathedral, felt the terrible incongruity of it all. A few years later came the final blow when the divorce of Henry VIII and his consequent stand against the Pope separated the English church from Rome. In 1538 the shrine was called upon to empty its wealth into the King's treasury, and its jewels and gold were borne off in two strong coffers by seven or eight men, service, festivals, pictures, and images of St. Thomas were forbidden and he was henceforth to be known only as Bishop Becket. The strange circumstance that the change came about with scarcely a protest from the people is significant of the changing times.

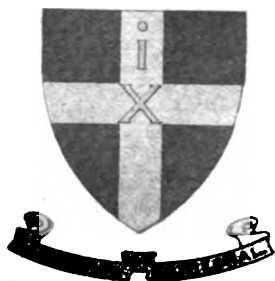
As we leave the choir and look up at the end of the martyrdom transept, we notice a broad band of rich old stained glass. This and a few fragments are all that remain of the magnificent window given by Edward IV showing the King and Queen, the princesses and the pathetic little princes afterward murdered in the tower. In this transept Edward I was married to Margaret of Anjou and hung the golden crown of Scotland by Becket's shrine. His Archbishop Peckham, one of the earliest of the great medieval preachers, lies here in the congenial company of Warham who protected Colet and Erasmus when the "New Learning" was fighting for existence. One other famous tomb claims our special homage, a worthier shrine than that of Becket. In the Warriors' Chapel opening out of the southwest transept an arch was built in the wall when constructed to admit a grave which now lies half within and half without the building. It is the tomb of Archbishop Stephen Langton who stood for English freedom against the despotism of King John and led the barons in their struggle for Magna Charta.

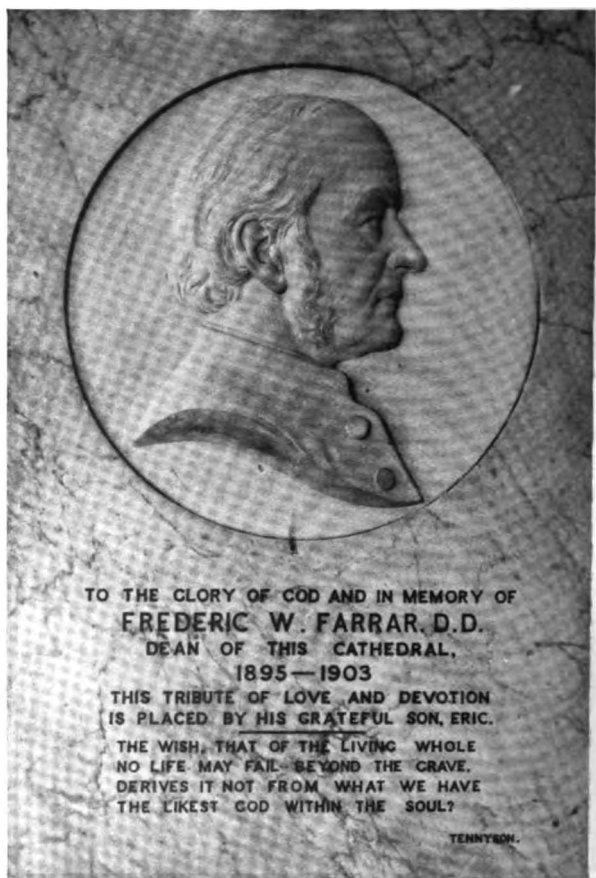
We step back into the nave and stroll slowly down the aisles. The marks of Cromwell's troopers who stabled their horses here, are still visible. By way of contrast is the long line of tablets along the wall to gallant British soldiers who have carried England's Empire around the world. The last tablet on the south wall is that of Dean Farrar and across from it sleeps the late Archbishop Benson, the first Archbishop since the Reformation to be buried in the Cathedral. We sit down by the west door and look up through the long vista as the late afternoon sunlight streams down through the Central tower. Lanfranc's old Norman building is gone. England had become English when Prior Childen rebuilt the nave and transepts in Wiclif's time. The slender clustering shafts and vast pointed arches which support the roof suggest the new spirit of religious aspiration which was feeling its way in England. Wiclif's belief that "In the end truth will conquer" could not be overthrown and the days of "pilgrimages" were doomed.

As you sit in the growing dusk your perception of the grandeur of the Cathedral deepens. It is England's great monument of her spiritual struggles and triumphs for thirteen centuries, and is still instinct with life. When in 1495 the Cathedral added her crowning glory, the superb central tower, Columbus had discovered America, the printing press was at work and a new era was dawning. But Canterbury had still to await her deliverance. Her shrines were to be demolished ere she could be freed from the ignominy of relic worship, her great Archbishop Cranmer was to perish in the fires of the Reformation and religious fanaticism was to wreak its vengeance upon her glorious art. Yet with prophetic vision she raised aloft her beautiful tower for the England of the future, typical of the beauty of holiness yet to be realized.

SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING
WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS
MAGAZINE.

(End of C. L. S. C. Required Reading, Pages 17-88.)

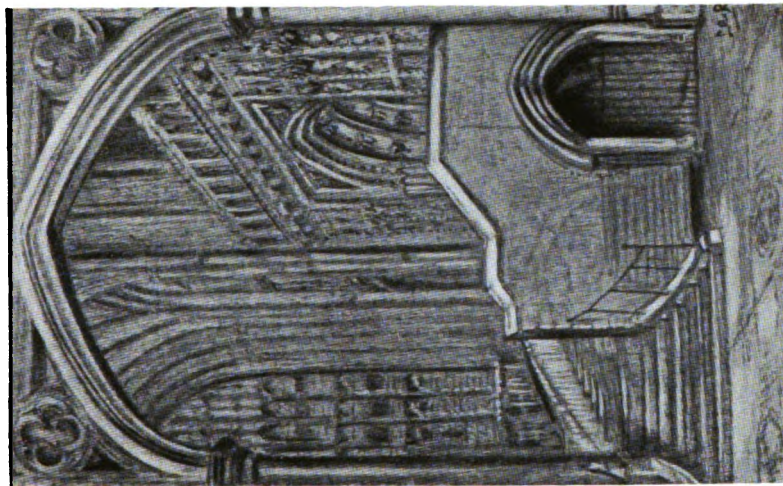




Tablet to Dean Farrar in Canterbury Cathedral



Patriarchal Chair, Canterbury Cathedral



Entrance to Choir, Canterbury Cathedral



Round Boss. — Bisham Priory, Norfolk.



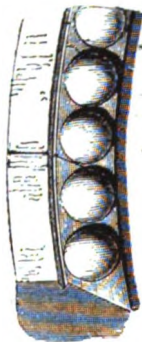
Square Boss. — St. Augustine's, Canterbury.



Lacage. — Ticknott, Ireland.



Notched. — Ely Cathedral.



Pollet. — Illey, Otton.



Chain. — St. William's Chapel, York.



Cable. — Romsey, Hants.



Flower. — Illey Church, Oxfordshire.

Norman Mouldings

The Architecture of the Cathedrals of Great Britain

By P. H. Ditchfield

(From "Cathedrals of Great Britain.")

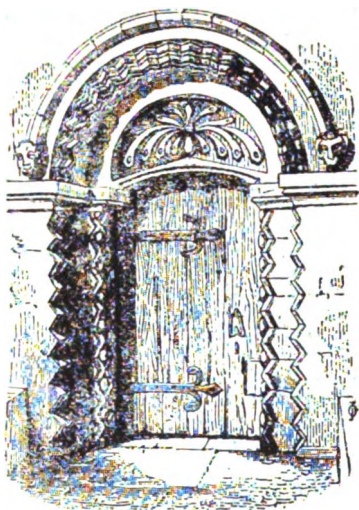
For the convenience of classification, medieval architecture has been divided into four distinct styles or periods, and we must again chronicle the oft-told story of their varied peculiarities.

I. The Norman style commenced in the reign of Edward the Confessor, whose work at Westminster (the sub-structure of the dormitory and the lower part of the walls of the refectory with the ornamental arcade) is declared to be the earliest example of the Norman style in England. This style prevailed to the time of Henry II., when a period of transition set in, and the style began to approximate to that of the succeeding century. The main characteristics of the Norman style are—cylindrical massive piers, round-headed arches, a great variety of mouldings such as zig-zag, billet, double-cone, pellet, lozenge beak-head, etc., small and narrow windows splayed only on the inside, buttresses slightly projecting from the wall. Some of the best examples of this style are the naves of Ely, Gloucester, Durham, and much Norman work is seen at Winchester, Exeter, Canterbury, Chester, Peterborough, Norwich, Rochester, Chichester, Oxford, Worcester, Wells and Hereford.

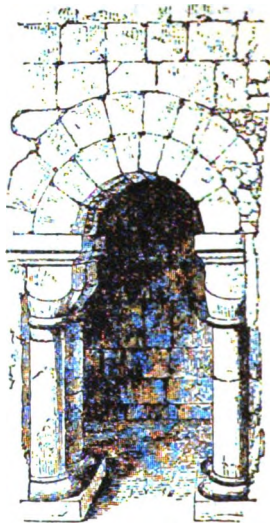
II. The Early English style began with the thirteenth century, in the reign of King John, the choir of Lincoln being the earliest example. This style flourished until the time of Edward I.; during his reign another period of transition set in, and this style gradually developed into the Decorated.

Its main characteristics are lighter and more elegant forms of construction and decoration, pointed arches, often shaped like a surgeon's lancet, whence they derive their name, deeply undercut mouldings, dog-tooth ornament, piers formed of columns with detached shafts united under one capital, and bound together by a band, bell-shaped capitals, stiff-leaved foliage, trefoiled arches, plate-tracery. Early English work is seen in the choir of Lincoln, Worcester, Chichester, Salisbury, Exeter, Wells, Rochester, York (south transept), Southwell, Ripon, Ely, Peterborough, Durham ("nine altars"), Glasgow.

III. The Decorated style commenced in the fourteenth century, or a few years earlier, reached its zenith before the middle of the century, and ended with the reign of the third Edward. The period of transition between this style and the last is perhaps the era of the greatest beauty of English art. The characteristics of the style are, more elaborateness of detail and ornament, much larger windows with beautiful and complex tracery, heavier buttresses, piers with closely-jointed shafts, not detached as before, sculpture closely imitating natural foliage, mouldings less deeply cut, the ball-flower ornament. Decorated work is very plentiful, and may be seen in the chapter-houses of Wells, Norwich, Winchester, Canterbury, also at York, Lichfield, Exeter, Carlisle, Lincoln, Southwell, and elsewhere. A period of transition again followed during the last half of the fourteenth century, during which the style developed into the Perpendicular.



Early Norman Arch, Westminster Hall, A. D. 1090



Late Norman Doorway Middleton Stoney, A. D. 1160

IV. The Perpendicular style prevailed during the fifteenth century and continued until the reign of Henry VIII., when the medieval period ceased. This style is, as we have said, peculiar to England. In Scotland, where French influence was great, there are many examples of the Flamboyant style, which prevailed in France, and was scarcely known in England. This style is characterized by more elaborate and richer work, increased use of ornament and panelled decoration, peculiar window tracery (the mullions being carried straight through the head of the window, while small mullions spring from the heads of the principal lights), much larger windows, depressed arches (Tudor arch), much heavier buttresses, mouldings carried up the piers and arches without any break or capital, cavetto (a wide and rather shallow variety), ogee, bowtell mouldings, the rose ornament, Tudor flower. The extensive use of panelling is always the hall-mark of the Perpendicular period. The choir of Gloucester is the earliest known example of this style, and King's College, Cambridge, St. George's Chapel, Windsor, and Henry VII.'s Chapel at Westminster, are the most perfect specimens of Perpendicular art.

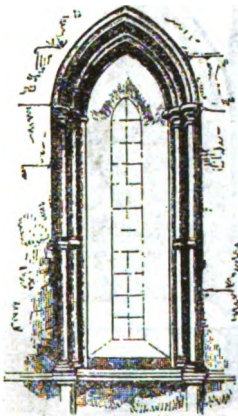
Then followed the Renaissance period, when classical and Roman features were mingled with the latest English style. There was an attempt to revive the Gothic style in the time of James I., but the foreign influence was too strong, and not till the close of the eighteenth century did this revival take place. The love of Gothic art had never been quite extinguished in this country, and to the English people belongs the honor of restoring to its rightful place



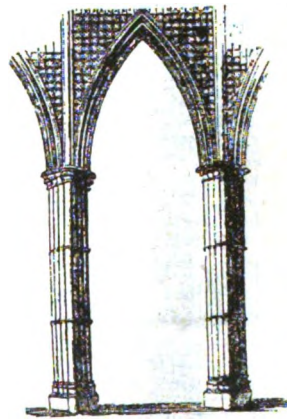
Presbytery, Lincoln Cathedral,
A. D. 1260



Hereford Cathedral, A. D. 1220



Jesus College Chapel, Cam-
bridge, A. D. 1250

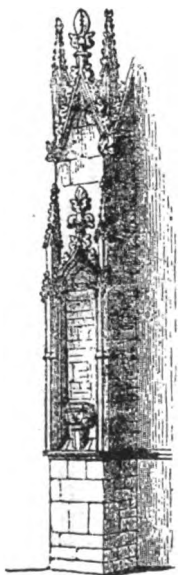


Westminster Abbey, A. D. 1250

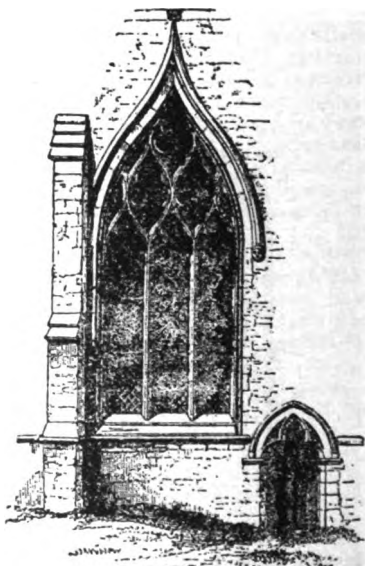
Examples of Early English Architecture

that style which has created so many superb and magnificent buildings instinctive of the faith and reverence which first called them into being.

In our cathedrals we have endless varieties of plan, construction, style and adornment, as well as in the associations connected with their histories. They derive their name from the Latin word *Cathedra* signifying a seat, a cathedral church that particular church of the diocese where the bishop's seat or throne is placed. If this church belonged to a monastery it was served by the monks, but many of our cathedrals were in the hands of secular canons, who were not monks, and should not be confused with the "regular" clergy. Monastic churches had always a complete series of monastic buildings—the cloister-court, the center of a monk's life, around which were grouped the chapter-house, dormitory, refectory, infirmary, hospitium or guest-hall. Churches served by secular canons sometimes have a cloister, but this was added more as an ornament, and was not a necessity. The Reformation wrought many changes in our cathedrals. Out of the spoil of the monasteries Henry VIII. undertook to endow five new sees, and thus created the sees of Oxford, Peterborough, Chester, Gloucester and Bristol. These are called the cathedrals of the New Foundation, and with these are classed the monastic cathedrals which survived the shock of the Reformation, viz.: Canterbury, Winchester, Worcester, Rochester, Norwich, Ely, Durham, Carlisle. The cathe-



Mary Magdalene,
Oxford, A. D. 1320,
Decorated



Higham Ferrers, Decorated



Beverley Minster, Decorated

drals of the Old Foundation which survived, with some changes in their constitution were York, London, Salisbury, Wells, Chichester, Hereford, Exeter, Lichfield and Lincoln, and the Welsh dioceses of St. David's, Llandaff, Bangor and St. Asaph. Episcopacy was finally banished from the Church of Scotland on the advent of William III.; hence the cathedrals in the northern country are so only in name. The Episcopal Church of Scotland has, of course, cathedrals, but most of these are modern. Since the Reformation in England, and especially in modern times, many new sees have been formed; these are Manchester, Liverpool, Ripon, St. Alban's, Southwell, Truro, Wakefield and Newcastle. The plan of our cathedrals is usually cruciform formed by a nave with aisles, north and south transepts, central tower, choir and presbytery. Sometimes the plan is that of a double cross, there being a second or eastern transept towards the eastern end of the choir.

Our inspection of the exterior begins first by trying to obtain a good general view of the building. We notice the remains of the walls and gates which guarded the close, or precincts of the cathedral. Within these walls the bishop's power was supreme. If sanctuary was claimed by a fugitive from justice, here he was safe; and the clergy and the serving-men were free from the ordinary law, and could be tried only by the ecclesiastics.

Then we notice the west front, usually a fine screen of stonework, wherein are enshrined in niches weather-worn statues telling of the men of old who had done well in their days for their Church and realm.

Passing to the north we see the central tower, possibly Norman as high as the roof, with a superstructure of later times. The pitch of the roof may have been altered in later times from a high pitch to a flat one, and the marks of the old roof may often be seen on



Christ Church,
Oxford, A. D. 1500



Ewelme,
A. D. 1460

Examples of Perpendicular

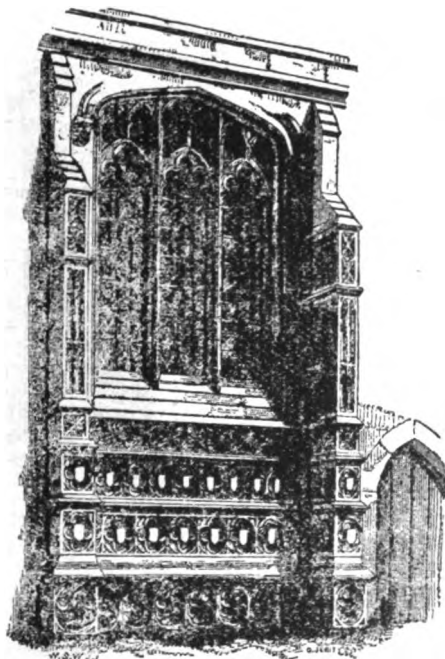
the tower walls. Just below the eaves is the range of clerestory windows. Flying buttresses connecting the buttresses of the outer wall with those of the inner are frequent and produce a very graceful effect. Niches for statues are often carved upon the buttresses. Curious grotesquely-carved heads, called gargoyles, look down upon us from the gutters of the roof. The tracery of the windows is no indication of the age of the walls, as they have frequently been inserted in place of others of an older period. The porch is a large structure, and sometimes has a chamber, called a parvise, over it. The object of this chamber cannot always be determined. Sometimes it was the abode of the sacristan, and occasionally it was set apart for the use of an anchorite or recluse. The monastic buildings are usually on the south side in Benedictine monasteries, but sometimes on account of the nature of the ground they are on the north.

On entering the church we view the nave, which is usually in three storeys—the main arcade, the triforium, which opens into a gallery or passage, and the clerestory. Sometimes the choir occupies two bays of the nave, but usually begins with the screen placed on the east side of the central tower. This screen was formerly the rood-screen, and a large crucifix stood on it; but at the Reformation all roods were destroyed, and sometimes the organ stands in its place.

Entering the choir we see before us the high altar with a fine reredos behind it, so called from the French *L'arrière-dos*, meaning "embroidered hangings." On the south of this is the piscina, consisting of a hollow basin with a stone-drain, wherein the priest cleansed the sacred vessels after using them in the Holy Eucharist. On the same side are the sedilia, or stone seats for the clergy, frequently with richly-carved canopies. Then there are the beautifully-carved stalls with fine tabernacle work, and the *sub-sellae* or *misereres* (French, *miséricorde*) with their quaint carvings. It is a popular error, gravely perpetrated by some cathedral vergers and others, to suppose the *misereres* were a kind of ingenious trap for sleepy monks, who, when the heavy seat fell down with a loud bang, were detected in slumber and forced to do penance. They were so placed as a concession to human weakness in order that the monks or canons might lean against them during the long medieval services, when sitting was not allowed. The eastern portion of the choir is called the presbytery.

We pass to the north aisle of the choir and proceed to the ambulatory, processional path, or retro-choir. Here, at the back of the altar, was the chief shrine, where the relics of some great saint were preserved under a gorgeous cover decorated with gold and silver and precious jewels, to which crowds of pilgrims flocked, and there prayed and gazed upon the wondrous shrine, and made their offerings. The steps and pavement leading to the shrine often still show by their worn condition the evidence of the tread of countless numbers of pilgrims. Near the shrine was a watching chamber, where a monk stayed to guard the shrine and its treasures.

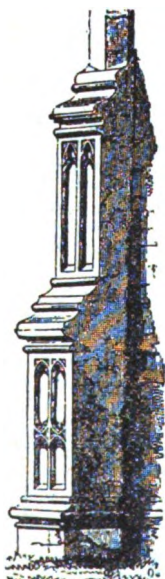
Eastward of the ambulatory is usually the Lady Chapel, where the altar of the Virgin stood; and here, and in other parts of the church, are numerous chantry chapels, sometimes built on to the church, or in the church itself, containing effigies of the founders and altar tombs, where masses were said by specially-endowed chantry priests for the repose of the souls of the deceased and their families. Some effigies of knights and warriors have their legs crossed. It is another popular error to suppose that this fashion of representing the deceased had anything to do with the Crusades. Beneath some portion of the church we find a crypt with the remains of numerous altars, where masses were said for the souls of those who lie buried here.



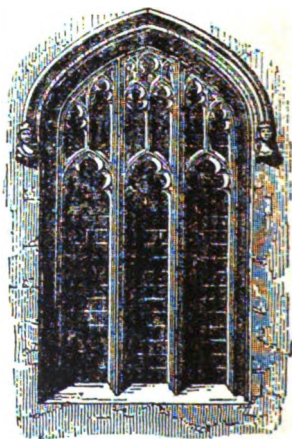
Yelvertoft, A. D. 1500, Perpendicular

A door on the south side of the church leads to the cloister-court; immediately on the left as we traverse the east walk we see the slype or passage leading to the monks' cemetery. Another door from this walk leads to the chapter-house, where the monks assembled daily to arrange the affairs of the monastery, enforce its discipline, assign the duties of the day and transact other business. On the same side of the cloister was the dormitory; the refectory was on the south; the uses of the buildings on the west side varied in different houses.

As we see our cathedrals now, the view that meets us differs much from that which would have greeted us in medieval times. Then all was ablaze with colors. Through the beautiful ancient glass the light gleamed on tints of gorgeous hues, on rich tapestries and hangings, on walls bedight with paintings, and every monument, pier and capital were aglow with colored decorations. We have lost much, but still much remains. At the Reformation the avaricious courtiers of Henry VIII. plundered our sacred shrines, and carried off under the plea of banishing superstition vast stores of costly plate and jewels, tapestry and hangings. In the Civil War time riotous fanatical soldiery wrought havoc everywhere, hacking beautifully-carved tombs and canopies, destroying brasses, and muti-



St. Lawrence,
Evesham,
A. D. 1460



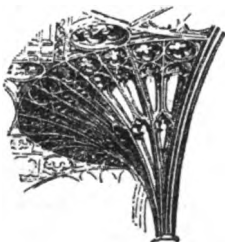
St. Michael's, Oxford,
A. D. 1460

Examples of Perpendicular

lating all that they could find. Ages of neglect have also left their marks upon our churches; and above all, the hand of the ignorant and injudicious "restorer" has fallen heavily on these legacies of Gothic art, destroying much that was of singular beauty, and replacing it by the miserable productions of early nineteenth century fabrication.

But in spite of all the evils that have been wrought, in spite of Puritan iconoclasm and Reformation violence, in spite of natural decay, eighteenth century lethargy, and the intemperate zeal of unwise and tasteless modern restorers, our cathedrals still preserve much of their ancient beauty and attractiveness. They are standing witnesses to the greatness of the masons and builders who fashioned and perfected our English Gothic art, "an art that was created here in this land according to our native instincts, and in accord with the sober dress of our skies and the simple pleasantness of our scenery."* A man cannot fail to love that English art, whether he has been born amongst it like ourselves, or has come wondering on its simplicity from all the grandeur over seas.

*History of Gothic Art in England, by E. S. Prior.



Fan-tracery Vaulting, Perpendicular

Characteristics of Social Work in the United States

By Lilian Brandt

IN our own country the last ten years or so have seen a very remarkable development of the social spirit. It cannot be denied, to be sure, that "in business and in politics we are still individualists," but there is much evidence that even in these fields concern for the common welfare is coming to be a determining influence, while in the field of "social work," which means merely the organization of the social spirit for effective expression, there has been such expansion and deepening as scarcely has a precedent.*

This growth of social consciousness in America is not the perquisite of any one political party, nor is it manifested only in governmental action. It can be traced in the platforms of all the parties, in Presidents' and Governors' messages, in acts of legislatures, in judicial decisions, in the conduct of municipal affairs. But it is seen also in the efforts which are being made by the churches of all denominations to meet the needs of the present day; in the gradual remodeling of the curriculum of the public schools, so that children will be fitted for life, and not merely for college; in the many books on social problems which are printed every year, and still more in the intelligent discussion of social questions in the popular magazines and the daily press. Most of all, perhaps, it is manifested in the growing number of persons who are definitely engaged in social work, either as volunteers, serving on committees and boards of directors and giving their time and thought in many other ways, or as paid workers making this their profession and daily occupation. Attendance at the National Conference of Charities and Correction has more than doubled in the

*The influence of individualism in the United States in the past, the evidence that it is now breaking down, and the extent to which it is desirable that we should abandon it in the immediate future, are admirably discussed by Prof. Henry R. Seager, in "Social Insurance: A program of social reform," published by the Macmillan Company, 1910.

last five years, the total registration this year reaching 1,250. Besides this general annual gathering of persons interested in social work, there are so many other conferences of a specialized or local nature that if one should try to attend them all he could do nothing else.

Social work in the United States has several distinguishing characteristics. In the first place, it is much more largely a matter of private philanthropy than it is in European countries. This is partly because of the individualism which has made us until recently think of government as a necessary evil rather than as "organized machinery for advancing our common interests;" partly because dishonesty and inefficiency have in the past been so conspicuous in public administration of affairs that we have instinctively preferred to keep everything possible "out of politics;" but partly also because the social problems recognized as such—the relief of distress—have really been of more manageable proportions than in older or less prosperous countries, while the large problems connected with the general improvement of social conditions have only recently begun to take hold of the popular imagination.

In the second place, when we do resort to legislation to accomplish some social improvement, it is not a question, as in England, of securing the passage of one law through one central legislative body. In most of these matters the states are sovereign, and to cover the country we must have fifty laws passed by fifty different legislatures representing the most diverse economic conditions, and with consequently the most diverse opinions as to what is desirable, as well as constitutional. From one point of view this state of affairs is a distinct advantage, since it allows experimentation to be carried on at a much more rapid rate than otherwise would be possible. Various plans can be tried out in different states simultaneously, instead of following one another in slow succession in the same state. Progressive states are not obliged to wait for the education of public opinion in

more backward localities; the newer states can, and not infrequently do, begin at the point reached by older states only after many years of experience. On the whole, it is a fair question whether our disconnected, jerky method of progress has not resulted thus far in a higher average standard than we would have attained by any other method, and it has undoubtedly established ideals in certain respects which will influence future development. A uniform child-labor law for the entire country, for example, would be a very desirable thing, but would there be much hope of including in it at once such a provision as has just been enacted in New York, absolutely prohibiting the employment of persons under twenty-one years of age in the night messenger service?

Without overlooking these advantages it is nevertheless evident that we are now, at any rate, sadly in need of a greater approach to uniformity in our legislation on social problems, and also of the establishment of scientific standards for such legislation. The realization of this need has lately crystallized in the American Association for Labor Legislation, organized especially to promote these objects, and there are many other influences working in the same direction, such as the National Commission on Uniform State Legislation and the disposition on the part of legislatures to appoint commissions to investigate and make recommendations on important subjects which are brought to their attention. During the past winter five or six states have had legislative commissions working on employers' liability and compensation for industrial accidents. They have consulted together, exchanged information, and are making recommendations to their respective legislatures which will no doubt result in wiser and more harmonious enactments than are usual.

A third characteristic of social work in America is that it is recognized as a profession, with rapidly growing technical literature, with definite standards constantly being pushed up, with recognized leaders, and with already several train-

ing schools. When the first of these schools was started by the New York Charity Organization Society twelve years ago—merely a six weeks' summer class—the idea that any training was desirable to prepare men and women—chiefly women—to minister to the poor, was a novel idea, and to many people a preposterous and distasteful idea. Now it is a commonplace. We have come to realize that it is the most delicate task in the world to assist human beings to find the best way out of their troubles, and that those who attempt to do it need all the knowledge they can gain of the resources at their command and of the experience which others have had in trying to solve the very problems with which they are confronted.

Finally there is a hopefulness and courage in our social work, among our social workers, which is perhaps the most distinctive note of all. Even in our oldest cities we have no such "pauper class" as is found in London. It is still the rule in America that the children reach a higher standard of living than the parents; that even in neighborhoods that have been continuously bad, there is not a stagnant population but a constantly changing stream of individuals and families; that the average workingman and his family is self-supporting, even in sickness and in old age and through times of unemployment.* Chronic unemployment has not yet become the problem it is in older countries, in spite of the complications of immigration. Among the families under the care of the Charity Organization Society in industrially normal times there is rarely an able-bodied man out of work. We are only beginning to feel the necessity for organizing the labor market. It is significant that the Massachusetts Commission appointed to consider the matter of old-age pensions found that "there is no alarming amount of old age destitution in this state, such as existed in England and other countries of Europe at the time of the adoption of old-age pension systems," and that "the existing

*On this point see "Principles of Relief," by Edward T. Devine, pp. 278-281. Published by the Macmillan Company, 1904.

agencies for the relief of old age destitution in the state are abundant and adequate, and in the non-dependent portion of the aged population there is not a sufficient amount of poverty and distress to call for the institution of any sweeping relief through pensions."

For such reasons as these, we have not, in America, accepted poverty, or "misery," to use Dr. Devine's term, as something necessary and inevitable. We have come to look upon it as something not only to relieve—of course that must be done—but to prevent as well; and not only to relieve in each individual case in such a way as to prevent future suffering and degeneration in that particular family, but also as something whose causes must be hunted out to prevent the manufacture of new cases to be relieved in the future. In hunting for the causes of misery we have found them to lie chiefly in certain adverse social conditions, which can be modified, eliminated, or transformed, and this cheerful doctrine is determining the direction in which our social work is developing.* It is responsible for the phenomenal interest in social conditions which can be seen everywhere, and of which the most complete expression is the "social survey" now being made in several cities on the general plan of the Pittsburg Survey;† and it is at the the bottom

*For the best discussion of this theory, see the writings of Edward T. Devine, who was the first to express it adequately, and is largely responsible for its prevalence, especially his book "Misery and Its Causes," published by the Macmillan Company, 1909.

†The methods and an outline of the findings of the Pittsburg Survey are given in three special numbers of *Charities and the Commons*, January 2, February 6, and March 6, 1909. The complete findings are to be published in six volumes, as follows, of which the first two have already appeared and the third and fourth are now in press:

Work-accidents and the law. Crystal Eastman.

Women and the trades. Elizabeth Beardsley Butler.

Homestead: The households of a mill-town. Margaret F. Byington.

The steel workers. John A. Fitch.

The Pittsburg District: Symposium by John R. Commons, Florence Kelley, Robert A. Woods, Peter Roberts, and others.

Pittsburg: The gist of the Survey, Paul U. Kellogg, director of the Survey and editor of the series.

These volumes, and the special magazine numbers, may be obtained from Charities Publication Committee, 105 East 22nd street, New York City.

of the organized "social movements" which are the characteristic form taken by philanthropic activity in the twentieth century and in the United States.

Notwithstanding all the interest in and study of causes of misery, there is not yet any satisfactory classification of them, so interwoven are they with one another. Preventable disease, premature death, industrial accidents, old age unprovided for, neglected childhood, industrial inefficiency, ignorance, defects of character—these are some of the obvious causes of misery. But back of these there are such things as bad housing, over-crowding, child-labor, over-work, obsolete methods of education, improper care of defectives, irrational treatment of criminals. There is not even a complete list, for new causes are constantly being discovered as our knowledge increases. One by one, however, the causes which are beyond the control of individuals are being isolated, to borrow a term from bacteriology, and are being studied and brought under social control—made the object of what we call an organized social movement.

Which of the destructive social forces were to be treated in this way was not decided on in advance by anyone, nor in what order they should be taken up. It is extremely significant that in almost every case the organized movements have grown immediately out of the older work of relieving distress. Visitors among the poor have seen poignantly in family after family the disastrous effects of these adverse conditions; "case-records" have confirmed individual impressions and have furnished convincing material for a foundation; the accumulated experience of a society, or of several societies, has brought about the conviction that something ought to be done, and frequently the first step towards organizing a movement for the prevention of an evil has been taken by the very people who are engaged in ministering to the victims of that evil. The reaction of the organized movements on relief work is obvious. Re-

sources have been enlarged; standards have been raised; the duty of the charitable society to its beneficiaries has become infinitely more complex, and its service, needless to say, infinitely more valuable both to the particular families affected and to the community.

The tuberculosis movement is the best one to speak of for purposes of illustration because it has reached the maturest development. It is the most extensively organized; it has the best and largest literature; it has probably secured the conscious interest of the largest number of people.

Discovery of the tubercle bacillus in 1882, and demonstrations of the possibility of cure in the early stages of the disease, had furnished the necessary foundation for social action long before it was effectively taken. When the Committee on the Prevention of Tuberculosis of the New York Charity Organization Society was organized in 1902 there were a few hospitals for advanced cases which owed their existence to humanitarian impulse; sanatorium care for early cases, even the well-to-do, was only beginning to be provided; a few societies existed here and there which issued educational leaflets; the value of administrative control had been demonstrated by the New York Department of Health, but it was still a novel idea; physicians and officers of charitable societies were, each from their own angle, coming to realize that tuberculosis was a great social problem. The new committee was spoken of, prophetically, as "a movement which may prove to be of more importance than any other in which the society has participated in recent years." Local organizations sprang up rapidly in other places. In 1904 the National Association for the Study and Prevention of Tuberculosis was formed, to stimulate and assist in the development of the movement. In 1908 the International Tuberculosis Congress met in America for the first time, and for the first time devoted a conspicuous part of its proceedings to the social aspects of the disease.

Provision for treatment is still, except in a few places, pitifully inadequate to the needs. It has, however, increased at a rate unparalleled in institution building. There are five times as many hospitals and sanatoria in operation in the United States as there were ten years ago, and the three hundred special dispensaries, the day-camps, night-camps, outdoor schools, and other specialized forms of treatment, have practically all come into existence within the decade. The state of New York is looking forward courageously to "no uncared for tuberculosis in 1915." Provision has been made for early cases more rapidly than for advanced cases, and at present it is recognized that the greatest need, from the point of view of prevention as well as for the mitigation of present suffering, is the erection of many hospitals, or houses of rest, for those who cannot be received in the sanatoria. Thus scientific consideration of the problem has come back to the place at which the philanthropic impulse instinctively started, to fortify it a thousand fold.

Educational methods have progressed even more rapidly, since the winter of 1902-03 when a small committee of distinguished specialists spent many hours formulating the information about tuberculosis which they could agree upon as indispensable for every citizen. The "Don't card" which resulted has been adopted as the standard, with slight modifications, all over the country. Millions of copies, in a dozen languages, have been distributed. Exhibits have been standardized and multiplied. "Ready-made" lectures can be had by anyone who will make use of them. On an average eight thousand newspapers every week use the press service of the National Association. "The public" has, in a word, been "educated" on this subject at a remarkably rapid rate. Starting as a working combination between physicians, charity workers, and municipal authorities concerned with health and poverty, it has gradually enlisted the interest of such diverse organizations as labor unions, schools,

women's clubs, churches, insurance companies, fraternal societies, and others too numerous to mention.

One of the greatest achievements of the tuberculosis movement has been the popularizing of fresh air and cleanliness. From observing the beneficial effect of fresh air on tuberculous children we are being led to try it, only experimentally as yet, to be sure, on school children who are well. Knowledge of open-air treatment of consumptives is gradually opening bed-room windows at night and improving ventilation elsewhere. In such ways as these the most permanent and most promising kind of "preventive work" is being done, work which will eventually not only help to prevent tuberculosis but to prevent other diseases and to raise the general level of health and vitality.

The tuberculosis movement has had also a very decided influence in furthering the development of the social spirit. It has been the consistent policy of the National Association to insist that this is primarily a matter for the state, not for private philanthropy, which can hardly begin to meet the needs of the situation, and to place responsibility squarely on the shoulders of municipal and state authorities. Beyond a doubt this has been an educational process which has substantially modified our ideas about the function of government and will have its effect in our handling of other social problems.

The housing movement and the child-labor movement, which also stand out conspicuously among the social movements, have histories of their own, differing in details and in emphasis from each other and from the tuberculosis movement, but containing the same essential elements of research, educational propaganda, the securing of legislation and efficient administration of laws, the stimulating of private philanthropy, and the enlisting of coöperation from every possible quarter.

Following the analogy of the tuberculosis movement, there has been some organization against the venereal dis-

eases and against infant mortality, and other specific health problems will probably be taken up in this way. A movement against cancer, for example, could well be organized after the medical profession has found out certainly how it is caused. With our present knowledge about it, however, it is not possible to devise social measures for controlling it.

We have a lusty young playground movement, which is broadening out now to embrace the great problem of general recreational facilities. The movement for the prevention of the congestion of population, now in its early stages, is really a compound movement against such evils as unwise systems of taxation, insufficient transportation facilities, and lack of forethought to direct the growth of cities according to a prearranged plan. For a time it seemed probable that a complementary movement would be inaugurated for increasing the attractiveness of country life, and it still may be, but the elements for it are still in solution.

The extortionate charges for loans secured by salaries, furniture, and pawnable property, have called forth organized efforts which, though still young, are vigorous, and promise to hasten the time when the social spirit shall prevail in the business world. A movement is now under way for adapting the public schools to the needs of the present time by promoting industrial education. The organized efforts for securing wise, adequate and uniform legislation in regard to working conditions have already been mentioned, and there are various agencies, though they are not yet in formal alliance, which have especially at heart the welfare of working women.

There is not yet a well-defined movement for the prevention of crime, as there might well be, but there are many activities which, taken together, give promise of developing into one—interest in juvenile courts, probation, criminal procedure, conditions in penal institutions, the whole ridiculous system of definite terms of imprisonment, our ineffective methods of dealing with delinquencies of such grave social

importance as prostitution and drunkenness, and so on—and which will no doubt be immediately stimulated by the International Prison Congress when it meets in this country for the first time in September.

There are nuclei also of other organized movements, but enough has been said to indicate the spirit and the character of this most interesting and significant phase of social work in our country. One more point should be emphasized. Back of all this enthusiasm for preventing the preventable misery is the desire to “promote the general welfare”—not merely to decrease the amount of suffering, still less not merely to decrease the burdens of philanthropy, but to increase the value of life to every member of the community. Social conditions are being judged by the “standard of living,”—the measure of life, that is, which they allow to those affected by them—and this is the very essence of the developments now taking place in social work. It was summed up by Jane Addams in her presidential address at the National Conference of Charities and Correction in June: “The negative policy of relieving destitution, or even the more generous one of preventing it, is giving way to the positive idea of raising life to its highest value.”



* The Shrine of Becket

Amongst the many treasures of art and of devotion which once adorned or which still adorn the metropolitan Cathedral, the one point to which, for more than three centuries, the attention of every stranger who entered its gates was directed was the Shrine of St. Thomas of Canterbury; and although that Shrine, with the special feelings of reverence of which it was once the center, has long passed away, yet there is still sufficient interest around its ancient site—there is still sufficient instruction in its eventful history—to require a full narrative of its rise, its progress, and its fall, in any historical records of the great Cathedral of which in the eyes of England it successively formed the support, the glory and the disgrace. * * * But the great event of which Canterbury was the scene on the 29th. of December, 1170, at once riveted upon it the thoughts, not only of England, but of Christendom. A saint—so it was then almost universally believed—a saint of unparalleled sanctity had fallen, in the church of which he was Primate, a martyr for its rights; and his blood, his remains, were in the possession of that church as an inalienable treasure for ever. It was believed that a new burst of miraculous powers, such as had been suspended for many generations, had broken out at the tomb; and the contemporary monk Benedict fills a volume with extraordinary cures, real or imaginary, wrought within a very few years after the "Martyrdom." Far and wide the fame of "St. Thomas of Canterbury" spread. Other English saints, however great their local celebrity, were for the most part not known beyond the limits of Britain. No churches in foreign parts knew the names even of St. Cuthbert of Durham or St. Edmund of Bury. But there is probably no country in Europe which does not exhibit traces of Becket. In Rome, the chapel of the English College marks the site of the ancient church dedicated to him, and the relics attesting his martyrdom are laid up in the Basilica of St. Maria Maggiore, beside the cradle of Bethlehem. In Verona the Church of San Thomaso Cantuariense, contains a tooth, and did contain till recently part of his much-contested skull. A portion of an arm is still shown to inquiring travelers in a convent at Florence; at Lisbon, in the time of Fuller, both arms were exhibited in the English nunnery. In France, the scene of his exile, his history may be tracked again and again. * * *

To trace his churches and memorials through the British dominions would be an endless labor. * * * London was crowded with memorials of its illustrious citizen. The Chapel of St. Thomas

*From Dean Stanley's "Memorials of Canterbury."

of Acre, now merged in the Mercers' Hall, marked the place of his birth, and formed one of the chief stations in the procession of the Lord Mayor. The chapel which guarded the ancient London Bridge was dedicated to St. Thomas. The solitary vacant niche, which is seen in the front of Lambeth Palace facing the river, was once filled by a statue of the great Primate, to which the watermen of the Thames doffed their caps as they rowed by in their countless barges.

But Canterbury was of course the center of all. St. Augustine's still stood proudly aloof, and was satisfied with the glory of Ethelbert's baptism, which appears on its ancient seals; but the arms of the City and of the Chapter represented "the Martyrdom;" and the very name of "Christ Church" or of "The Holy Trinity," by which the Cathedral was properly designated, was in popular usage merged in that of "The Church of St. Thomas."

For the few years immediately succeeding his death there was no regular shrine. The popular enthusiasm still clung to the two spots immediately connected with the murder. The transept in which he died, within five years from that time acquired the name by which it has ever since been known, "The Martyrdom." * * * The flagstone on which his skull was fractured, and the solid corner of masonry in front of which he fell, are probably the only parts which remain unchanged. But against that corner may still be seen the marks of the space where was erected the wooden altar, which continued in its original simplicity through all the subsequent magnificence of the church till the time of the Reformation, probably the identical memorial erected in the first haste of enthusiasm after the reopening of the Cathedral for worship in 1172. It was called the altar of "The Martyrdom," or more commonly, the altar of "The Sword's Point" ("Altare ad Punctum Ensis"), from the circumstance that in a wooden chest placed upon it was preserved the fragment of Le Bret's sword, which had been left on the pavement after accomplishing his bloody work. There was also a portion of the brains kept under a piece of rock crystal surmounting this shrine. * * *

Next to the actual scene of the murder, the object which this event invested with especial sanctity was the tomb in which his remains were deposited in the crypt behind the Altar of the Virgin. It was to this spot that the first great rush of pilgrims was made when the church was reopened in 1172, and it was here that Henry performed his penance. * * * The spot was always regarded with reverence, and known by the name of "The Tomb," with a special keeper, and it would probably have invested the whole crypt with its own peculiar sacredness, and rendered it—like that of Chartres in old times—the most important part of the church, but for an accidental train of circumstances which led to the erection of the great shrine whose history is now to be unfolded.

It was nearly four years after the murder, on the 5th of September, 1174, that a fire broke out in the Cathedral, which reduced the choir—hitherto its chief architectural glory—to ashes. The grief of the people is described in terms which (as has been before observed) show how closely the expressions of mediæval feeling resembled what can now only be seen in Italy or the East: "They tore their hair; they beat the walls and pavement of the church

with their shoulders and the palms of their hands; they uttered tremendous curses against God and his saints, even the patron saint of the Church; they wished they had rather have died than seen such a day." * * *

It was this [customary arrangement of tombs and shrines] which determined the space to be allotted to the Shrine of St. Thomas in the reconstruction of Canterbury Cathedral. This space was the site of an earlier chapel, now destroyed, where there had stood an altar of the Holy Trinity, where Becket had been accustomed to say mass. Partly for the sake of preserving the two old Norman towers of St. Anselm and St. Andrew, which stood on the north and south sides of this part of the church, but chiefly for the sake of fitly joining in with this new appendage to the church, the pillars of the choir were contracted with that singular curve which attracts the eye of every spectator, as Gervase foretold that it would, when, in order to explain this peculiarity, he stated the two aforesaid reasons. The eastern end of the Cathedral was thus enlarged, as at Ely, for the sake of a more spacious receptacle for the honored remains; the new Trinity Chapel reaching considerably beyond the extreme limit of its predecessor, and opening beyond, into a yet further chapel, popularly called Becket's Crown. High in the tower of St. Anselm, on the south side of the destined site of so great a treasure was prepared—a usual accompaniment of costly shrines—the Watching Chamber. One such exists beside the vacant space once occupied by St. Frideswide's Shrine in the Cathedral of Christ Church, Oxford. That at Canterbury may still be seen in the rude chamber just indicated, with the fireplace where the watcher could warm himself during the long winter nights, and the narrow gallery between the pillars, whence he could overlook the whole platform of the shrine, and at once detect any sacrilegious robber who was attracted by the immense treasures there collected.

When the Cathedral was thus duly prepared, the time came for what, in the language of those days, was termed the "translation" of the relics. * * * It was indeed a magnificent spectacle. Such an assemblage had never been collected in any part of England before; all the surrounding villages were filled—

"Of bishops and abbots, priors and parsons,
Of earls, and of barons, and of many knights thereto;
Of serjeants, and of squires, and of husbandmen enow,
And of simple men eke of the land—so thick thither drew."

The Archbishop had given two years' notice in a proclamation, circulated not only throughout England, but throughout Europe; and through the range of his episcopal manners, had issued orders for maintenance to be provided for the vast multitude, not only in the city of Canterbury itself, but on the various roads by which they would approach. During the whole celebration, along the whole way from London to Canterbury, hay and provender was given to all who asked, and at each gate of Canterbury, in the four quarters of the city, and in the four licensed cellars, were placed tuns of wine, to be distributed gratis; and on the day of the festival wine ran freely through the gutters of the streets.

On the eve of the appointed day the Archbishop, with Richard, Bishop of Salisbury, and the whole body of monks, headed by their

Prior, Walter, entered the crypt by night with psalms and hymns, and after prayer and fasting, at midnight solemnly approached the tomb and removed the stones which closed it, and saw for the first time the remains of the saint with tears of joy. Four priests, distinguished for the sanctity of their lives, took out the relics—first the head (then, as always, kept separate), and offered it to be kissed; the bones were then deposited in a chest well studded with iron nails and closed with iron locks, and laid in a secret chamber.

The next day a long procession entered the Cathedral. It was headed by the young King, "King Henry, the young child." Next was the Italian Pandulf, Bishop of Norwich, and Legate of the Holy See; and Archbishop Langton, accompanied by his brother primate of France, the Archbishop of Rheims. With them was Hubert de Burgh, the Lord High Judiciary and greatest statesman of the time, and "four great lordlings, noble men and tried." On the shoulders of this distinguished band the chest was raised, and the procession moved forward. The King, on account of his tender age, was not allowed to take any part in bearing the sacred load. Onwards it was borne, and up the successive stages of the Cathedral, till it reached the shrine awaiting its reception, eastward of the patriarchal chair; and there it was deposited. Mass was celebrated by the French Primate, in the midst of nearly the whole episcopate of the province of Canterbury. The day was enrolled amongst the great festivals of the English Church as the "Feast of the Translation of St. Thomas." The expenses incurred by the See of Canterbury were hardly paid off by Langton's fourth successor.

And now began the long procession of pilgrimages which for three centuries gave Canterbury a place amongst the great resorts of Christendom, and which, through Chaucer's poem, have given it a lasting hold on the memory of Englishmen as long as English literature exists. * * *

And now they have reached the holiest place. Behind the altar, as has been already observed was erected the shrine itself. What seems to have impressed every pilgrim who has left the record of his visit, as absolutely peculiar to Canterbury, was the long succession of ascents, by which "church seemed," as they said, "to be piled upon church," and "a new temple entered as soon as the first was ended." This unrivaled elevation of the sanctuary of Canterbury was partly necessitated by the position of the original crypt, partly by the desire to construct the shrine immediately above the place of the saint's original grave, that place itself being beautified by the noble structure which now encloses it. Up these steps the pilgrims mounted, many of them probably on their knees, and the long and deep indentations in the surface of the stones even now bear witness to the devotion of the number of those who once ascended to the sacred platform of the eastern chapel * * *

Trinity Chapel in the thirteenth century, immediately after the erection of the shrine, must have presented a very different aspect from that which it wore a few generations later. The shrine then stood entirely alone; no other mortal remains had yet intruded into the sacred solitude. * * *

The pilgrims were first led beyond the shrine to the easternmost apse, where was preserved a golden likeness of the head of the saint, richly studded with jewels. This either contained, or had

contained, the scalp or crown of the saint, severed by Le Bret's sword, and this probably was the altar often mentioned in offerings as "the Altar of the Head," and gave its name to the eastern apse, called from this, "Becket's Crown."

We now arrive at the shrine. Although not a trace of it remains, yet its position is ascertainable beyond a doubt, and it is easy from analogy and description to imagine its appearance. * * * The space which it covered may still be traced by the large purple stones which surround the vacant square. Above its eastern extremity was fixed in the roof the mysterious gilded crescent, which has hitherto baffled every conjecture as to its purport, but which clearly must have been placed there in direct reference to the shrine beneath. At its western extremity, separating it from the patriarchal chair, which stood where the communion table is now placed, extended the broad pavement of mosaic with its border of circular stones, ornamented with fantastic devices, chiefly of the signs of the Zodiac, similar to that which surrounds the contemporary tombs of Edward the Confessor and Henry III. at Westminster. Immediately in front of this mosaic was placed "the Altar of St. Thomas" at the head of the shrine, and before this the pilgrims knelt, where the long furrow in the purple pavement still marks the exact limit to which they advanced. Before them rose the shrine, secure within its strong iron rails, of which the stains and perhaps the fixings can still be traced in the broken pavement around. For those who were allowed to approach still closer there were iron gates which opened. The lower part of the shrine was of stone, supported on arches; and between these arches the sick and lame pilgrims were allowed to ensconce themselves, rubbing their rheumatic backs or diseased legs and arms against the marble which brought them into the nearest contact with the wonder-working body within. The shrine, properly so called, rested on these arches and was at first invisible. A wooden canopy, probably painted outside with sacred pictures, suspended from the roof, concealed it; at a given signal this canopy was drawn up by ropes, and the shrine then appeared blazing with gold and jewels; the wooden sides were plated with gold and damasked with gold wire and embossed with innumerable pearls and jewels and rings, cramped together on this gold ground. * * *

The lid once more descended on the golden ark; the pilgrims, "telling heartily their beads,
Prayed to St. Thomas in such wise as they could,"
and then withdrew, down the opposite flight of steps from that which they had ascended. * * *

We have seen the rise of the Shrine of St. Thomas; we now come to its decline. From the very beginning of its glory, there had been contained within it the seeds of its own destruction. Whatever there may have been of courage or nobleness in Becket's life and death, no impartial person can now doubt that the ages which followed regarded his character and work with a reverence exaggerated beyond all reasonable bounds. And whatever feelings of true religion were interwoven with the devotion of those who came over land and sea to worship at his shrine, it is impossible to overlook the groundless superstition with which it was inseparably mingled,

or the evil results, social and moral, to which the pilgrimage gave birth. Even in the first beginning of this localization of religion, there were purer and loftier spirits (such as Thomas a Kempis in Germany) who doubted of its efficacy, and in the fourteenth century, when it reached its height, there had already begun a strong reaction against it in a large part of the national mind of England. Chaucer's narrative leads us to infer, and the complaints of contemporary writers, like Piers Plowman and William Thorpe, prove beyond doubt that the levity, the idleness, the dissoluteness produced by these promiscuous pilgrimages provoked that sense of just indignation which was one of the most animating motives of the Lollards, and was one of the first causes which directly prepared the way for the Reformation. * * *

In the spring of the next year (1538) the fatal blow at last began to descend. The names of many of the saints whose festivals had been discontinued remained, and still remain, in the English calendar; but Becket's memory was open to a more grievous charge than that of having given birth to idleness and superstition. We must remember that the mind of the King and, with a few exceptions, of the government, of the hierarchy, of the nation itself, was possessed with one master idea—that of establishing the supremacy of the Crown over all cases, ecclesiastical as well as civil, within the dominions of England. * * *

On the 24th of April, 1538 (such, at any rate, was the story reported all over the continent of Europe), a summons was addressed in name of King Henry VIII. "to thee, Thomas Becket, sometime Archbishop of Canterbury," charging him with treason, contumacy, and rebellion. It was read within the walls of the Cathedral, by the side of the shrine. Thirty days were allowed for his appearance, and when, at the expiration of that period, the canopy and ark and iron chest remained unmoved, and the dead man had not risen to answer for himself, the case was formally argued at Westminster, the Attorney-General on the part of Henry, and of the accused an advocate granted at the public expense by the King. The arguments of the Attorney-General prevailed, and on the 10th of June sentence was pronounced against the Archbishop, that his bones should be publicly burnt, to admonish the living of their duty by the punishment of the dead, and that the offerings made at the shrine should be forfeited to the Crown. * * *

However absurd to us may seem the proceedings of citing a dead man from his grave, and burning his bones to ashes, because he does not appear, it was the exact copy of what had been before enacted in the case of Wycliffe at Lutterworth, and of what was shortly afterwards enacted by Queen Mary in the case of Bucer and Fagius at Cambridge. But whatever might be the precise mode in which the intentions of Henry and Cranmer were expressed, a Royal Commission was duly issued for their execution. * * *

In the course of the next month the Royal Commission for the destruction of shrines, under Dr. Leyton, arrived at Canterbury. Unfortunately, every authentic record of the final catastrophe has perished, and the precise manner of the devastation is involved in obscurity and contradiction. Like all the acts of destruc-

tion at the Reformation as distinct from those in the civil wars at a later period, it was probably carried out in the presence of the Royal Commissioners with all formality and order. * * *

Finally, a proclamation was issued on the 16th of November, setting forth the cause and mode of Becket's death, in a statement which displays considerable ability, by fixing on those points in the ancient narratives which unquestionably reveal the violent temper and language of the so-called martyr. "For these, and for other great and urgent reasons, long to recite, the King's Majesty, by the advice of his council, hath thought expedient to declare to his loving subjects, that notwithstanding the said canonisation, there appeareth nothing in his life and exterior conversation whereby he should be called a saint, but rather esteemed a rebel and traitor to his prince. Therefore his Grace straightly chargeth and commandeth that henceforth the said Thomas Becket shall not be esteemed, named, reputed, nor called a saint, but 'Bishop Becket,' and that his images and pictures throughout the whole realm shall be put down and avoided out of all churches and chapels and other places; and that from henceforth the days used to be festivals in his name shall not be observed, nor the service, office, antiphonies, collects and prayers in his name read, but rased and put out of all books."

Most rigidly was this proclamation carried out. Not more carefully is the name of Geta erased by his rival brother on every monument of the Roman Empire, from Britain to Egypt, than that of the contumacious Primate by the triumphant King. Not only has every statue and picture of the "traitor" been swept away, but there is hardly an illuminated psalter or missal, hardly a copy of any historical or legal document, from which the pen or the knife of the eraser has not effaced the once honoured name and figure of St. Thomas wherever it occurs. At Canterbury the arms of the city and cathedral were altered. Within the church some fragments of painted glass, and the defaced picture at the head of Henry IV.'s tomb, are his only memorials. The site of his original tomb in the crypt was, a few months after the fall of the shrine, annexed by Order in Council to the house of the first canon of the newly-erected chapter, and retained almost to our own time as his cellar for wine and faggots. Every record of the shrine was so completely destroyed, that the Cathedral archives throw hardly the slightest light, either on its existence or its removal. And its site has remained, from that day to this, a vacant space, with the marks of the violence of the destruction even yet visible on the broken pavement. * * *

It is impossible, however, to read the signs of the fifteenth and sixteenth centuries without perceiving that the Shrine of St. Thomas fell, not simply from a love of destruction or a desire of plunder, but before a sense of overwhelming necessity. Had the Reformers been ever so anxious to retain it, they would probably have found it impossible to do so. However much the rapacity of Henry VIII. may have prompted him to appropriate the treasures to himself, and however much we may lament the wholesale plunder of riches, which would have endowed all the public institutions in the country; yet the destruction of the shrine was justified on general

reasons, and those reasons commended themselves to the common sense and feeling of the nation and the age. The mode in which it was destroyed may appear violent, but it was the violence, partly characteristic of a barbarous and revolutionary epoch, partly such as always is produced by the long growth of some great abuse. * * *

It is therefore a satisfaction, as we look on the broken pavement to feel that, here as elsewhere, no great institution perishes without good cause. Had Stephen Langton been asked which was most likely to endure, the Magna Charta which he won from John, or the shrine which, five years afterwards, he consecrated in the presence of Henry III., he would, beyond all question, have said the Shrine of St. Thomas. But we see what he could not see—we see that the Charter has lasted, because it was founded on the eternal laws of truth and justice and freedom; the shrine has vanished away, because it was founded on the passing opinion of the day; because it rested on ignorance, which was gradually dissolving; because it was entangled with exaggerated superstitions which were condemned by the wise and good even of those very times.

The Vesper Hour*

Conducted by Chancellor John H. Vincent

Little Faithfulnesses

From "The Life of Christian Service"

By F. W. Farrar

LITTLE faithfulnesses: it is all the more necessary for us to contemplate them, because it is not these in general which men venerate or admire. We praise the high—the splendid—the heroic: we dwell on the great deeds—on the glorious sacrifices. When you read how the lady of the house of Douglas thrust her own arm through the bolt grooves of the door and let the murderers break it while her king had time to hide; or how the pilot of Lake Erie stood undaunted upon the burning deck, and, reckless of the intense agony, steered the crew safe to the jetty, and then fell dead among the crackling flames; or how the Russian serf, to save his master and his master's children, sprang out from the sledge among the wolves that howled after them through the winter snow; or, once more, how,

*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

amid the raging storm, the young girl sat with her father at the oar to save the shipwrecked sailors from the shrouds of the shattered wreck—whose soul is so leaden that it does not thrill with admiration at deeds like these? But think you that these brave men and women sprang, as it were, full-sized into their heroic stature? Nay; but, like the gorgeous blossom of the aloe, elaborated through long years of silent and unnoticed growth, so these deeds were but the bright consummate flower borne by lives of quiet, faithful, unrecorded service; and no one, be sure, has ever greatly done or gloriously dared who has not been familiar with the grand unselfishness of little duties; who has not offered to God—more precious than the temple altars smoking with hecatombs of spotless lambs—the daily sacrifice of a contrite heart—the daily discipline of a chastened life. You would be like these? Well, it is a great ambition. But if you would not be false to it, show now, in little things, of what stuff your hearts are made, and you will not then be unprepared if God should ever require of you the hero's courage or the martyr's faith. Years ago, when England had been agonized by the horrors and massacres of the great Indian mutiny, then the daring genius and inflexible will of one great soldier carried a handful of troops across flooded rivers and burning plains. He was an old man, for the fire of life may die away in the white ashes of a mean career, but it glows to the last in the generous and the true, and he died in the effort before he knew of the honors heaped upon him by grateful England, though not before he had saved the brightest jewel in England's crown. To Sir Henry Havelock the opportunity for showing to all the world the moral greatness which was in him did not come till he was sixty-two; but do you think that, in God's sight, that pure and unselfish life would have been one whit less beautiful if the opportunity had never come? Had Henry Havelock died a poor struggling officer, unknown beyond the limits of his own regiment, think you

that in the angel-registers the record would have been less bright? Or may it not rather be that,—in those biographies which are written only in God's Book of Life—the un murmuring simplicity with which, on the very morning of victory, he resigned the chief command into another's hands,—the moral courage, which, amid a godless society, made him invite his men to join with him in prayer, and not wince under the sneering title of "Havelock's saints,"—may it not be, I say, that these little faithfulnesses are written in brighter letters than the victory at Alumbagh, or than the salvation of India by that great march through scorching heat and drenching rain, from Cawnpore to Lucknow? If then you would do great deeds hereafter, prepare for them now. "He that is faithful in that which is least is faithful also in much."

Bible Reading

I would urge you to a constant and reverent—but at the same time a wise and spiritual—study of this sacred book. "If we be ignorant," say the translators of 1611, "the Scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. *Tolle lege; Tolle lege.*" But the Bible is not a charm or an amulet, that it should do this of itself. The blessings which it can bestow depend on yourselves and on the grace of God which you seek in prayer. Read as a scoffer, read as a Pharisee, and it will be useless to you. Read it rightly, and it will indeed be a light unto your feet and a lamp unto your path. Read it teachably, read it devotionally. The knowledge of Scripture "is a science not of the intellect, but of the heart." Read it above all as Christ taught us to read it; not by entangling yourselves in the controversial and the dubious, but by going to the very heart

of its central significance. Have you no Reason to guide you, no Conscience lighted by "God and lighting to God?" Have you no Spirit of Christ to teach you that you must read its lessons—not conceitedly, not with self-satisfaction, not through the lurid mists of some anathematizing theology, not with the blind and furious eyes of party suspicion or factious hate—but into "the soul's vernacular" and with the eyes of love? Treat it as a heap of missiles to be hurled at your neighbor and his opinions, and there will be no end to your follies and errors. You will but distort it, as so many have done to your own perdition. Read it in humility and in love, and then no Urim which the High Priest wore has ever gleamed with such lessons as it will reveal to you. However much it be mingled with mysteries which we are not required to unravel, and difficulties which we are not able to solve, "it contains plain teaching for men of every rank of soul and state in life, which, so far as they honestly and implicitly obey, they will be happy and innocent to the utmost powers of their nature, and capable of victory over all adversities, whether of temptation or of pain."



READING

. . . We get no good
By being ungenerous, even to a book,
And calculating profits . . . so much help
By so much reading. It is rather when
We gloriously forget ourselves and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book.
—Elizabeth B. Browning.

From "Aurora Leigh."

VIVE LE ROI

The King is dead! Long live the King! Nineteen hundred and ten has graduated; 1911 has stepped into the limelight as its successor. The Longfellow Class with its emblem of the young Hiawatha keeps before itself the stimulating motto—"Act, act in the living present." Its banner is not yet made, but a good design has been chosen for it embodying the chestnut trees whose burrs open to show the velvet lining and the good fruit within. This class has worked on the plan of assessing its members fifty cents a year. This amount is to cover the small expense of the class at Chautauqua and also to go toward the fund for the banner and the tablet in the Hall of Philosophy. With the contributions of the coming year, which it is hoped will be given generously, the necessary amount probably will be made up before next Recognition Day. Any sum may be sent to the Treasurer, Mrs. S. H. Bouton, Postoffice Box 330, Rochester, New York. It is desirable that all activities of the 1910's anywhere should be made known to the Round Table as they are of interest to all the graduating class and to under-graduates and post-graduates as well.



PHARAOH'S BED - ISLAND OF PHILAE, EGYPT

Chautauqua Literary and Scientific Circle: Certificate for the Course for 1909-10

Class _____

John H. Hunt Secretary

THE CLASSICAL YEAR CERTIFICATE

The certificate given for the completion of the Reading Course for 1909-10 is a reproduction of the Temple called "Pharaoh's Bed" on the Isle of Philae. Besides being a very beautiful example of Egyptian architecture, the view has the added attraction of representing one of the temples which the so-called "improvements" at Philae have covered from view, probably forever. The huge lake created by the Aswan Dam has covered some of the most beautiful examples of Egyptian art in the Nile Valley, as will be remembered by readers of Prof. Breasted's "Reading Journey" and of Miss Katherine Lee Bate's lovely quatrain in the April magazine.



THE BELFAST (MAINE) LIBRARY

The Seaside Circle of Belfast, Maine, which held festival on its twenty-fifth anniversary in June, is an enthusiastic supporter of the local Public Library. A Circle officer writes:

"This Library was not the result of any C. L. S. C. efforts but affords us great aid and THE CHAUTAUQUAN Magazine is always on its reading table and a full set of C. L. S. C. books are each year placed upon its shelves. These books are used by not only the C. L. S. C. members, but the various Literary Clubs, the High School pupils and many others find them of great value along their several lines of work or study. The librarian is interested in the C. L. S. C. and kindly aids us with reference books and material for papers are needed."



Edward Potts Cheyney



Charles Dickens



Nathan Oppenheim

THE 1910-11 FACULTY

The author of the book listed first in the reading matter for the English Year—"Industrial and Social History of England"—is Edward Potts Cheyney. A Pennsylvanian by birth and education, Mr. Cheyney is now professor of European history in the University where he earned his degree. His teaching experience has included courses in English and economic history given in the Summer Schools of the Universities of Pennsylvania and Illinois and at Columbia University. In addition to the book which the C. L. S. C. is to use, Mr. Cheyney is the author of other volumes together with monographs and shorter articles, all on historical subjects. At the moment, he is engaged in writing a detailed history of the latter part of the reign of Queen Elizabeth, including a description of the English government, customs and institutions, as they were just before the English settlement of America began.

Professor Cheyney has been much interested in the growth and activities of the American Historical Association, has attended most of its annual meetings, served on various committees and contributed frequently to the *American Historical Review*. At present he is chairman of a



Percy Alden



Kate Fisher Kimball

Percy Holmes
Boynton

committee which is engaged, in coöperation with a similar committee of the British Royal Historical Society, in preparing a bibliography of modern English History, a work of reference that has long been needed by scholars, readers, and librarians.

During the years 1904 and 1905, Prof. Cheyney was in Europe, and after spending the winter in study in the Library in Munich and a half year in the Record Office and the British Museum in London, he made a careful examination of Roman remains in England, including the great northern wall across the island.

Professor Cheyney is one of those students of history who, some twenty or thirty years ago, were so much impressed with the importance of the economic and social side of human life that they turned away from political, constitutional and ecclesiastical history to develop a new branch, economic history. Since that time, although still interested especially in economic history, he has shown by his later writings and lectures that that side of history is as liable to be exaggerated as any other, and the only true way to study the life of the past is to study all sides of it, or at least when studying one side of it to remember that that is

not the only side. The economic aspect has been too much neglected and overlooked by historians, and therefore needs especial attention at this time, he thinks, but the best results will be attained when the knowledge of how men made their living and how they were combined into social groups is fully cleared up and then considered along with the way they were governed, their church organizations, their wars, their great men and all their other interests.



Miss Vida Dutton Scudder, whose "Social Ideals in English Letters" follows the "Industrial and Social History" in admirable sequence, is a sort of up-to-date incarnation of the Spirit of Missions. Her accomplishment in the founding of social settlements and her literary work, which develops the humanitarian aspects of famous writers, are the manifestations of her belief in socialism, which "inspired by Christianity, is my guiding star toward the Future," she says. "In the Past, I love the saints with an ardent devotion, especially my own St. Catherine of Siena concerning whom my two best books are written, and St. Francis." In the "fair Umbrian country" that knew St. Francis, Miss Scudder spent her last summer's holiday from her work on the English faculty of Wellesley College. Her own *alma mater* is Smith, and she has had the privilege of graduate study both at Oxford and Paris.



"Studies in Dickens," the third book in the year's series, offers detailed inspection of a single humanitarian writer by a group of critics and observers whose opinions are authoritative or whose knowledge of the man was intimate. Lang is conservative, Chesterton is stimulating, Marzials and Mabie and Gissing are intelligent literary students. Forster, Mamie Dickens, Fields, Fitzgerald, Mrs. Cowden Clarke, Dolby, and Blanchard Jerrold came in contact with that Dickens whom the public knew only by hearsay. J. L. Hughes has studied the novelist's contribution toward edu-

cational science and policy, and Kitton has made record of the birth and growth of each novel as it progressed under the master's pen. The whole list makes a staff competent to pass on the man, the author, and his work.



Dr. Nathan Oppenheim's name is known to a wide circle of students personally unknown to him, because of the wide use by clubs and reading circles of his books on child development and care. Even European mothers have had the benefit of his training, for his work has been translated into other languages. Dr. Oppenheim was born at Albany, and received his A. B. from Harvard and his medical degree from the College of Physicians and Surgeons of Columbia University. He has specialized on children's diseases and is attached to several children's hospitals in New York City. Many medical societies count him among their members and he is in constant demand by the editors of medical magazines.



Turning to the magazine series, it seems appropriate to find that the Hon. Percy Alden, who has prepared the account of "Democratic England," is fitted as an Englishman, as a social worker, and as a member of Parliament to present the story of the present day agitations of his mother country and of the efforts that are being made to relieve the troubles. Mr. Alden, who was born and educated at Oxford, has represented since 1906 the Tottenham Division of Middlesex, after serving as Councillor of the Borough of West Ham and as deputy-mayor. His social activities have brought him in connection with the Friends' Social Union and with the Settlements Association as Secretary, and he has served Mansfield House University Settlement in various official capacities. The *Echo* prospered for a year under his editorship. Mr. Alden has studied economic problems as presented in the United States, New Zealand, and Australia, and has lectured widely, his course at Chau-

tauqua in 1908 being memorable for its illuminating recital of social and labor conditions in the countries which he had investigated.



Miss Kate Fisher Kimball, whose Cathedral series opens in this number is so well known to Chautauquans as to need no formal introduction. Since the organization of the C. L. S. C. in 1878 she has served its readers as Executive Secretary, and her sympathetic personality has been as great a factor as her intelligence and enthusiasm in fostering the activities of the Home Reading Course. Miss Kimball was born in Orange, N. J., and after graduating from the Plainfield, N. J., High School took up the Chautauqua work under Bishop Vincent's supervision. Since 1899 she has edited the Round Table department of *THE CHAUTAUQUAN*, and has contributed to the *Outlook* and other publications articles both valuable and interesting. The present Cathedral series Miss Kimball has prepared in England during the past spring and summer, visiting each one of the majestic buildings which she has described with such adequacy.



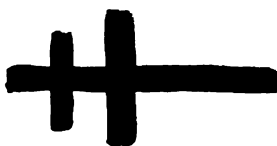
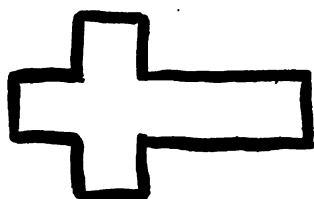
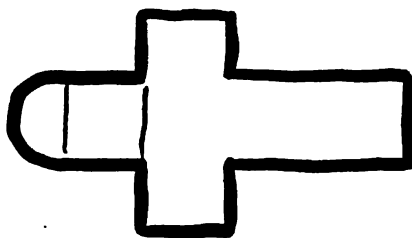
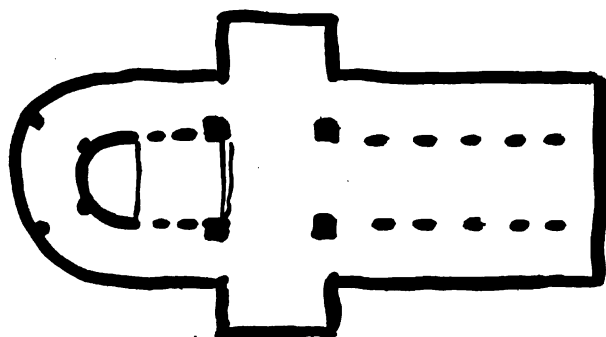
Mr. Percy Holmes Boynton is admirably fitted by the bent of his training to offer views of London in the method which he has employed in his "Reading Journey in London." Educated at Amherst and at Harvard, Mr. Boynton has specialized in English, and is now Assistant Professor of English in the University of Chicago. It is natural for him to see the great city as a setting for great literary men, and this form of presentation is both novel and attractive. Mr. Boynton spent some time in London five years ago and he is now there working on the later instalments of the series. As Secretary of Instruction of Chautauqua Institution Mr. Boynton is a friend to Assembly visitors and Summer Schools students, while as an extension lecturer on literary topics he has a wide acquaintance in New York and the middle west.

THE CRUCIFORM CHURCH

At one of the C. L. S. C. Councils held in the Hall of Philosophy early in August, Dr. S. Hamilton Day of the local church, explained by means of a diagram the development of the cross-shaped cathedral. The position of the double transepts found in some churches, the extension of the head of the cross (the choir) into a circular apse, and the placing of the pillars in choir and nave (the long end of the cross) to form the aisles was pointed out on a sheet of outline drawings made by Mr. Henry Turner Bailey, the head of the School of Arts and Crafts. This sheet is reproduced herewith, and is in itself a suggestion for circle use, for the drawing was done in bold India ink strokes on a sheet of Manila paper—materials obtainable everywhere.

LILIAN BRANDT

The author of the article entitled "Characteristics of Social Work in the United States" which is published in this number, is Miss Lilian Brandt, who is Assistant to the General Secretary of the Charity Organization Society of the City of New York. Miss Brandt is also Assistant in Social Economy at Columbia University and thus by her position is amply able to present the American counterpart of the English social work which Mr. Alden describes in his series. Miss Brandt took an A. B. and A. M. from Wellesley. Among her activities has been work in connection with the International Congress of Tuberculosis which met in Washington in 1908 and with the Philanthropic Section of the Congress on Infant Mortality which convened in New Haven in November of last year. She also edited the first National Tuberculosis Directory, and is the author of various articles on the social aspects of tuberculosis, family desertion and causes of poverty and similar subjects. The History of the Charity Organization Society which was published on the occasion of its twenty-fifth anniversary in 1907 is also from Miss Brand's pen. THE CHAUTAUQUAN is fortunate to obtain this survey of American work to supplement Mr. Alden's introduction.



Development of the Cruciform Church

LETTER CIRCLES

The reports from 1908 Letter Circles grow more and more enthusiastic as the months roll on. One of the Secretaries writes:

"Mrs. Byington, our dear member who is over four score years old, writes: 'The hospitality and good will coming from each of your letters, the books you have read, the interest expressed in daily life, is a stimulus to renew our energies to brighten the pathway of some of our daily companions, who have not the pleasure of receiving Circle Letters.'

"One of our numbers who has never been able to attend Chautauqua says the letters are one of the greatest pleasures of her life.

"Our class secretary, who is to spend her summer in Europe, says: 'How glad I am of the special C. L. S. C. courses I have taken. The Reading Journeys in Switzerland, Holland and Belgium, Germany; Italian History, Literature and Art, History of Painting, etc.—what a help they will be to me now.'

"Listen to this optimistic note: The Chautauqua spirit has burst into full bloom in our midst and what a rare flower it proves to be! I count it a privilege to be with you and like Rose Terry Cook's scrub oak, 'I'll try to grow—to grow.'"

DEAN FARRAR

Frederic William Farrar, D. D., F. R. S., a selection from whose inspiring works fills the Vesper Hour this month, was Dean of Canterbury Cathedral at the time of his death, March 22, 1903. He was born at Bombay in August, 1831, and was educated at King William's College, Isle of Man, and at King's College, London, and Trinity College, Cambridge, where he won several university prizes and received a fellowship. He was ordained as a deacon and priest, but began his work as a teacher. He was assistant master at Harrow and later head master of Marlborough. He wrote

a tale of schoolboy life entitled "Eric" which had a wide popularity though later works of the same character were less successful. His philological studies resulted in a series of books on the "Origin of Language" which made him an F. R. S. But the great task of his life was his "Life of Christ" which went through twelve editions in a single year and has been translated into all the principal European languages. In 1876 he was appointed Canon of Westminster and Rector of St. Margaret's and from that time became famous as a great popular preacher. His volume of sermons entitled "Eternal Hope" was noteworthy, although there were those who thought he had gone beyond the verge of orthodoxy. In 1883 he was made Arch Deacon of Westminster in addition to his Canonry. He gave the Bampton lectures at Oxford in 1885 entitled "The Interpretation of the Bible." He was made Dean of Canterbury in 1895. While at Canterbury he arranged for the celebration of the 1300th anniversary of the baptism of King Ethelbert in 1897 and invited the Prince and Princess of Wales to be present. The town gave them a great reception and the Dean preached a stirring sermon on the needs of the Cathedral. As a result of his efforts more than twenty thousand pounds were raised to complete the restoration of the crypt and ancient chapter house. Later the Freemasons of Kent dedicated a large stained glass window at one end of the chapter house, and since the Dean's death a popular subscription placed a fine window to his memory at the opposite end of the Hall. In many ways Canterbury and the Cathedral felt the benefit of his generous enthusiasm. The tablet erected to his memory by his son is reproduced in this number.

It has been said of Dean Farrar's style: "His intellectual method was of the Corinthian rather than the Ionic or Doric order but readers must agree that if the acanthus, on his oratorical column, was richly carved it was splendidly designed and exquisitely finished."

DUES OF 1912

The treasurer of the Class of 1912, Miss Julia H. Douglas, 307 Second avenue, New York City, will be glad to receive promptly from each member of the class the annual dues of twenty-five cents.



C. L. S. C. MOTTOES.

"We study the Word and the Works of God."

"Let us Keep Our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August, first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



OUTLINE OF REQUIRED READING FOR OCTOBER

FIRST WEEK—OCTOBER 1-8

"The Geography of England and the history of the country to the middle of the fourteenth century" (Cheyney's "Industrial and Social History of England," Chapter I).

SECOND WEEK—OCTOBER 8-15

"English Life in the Middle Ages" (Cheyney, Chapters II-IV).

"Democratic Tendencies of the Twentieth Century" (THE CHAUTAUQUAN, "Democratic England," I, by Percy Alden, M. P.).

THIRD WEEK—OCTOBER 15-22

"Economic Changes in England from the latter part of the Fourteenth through the Sixteenth Century" (Cheyney, Chapters V and VI).

FOURTH WEEK—OCTOBER 22-29

"Chaucer's London" (THE CHAUTAUQUAN, "Reading Journey in London," I, by Percy H. Boynton.)

"Canterbury" (THE CHAUTAUQUAN, "English Cathedrals," I, by Kate F. Kimball.



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

OCTOBER 1-8

1. *Map Talk* showing the influence of physical characteristics on the growth of the English nation (Cheyney's "Industrial and

- Social History of England," section 1, chapter I; Green's "Short Geography of the British Isles;" Coman and Kendall's "Short History of England;" Coman's "Growth of the English Nation;" Joy's "Twenty Centuries of English History.")
2. *Paper*. "Britain as the Romans found it and left it." (Cheyney, sections 2 and 3 of chapter I; Coman and Kendall; Mackenzie's "History of Scotland;" article on "Ancient Monuments" in Baedeker's "Great Britain;" Joy; Coote's "Romans of Britain;" Windle's "Life in Early Britain;" Church's "Story of Early Britain;" Hall's "Beowulf in Modern English Prose;" A. L. O. E.'s "Daybreak in Britain.")
 3. *Composite Story* of Saxon and Danish England. (Cheyney, sections 4 and 5 of chapter I) told in topics: "Hengist and Horsa" (Joy); "King Arthur" (Lanier's "Boy's King Arthur;" Tennyson's "Idylls of the King"); "The Saxon Heptarchy" (Joy); "Christianity in Britain" (Cutt's "St. Augustine of Canterbury;" Phillip's "Fathers of the English Church") "The Venerable Bede" (Brooks); "Alfred the Great" (Hughes's "Alfred the Great").
 4. *Paper*. "The Feudal System as introduced into England by the Norman Conquest" (Cheyney, section 6, chapter I; Freeman's "William the Conqueror" and "William Rufus;" Jewett's "The Normans;" Joy).
 5. *Roll Call* covering history from 1154-1138 in biographies (Cheyney, section 7, chapter I); Henry II; Thomas a Becket; Strongbow; Richard the Lionhearted, John; Stephen Langton; Henry III; Simon de Montfort; Edward I; John Balliol; William Wallace; Robert Bruce; Edward II. (Stubbs's "Early Plantagenets;" Green's "Henry II;" Tennyson's "Becket;" Lawless's "Story of Ireland;" Archer and Kingsford's "Story of the Crusades;" Scott's "Ivanhoe" and "Talisman;" Stubbs's "Constitutional History;" Yonge's "The Constable of the Tower;" Shakespeare's "King John;" Creighton's "Simon de Montfort;" Pauli's "Simon de Montfort;" Tout's "Edward the First;" Mackintosh's "Story of Scotland;" Maxwell's "Robert the Bruce;" Scott's "Castle Dangerous;" "The Boy's Froissart").

SECOND WEEK—OCTOBER 8-15

1. *Paper*. "The Medieval Manor" (Cheyney, chapter II; Warner's "Landmarks in English Industrial History," chapter II; Cheyney's "Readings from English History").
2. *Quiz*. "The Life of the Gilds" (Cheyney, chapter III; Warner, chapters III and VII; Cheyney's "Readings").
3. *Roll Call*. "Social Classes of the Middle Ages" (Cheyney, chapters II and III; Chaucer's "Prologue to the Canterbury Tales;" "Reading Journey in London" in this number).
4. *Review*. "Medieval Trade and Commerce" (Cheyney, chapter IV; Warner, chapter V).
5. *Reading*. Miss Brandt's article in this number.
6. *Summary* of "Democratic England," "Introduction" in this number.
7. *Selections* from "The Woman Suffrage Movement in Great Britain" by Mrs. Philip Snowden in THE CHAUTAUQUAN for March, 1910.

THIRD WEEK—OCTOBER 15-22

1. *Paper*. "The Black Death" (Cheyney, chapter V; Warner, chapter VI; Gasquet's "The Black Death;" Jessop's "The Coming of the Friars").
2. *Readings* from Defoe's "History of the Plague in London" (Warner Library).
3. *Talk on* "The Peasant Revolt" (Cheyney, chapter V; Warner, chapters VI and VII; Trevelyan's "England in the Age of Wycliffe").
4. *Review of* "The Breaking Up of the Medieval System" (Cheyney, chapter VI; Warner, chapters VII, VIII, IX).
5. *Talk on* "Paternal Government."
6. *Roll Call*—"Wycliffe" (Cheyney's "Readings;" "Wycliffe" in Heroes of History series; Warner Library).

FOURTH WEEK—OCTOBER 22-29

1. *Map Talk*, indicating upon a modern map of London the lines of the fourteenth century city and the sections, gates, and buildings mentioned in the article.
2. *Quiz*. Pronunciation and definition of unusual words in the lesson articles of this number.
3. *Roll Call*. "The Tower of London, St. Paul's, Westminster Hall and Abbey" (Hare's "Walks in London;" Simpson's "Chapters in the History of Old St. Paul's;" Baedeker "London;" Baker's "Stories of the Streets of London").
4. *Reading* from "Ivanhoe." Selections from early chapters on the English language.
5. *Oral review of* "Chaucer's Life" (Lounsbury in Warner Library; Coulton's "Chaucer and his England;" Ward's "Chaucer").
6. *Readings* from the Prologue to Chaucer's "Canterbury Tales" or "The Clerk's Tale—Griselda").
7. *Paper*. "Canterbury and Thomas a Becket" (Baedeker's "Great Britain;" Stubbs's "Early Plantagenets;" Green's "Henry the Second;" Tennyson's "Becket").
8. *Review of article on* "Canterbury Cathedral" in this number.



TRAVEL CLUB

Travel Clubs should be provided with Baedeker's "London," with a large map of London, and with individual outline maps of London which each member may fill in as the study progresses. Photographs, picture postcards or pictures in books of all buildings and places mentioned should be exhibited.

FIRST WEEK

Use Program for October 1-8 in "Suggestive Programs for Local Circles."

SECOND WEEK

1. *Map Drill* indicating upon a map of modern London the lines of the fourteenth century city, and upon an outline map the position of the gates, buildings, and sections of the city mentioned in Mr. Boynton's article (Baedeker; Hare's "Walks in London").
2. *Paper*. "The City Gates" (Baedeker; Coulton's "Chaucer and his England;" Hare).

3. *Composite Story*. "The Tower of London in Fact and Fiction" (Ainsworth's "Tower of London;" Baedeker; Yonge's "The Constable of the Tower;" Lucas's "A Wanderer in London;" Hare).
4. *Review* of "Chapters in the History of Old St. Paul's," of "Gleanings from Old St Paul's," and of "St. Paul's Cathedral and Old City Life," all by W. Sparrow Simpson, sub-dean of St. Paul's Cathedral.
5. *Talk*. "London Bridge" (Baedeker; Hare).
6. *Reading*. Selections from the Prologue to Chaucer's "Canterbury Tales" (Warner Library; Cowden Clarke's "Tales from Chaucer" in prose).
7. *Selections* from London in Verse. ("London," a poem by A. P. Bast; "London," a poem by Dr. S. Johnson; "London Bridge 150 Years Ago," a romantic drama; "London Poems" by Buchanan; "A London Rose and other Rhymes" by Rhys; "The Friendly Town" by Lucas).

THIRD WEEK

1. *Paper*. "The Rise of the Commons" (Coman and Kendall; Creighton's "Simon de Montfort;" Shakespeare's "King John;" Tout's "Edward the First").
2. *Descriptive Talk*. "Southwark" (Baedeker; "The Story of London Maps," Gomme in *The Geographical Journal*, v. 31; Hare; Timbs's "Clubs and Club Life in London").
3. *Quiz*. "The Battles of Crecy and Poitiers" (Joy; Coman and Kendall; "The Boy's Froissart;" Stoddard's "With the Black Prince").
4. *Paper*. "The City of Westminster" (See Baedeker under "Westminster," "Whitehall," "Westminster Abbey," "Houses of Parliament," St. Margaret's;" Lucas's "A Wanderer in London;" Hare; Baker's "Stories of the Streets of London").
5. *Talk*. "The Black Death" (Cheyney; Warner Library; extracts from Defoe's "History of the Plague in London" [graphic fiction]; Warner's "Landmarks in English Industrial History;" Gasquet's "The Black Death;" Coulton's "Chaucer").
6. *Reading*. "The Clerk's Tale—Griselda" (Cowden Clarke).

FOURTH WEEK

1. *Paper*. "The English Language and Literature up to 1400 A. D." Joy; Taine's "English Literature;" Morley's "History of English Literature;" early chapters of Scott's "Ivanhoe").
2. *Roll Call*. "Chaucer's Life" (Lounsbury in Warner Library; Coulton's "Chaucer and his England;" Ward's "Chaucer").
3. *Paper*. "Canterbury and Thomas a Becket" (Baedeker's "Great Britain;" Stubbs's "Early Plantagenets;" Green's "Henry the Second;" Tennyson's "Becket").
4. *Talk*. William Blake's drawings of the Canterbury Pilgrims, with photographic illustrations.
5. *Comparative Readings* descriptive of the parson in Chaucer's "Prologue;" Milton's "Lycidas;" and Goldsmith's "Deserted Village."
6. *Book Review*. James White's "Adventures of John of Gaunt, Duke of Lancaster," in which Chaucer is a character.
7. *Reading*. "The Prioress's Tale—The Murdered Child."

A SHORT BIBLIOGRAPHY

Students of Cheyney's "Industrial and Social History of England" who wish a brief list of supplementary reading may find of service the following abridgement from the list printed in the Topical Outline:

INDUSTRIAL AND SOCIAL HISTORY OF ENGLAND

Outlines of Industrial History, Cunningham—\$1.50 net. *Growth of English Industry and Commerce*, Cunningham—\$5.25 net. *Dictionary of Political Economy*, Palgrave—\$19.50. *Industry in England*, Gibbons—\$2.50 net. *Landmarks in English Industrial History*, Warner—\$1.60 net. *A Short History of English Commerce and Industry*, Price—\$1.25. *The Guild Merchant*, Gross—\$6.00 net. *The End of Villainage in England*, Page—\$1.00 net. *Town Life in England in the Fifteenth Century*, Mrs. J. R. Green—\$5.00 net. *Social Changes in England in the Sixteenth Century*, Cheyney—\$1.00 net. *The Industrial Revolution of the Eighteenth Century in England*, Toynbee—\$3.50. *The Modern Factory System*, Cooke-Taylor—\$5.25. *Industrial and Commercial History*, Rogers—\$3.00. *The State in Relation to Labor*, Jevons—\$1.00 net. *English Commerce and Forcets*, Shaw-Lefevre—\$2.00. *The History of Trade Unionism*, Webb—\$2.60 net. *Profit Sharing between Employer and Employee*, Gilman—\$1.75. *Problems of Modern Industry*, Webb—\$2.00. *A Short History of the English People*, J. R. Green—\$3.50. *The Story of Early Britain*, A. J. Church—\$1.50. *England in the Age of Wycliffe*, Trevelyn—\$4.00. *The Black Death*, F. A. Gasquet—\$2.00 net. *England in the Eighteenth Century*, Lecky—7 vols., \$7.00. *Expansion of England*, Seeley—\$1.75. *History of Our own Times*, McCarthy—\$1.50. *England in the Nineteenth Century*, Oman—\$1.25.

DEMOCRATIC ENGLAND BIBLIOGRAPHY

Law and Public Opinion, Dicey—\$3.00 net. *Democracy and Reaction*, Hobhouse—\$1.50. *Unemployment*, Wm. Henry Beveridge—\$2.40 net. *Municipal Government in Continental Europe*, Albert Shaw—\$2.00. *The Industrial System*, J. A. Hobson—\$2.50 net. *The Bitter Cry of the Children*, Spargo—\$1.50 net. Prices on the following will be given on application: *Child Life and Labour*, Percy Alden. *Sweated Industry*, Clementina Black. *Sweating*, Cadbury & Shann. *Insurance against Unemployment*, D. F. Schloss. *Unemployable and Unemployed*, Percy Alden. *Old Age Pensions*, Splender. *Housing*, Thompson. *Housing*, Percy Alden. *Town Planning and Practice*, Raymond Unwin. *The Condition of England*, C. F. Masterman. *Poverty*, W. Reason.

READING JOURNEY IN LONDON BIBLIOGRAPHY

Baedeker's London—\$1.80 net. *Survey of London*, Stow—75c net. *London*, Walter Besant—\$3.00. *London on Thames in Bygone Days*, G. H. Birch—\$1.50 net. *Medieval London*, William Benham—\$1.50 net. *The Story of London*, H. B. Wheatley—\$1.75. *London Churches Ancient and Modern*, T. F. Bumpus—\$4.00. *Highways and Byways of London*, Emily Constance Cook—\$2.00. *The Color of London*, Rev. W. J. Loftie—\$6.00 net. *A Wanderer in London*, E. V. Lucas—\$1.75 net. *London Vanished and Vanishing*, Philip Norman—\$6.00 net. *Shakespeare's London*, Henry T. Stephenson—

\$2.00 net. *Literary History of the Adelphi and Its Neighborhood*, Austin Brereton—\$3.50 net. *The London Life of Yesterday*, Arthur Compton-Rickett—\$2.50 net. *Literary Landmarks of London*, Laurence Hutton—\$1.75. *Kenilworth, the Fortunes of Nigel*, Scott; *Henry Esmond*, Thackeray; *Barnaby Rudge*, *Little Dorrit*, Dickens; *Westward Ho*, *Alton Locke*, Kingsley—35c each, postage 8c additional. *Essays*, Addison, Goldsmith, Lamb, DeQuincey, Macaulay, Thackeray—25c each, postage 5c additional.

CANTERBURY BIBLIOGRAPHY

Memorials of Canterbury, Dean Stanley—50c (invaluable for the student of Canterbury. It consists of four lectures on Augustine, the Black Prince, and the Shrine of Becket). *Canterbury*, Canon Danks (an exceedingly readable account of the town and Cathedral, about 50 pages, illustrated in color). *History of the Cathedral Church of Wells*, E. A. Freeman—\$1.25 (contains three lectures, very helpful to persons wishing to understand the history and organization of the Church of England). *Handbook to English Cathedrals*, Murray—\$39.40 (will be found only in larger libraries but is a recognized authority, very clear and readable—fully illustrated). *Bell's Cathedral Series*—60c per vol. (excellent for the traveler). *Handbook of English Cathedrals*, Mrs. Schuyler Van Rensselaer—\$6.00 (chapters were published originally in the *Century Magazine*—are of high quality and worthy of careful study). *Illustrated Guide to the Cathedrals of Great Britain*, P. H. Ditchfield—\$2.00 (an admirable guide written in clear and popular language. He holds strongly the English point of view as to the origin of English Gothic). *Development and Characteristics of Gothic Architecture*, Charles H. Moore—\$4.50 (one of the very best books on the subject). *A. B. C. of Gothic Architecture* and *Concise Glossary of Architecture*, J. H. Parker—\$1.25 (especially useful for their abundant illustrations).

In every cathedral town the traveler will find on sale for a penny a valuable booklet published by the Society for the Promotion of Christian Knowledge. The series is called "Notes on the Cathedrals" and covers all of them. Each pamphlet contains in sixteen pages a brief history of the cathedral, excellent illustrations, lists of important dates, people, features to be noticed, and so on.

MAPS

The Chautauqua Book Store furnishes the following maps: Commercial pocket maps, England and Wales, size 21x28 ppd. 25c. Commercial pocket maps, Scotland, 25c. Outline tracing maps, England and Wales, size 12 x 20, ppd. 8c. Phillips' Tourist maps, England and Wales, canvas, size 19x24, ppd. \$1.10. Bacon's large print map of London, with guide, size 28x40, ppd. \$1.10.



REVIEW AND SEARCH QUESTIONS ON OCTOBER READINGS

DEMOCRATIC ENGLAND. I. INTRODUCTION

1. In what inconsistent position has the democracy of the United Kingdom been placed recently? 2. What was the temper of the Parliament elected in 1906? 3. What measures of a collec-

tivist character had been passed previous to that time? 4. What policy of social reconstruction has been behind recent legislation? 5. What four measures were opposed and defeated by the Unionists? 6. What has been the power of the House of Commons over matters of finance? 7. What positive policy of social reconstruction does Liberalism now stand for? 8. To what features of the policy does the House of Lords object? 9. What principle underlies the Budget of Mr. Lloyd George? 10. What is the undeveloped land duty? The increment value duty? 11. As a result of the Finance Bill what was the attitude of the Labor Party to the Liberal Party? 12. Describe the makeup of the Labor Party in the House of Commons. 13. Say something of the chief men connected with it. 14. Wherein lies the weakness of the collective movement in England. 15. What is the Fabian Society? 16. Compare the Independent Labor Party, the Social Democratic Party, and the "newcomer in the arena." 17. What decision has been made recently touching the payment of labor representatives from Trade Union funds? 18. Discuss the growth of the movement in favor of woman suffrage. 19. The absence of what handicaps makes democratic advance more rapid in the Australasian colonies and in Canada than in England? 20. What public utilities are under government control in Australasia? 21. What seems to be the position of the individual in a collectivist state? 22. Discuss the Parliament of New Zealand. 23. Discuss the result of the recent Parliamentary elections in Australia. 24. What is the final test of true wealth for any nation?

ENGLISH CATHEDRALS. CANTERBURY

1. What advantages has this "Pilgrim's Way" into Canterbury? 2. What connection had Henry II with this route? 3. What are Canterbury's general characteristics as a town. 4. For what is the visit of Canute memorable? 5. Why is the history of Canterbury Cathedral the history of England? 6. What importance has St. Martin's Church? 7. State the successive gifts of Ethelbert to Christianity. 8. What is the general character of the Cathedral precincts? 9. What are the general external features of the nave? 10. What of the exterior of the east end? 11. What historical significance has the South Door? 12. How is the great devotion to Becket to be accounted for? 13. Explain the reason for the ruins adjoining the Cathedral. 14. What are some of the charming features of the north side? 15. How did the Cathedral gain prestige at the expense of the Abbey? 16. Describe the "glorious choir of Conrad." 17. How is the interior of the Cathedral affected by the crypt? 18. Describe the scenes relating to Becket's death. 19. What are the striking features of the crypt? 20. What was the work of the two Williams? Describe it. 21. For what is Prior d' Estria remembered? 22. What pageant took place at the removal of Becket's bones to the new shrine? 23. What interest did the pilgrims find in this shrine? 24. What royal tombs stood close to it? 25. What other objects of interest are near at hand? 26. Describe the visit of Colet and Erasmus. 27. How was the relic worship broken up? 28. What important associations has the Martyrdom transept? 29. What great Englishman is

buried in the Warriors' Chapel? 30. Describe the nave at the present time.

READING JOURNEY IN LONDON. 1. CHAUCER'S LONDON

1. How are the essays of this series bound together? 2. Sketch briefly the history of London. 3. What was the size of London in Chaucer's day? 4. Where did the wall run and what gates and important buildings marked it? 5. Where did the aristocracy live? 6. Describe London bridge. 7. Compare old St. Paul's with the modern building. 8. What four forces contributed to the amalgamation of the British nation between 1300 and 1400? 9. What is the literary position of Chaucer's Prologue? 10. Sketch Chaucer's life. 11. Describe the Tabard Inn. 12. What social classes are grouped in Chaucer's body of Pilgrims? 13. What institutions are represented by the Knight and the Squire? 14. What may be learned from the ecclesiastical pilgrims of the state of the Church in the fourteenth century? 15. What three examples of the "learned aristocracy" are to be found among the pilgrims? 16. Who of the pilgrims were attached to the land? 17. Discuss crafts and Chaucer's craftsmen. 18. Who were the middlemen? 19. What three additional characters make up the roster of thirty? 20. Explain Chaucer's relation to the institutions and life of his day.



SEARCH QUESTIONS ON OCTOBER READINGS

1. What is meant by "individualism?" 2. What is the basis of "collectivism?" 3. What has been the career of Arthur James Balfour?

1. What has been the history of Smithfield? 2. Why was the Tabard Inn so called?

1. What connection had Dean Stanley with Canterbury? 2. Who was St. Pancras? 3. What ancient church still stands at Harbledown? 4. What tragic interest has St. Dunstan's church? 5. What famous inn stood on Mercery Lane? 6. What was the legend of the great jewel given to Becket's Shrine by Louis VII of France? 7. What objects did the pilgrims bring away from the shrine? 8. What were the great festivals of St. Thomas? 9. How is Archbishop Sudbury associated with Canterbury? 9. For what is Dean Alford, who has a window in Canterbury Cathedral, noted?



NEWS FROM CIRCLES AND READERS

The members gathered about the table, each Boston bag bursting with documents. "We've all come to tell about our final programs," nodded the Euclid Avenue Circle delegate from Cleveland to her next neighbor. "We had music and then a recital of 'Personal Recollections of Alice Freeman Palmer,' which will be a delightful memory and inspiration." "We had music, too," said the member from Sinclairville, New York, "and a cake contest." "Music

and readings made up our program," chimed in the Massachusetts member from Rowley, while the member from San José admitted that the Californians had listened to well performed piano solos before they played a "game of states." At Coudersport, Pennsylvania, the circle enjoyed a musical program together with clever toasts and a delicious banquet. "At least once a year every circle should enjoy a material feast as well as a feast of reason," declared Pendragon dogmatically, and his dictum was hailed with a chorus of approval. "We had all kinds," declared the representative of Pacific Grove, California. "Our palates and our ears were both satisfied and our eyes enjoyed the sight of attractive place cards adorned with the beech leaves of the Gladstone Class. Miss Etta Lloyd, who responded to the toast, 'The Coming Chautauqua Assembly,' aroused much enthusiasm by her outline of the proposed program." "Every circle that is situated anywhere within reach of an Assembly can help on the C. L. S. C. work by interesting itself in the Assembly and by expecting a coöperative interest in the reading course," said Pendragon approvingly. "We arranged a real Chautauqua graduation," explained the Iowan from Des Moines, "with flower girls and guards and arches and a Golden Gate and the presentation of diplomas, winding up with a banquet." "Our banquet would have done your heart good"—"As well as your inner man?" interposed Pendragon. "Exactly," laughed the delegate from Rucker. "Your heart would have leaped with delight as all the members of our Circle told what Chautauqua had meant to them or what it had done for them." "Even recent additions to the band of readers can join in that hymn of praise," declared the representative of the Houston (Texas) Chautauqua Study Club. "May I read you this report of our first year's work?" Everyone was glad to listen.

"It was a clever idea, that of using the Chautauqua course of study with books and weekly programs as the basis from which to build an independent club. The initial meetings were quite informal with all disclaiming knowledge of parliamentary procedure, for be it known these original members were none of them club women in the accepted meaning, but clever for all that and anxious to add some systematic study to the domestic and social life.

"At the very beginning there were more applications for membership than could be dealt with until some experience and confidence had been gained. Organization and successful development of club form came, however more rapidly than had been hoped for even, and twice in the last few months a sufficient number have been added to make a full enrolment of thirty-five. The tactful guidance of the president in the adoption of a comprehensive constitution was very valuable. There has been an excellent average attendance, twenty-two usually being present, with a refreshing enthusiasm for both general and assigned work.

"Essays in THE CHAUTAUQUAN Magazine on 'Woman in the Progress of Civilization' have brought out eager and lively discussions, though scarcely one but is too eternally feminine; perhaps it is because they are still too Southern to admit either suffragette or suffragist tendencies.

"An enjoyable open air lecture was given by an authority, who with the aid of his telescope made clearer the course in astronomy. A valuable address marked the closing of the year's work.

"With Houston forging ahead as a philanthropic and intellectual center there must certainly be a place for Chautauqua study and Chautauqua spirit which wishes to give a broad chance for pleasant and helpful work, and there should be a useful and permanent future for such a movement as started by those women who have been gathering each Monday morning during the past eight months in the Carnegie Library Hall."

After the applause of the listeners had died away Pendragon asked for an account of the annual meeting of the Chautauqua League of Des Moines. A person who had been present spoke with satisfaction of the excellent dinner at which the close of the year's work was celebrated, and with even more satisfaction of the clever innovation which called for answers to the same toast—"Why I am a Chautauquan"—from the several presidents of the circles composing the League. Then a lady who had recently moved to Des Moines from Creston, Iowa, spoke of the Chautauqua Circle's Hall in the Grove and the Chautauqua League of Creston. "The organization of the Chautauqua League at Creston and Waterloo, Iowa, and Carthage, Missouri," she said, "is due to the circulating of information in regard to the Des Moines Chautauqua and its helpfulness in building up in the community the sentiment for the reading course."

"How did the Des Moines League come into being?" asked Pendragon.

"The Chautauquans of Des Moines, feeling the need of central organization, the binding of the members of the various circles and graduates together, organized on July 24, 1896, at the Hall of Philosophy at the Chautauqua Assembly, the Chautauqua League. A simple constitution was outlined announcing the object to be to bring into communication with one another the various Chautauquans throughout the city that they may compare methods of work and become mutually helpful." "I remember its early days," said another Iowan musingly. "The League was fortunate in having as its presidents in the formative period women with executive ability and knowledge among the line of Chautauqua work—women who have proven their leadership along other club lines in Des Moines." "Since 1896 the Chautauqua League has been making history," returned the first speaker. "Many of the members who have finished

the course have been identified in the various lines of work undertaken by the federation. Great things are anticipated for the Chautauqua League, making the years 1910 and 1911 the best in its history."

"Des Moines sets a good example to all towns where there are several circles," said Pendragon. "Its loyalty to Chautauqua never wanes with the waning year." "Nobody's does!" retorted the delegate from Seattle. "The final festivity, with sweet sounds to hear and good things to eat, and pretty place cards, such as the University Circle had, to look at, sets the seal on the whole year's pleasure." "We had lovely place cards, too," exclaimed the member from Falconer, New York. "They bore beautifully painted wreaths, with an old English letter 'C' in the center and bore the motto, 'Life is a Great and Noble Calling.' The program was typewritten and inserted in the place cards."

"Our place cards at the (Seattle) University Circle were watercolor sketches suggested by the illustrations in the magazine. One of the features of the year was represented by an Egyptian figure copied from a temple inscription; and our enthusiastic astronomer was shown her own portrait with her hair streaming a la comet while the man in the moon turned a mirthful eye in her direction."

"Our last meeting was purely social, too," said the Grand Island, Nebraska, man. "And we had a banquet and a capital program," added the Ohioan from Warren, "with toasts on themes appropriate to the last year's work." "Such as?" Pendragon inquired. "Shooting Stars," returned the other, "and," laughing, "'Woman, the Head of the Family!'"

"That reminds me of a story told by a Buffalo editor," said Pendragon when order was restored. "His paragraph runs: 'When we opened the door the person on the doorstep said, 'Is the head of the house at home?' We pondered for an instant and then said, 'If you will come in we will go and call her!'"



REVIEW QUESTIONS ON CHEYNEY'S "INDUSTRIAL AND SOCIAL HISTORY OF ENGLAND"

Chapter I. 1. What is the position of the British Isles with relation of the continent of Europe? 2. What is the length, breadth and area of England? 3. What is the geologic formation of the island? 4. What are the general courses of the rivers? 5. Account for the mildness of the climate. 6. Explain the advantages and disadvantages resulting from England's physical characteristics. 7. What are the mineral resources of the country. 8. What is the

character of the lowlands? 9. What natural conditions have favored commerce? 10. What are sources of information regarding prehistoric Britain? 11. What knowledge is there of the Britons? 12. Sketch the history of the Romans in Britain. 13. Sketch the political, the social, and the religious conditions of Early Saxon England. 14. What was the influence of the Danes upon Late Saxon England? 15. What was the meaning for England of the Norman conquest? 16. What were the relations between landlord and tenant in the period after the Conquest? 17. Outline the history of England between 1154 and 1338, showing its relation to modern times.

Chapter II. 1. Define and describe vill, manor, and hamlet. 2. What was the agricultural system of the vill? 3. What were the relations to each other of the people attached to the manor? 4. How wide was the power of the manor courts? 5. What benefit did the lord receive from the manor? 6. What was the effect of manorial life upon the medieval period and why?

Chapter III. 1. Describe the characteristics of English towns in the middle of the thirteenth century. 2. What were the occupations of the town? 3. Describe the rights and activities of the gild merchants. 4. Distinguish between the gild merchant and the craft gilds. 5. Sketch some of the rules and customs of the craft gilds. 6. What were the non-industrial gilds?

Chapter IV. 1. Distinguish between markets and fairs. 2. To what extent was inter-town commerce carried on? 3. Compare the attitude toward foreign trade of the merchants and the nobility. 4. Describe the different branches of foreign commerce. 5. Account for the large foreign population in England.

Chapter V. 1. Sketch the Hundred Years' War and show its influence upon the economic, political, and religious life of England. 2. What was the Black Death? 3. What were some of the social and economic results of the reduction of the population? 4. What was the connection between the Statutes of Laborers and the Peasants' Rebellion of 1381? 5. What other causes of dissatisfaction had the peasants? 6. Sketch the course of the uprising. 7. What were the causes and results of commutation of services? 8. What was the economic importance of the abandonment of the demesne farming?

Chapter VI. 1. Detail the three great movements which mark the transition from the Middle Ages to modern times. 2. What was the economic importance of the changes known as "enclosures"? 3. What changes occurred in the craft gilds at this period? 4. Explain the rise of rural industries. 5. What was the attitude of the government toward the gilds? 6. Explain the loss of the strength of the gilds. 7. What change in the handlers of commerce took place? 8. What was the importance of the merchants adventurers? 9. By what methods did the government encourage native commerce? 10. Explain the varied effects of the increase of currency. 11. Sum up the growing economic influence of the government.

Chapter VII. 1. Sketch the history of the Stuarts and the ascent of the House of Hanover. 2. Account for the extension of agriculture. 3. In what directions did manufacturing increase and

how was it conducted? 4. What trade extension occurred at this time? 5. How was it affected by the Navigation Acts? 6. Study the movements of the period in the field of finance.

Chapter VIII. 1. State the economic causes influencing the French and American Revolutions. 2. Explain the effect upon England of the French Revolution. 3. Show how the invention of industrial machinery was the outcome of an increased demand for manufactures. 4. Describe the chief inventions. 5. Show how they revolutionized the manufacturing system. 6. Describe the connection between the increase of manufactures, the added production of iron and coal, and the introduction of new methods of transportation. 7. What agricultural improvements grew up? 8. Explain the *laissez-faire* theory. 9. What is meant by "back to nature?" 10. What class of economic ideas was represented in Adam Smith's "Wealth of Nations?" 11. Describe the decay of government regulation. 12. Describe the individualistic doctrine and the results of its application. 13. What reforms of Parliament were effected in the nineteenth century?

Chapter IX. 1. Discuss child labor in factories. 2. What factory legislation was passed up to 1874? 3. Detail the extension of labor legislation during the latter half of the nineteenth century. 4. What is the history of "Employers' Liability?" 5. What was the relation of the government to agricultural labor in the nineteenth century? 6. To landholding? 7. To sanitation? 8. What public utilities are under government control?

Chapter X. 1. Account for the rise of trade unions. 2. What has been their history and what is their present status? 3. What is the purpose of employers' associations? 4. What is the relation of trusts and trade combinations to competition? 5. What has been done in coöperative distribution? 6. In coöperative production? 7. In agriculture? 8. What organizations have helped the coöperative movement? 9. On what plan are building societies conducted? 10. What is the effect of coöperation on competition? 11. How does profit sharing stand midway between competition and coöperation? What is the modern socialistic ideal of society, and what bodies are engaged in spreading the doctrines?

The C. L. S. C. Member's Question Book English Year 1910-11

Which explains:

1. How to get the Annual Certificate.
2. How to secure a Diploma for four years' reading.
3. How to earn Seals for your Diploma.
4. How to apply for the Annual Certificate.
5. How to obtain a Recognized Reading Seal.
6. Brief Review Question Paper. Provisions for grading and returning Brief Review Question papers.
7. Full Review Question Paper (White Seal Memoranda). Provisions for grading and returning Full Review Question papers.

The Review Questions and other material in this section of eight pages have also been issued as a Chautauqua Quarterly for the use of C. L. S. C. readers.

1. Annual Certificate

Every member of the C. L. S. C. who has read the entire prescribed course for the current year is entitled without charge to the Annual Certificate, which will prove an artistic and permanent reminder of the work of the year. (See No. 4, "How to Apply for Annual Certificate"). The prescribed course of "required reading" consists of the set of four books and three series of articles in *THE CHAUTAUQUAN MAGAZINE*, entitled "Democratic England," by Percy Alden, "A Reading Journey in London," by Percy H. Boyton, and "English Cathedral Art," by Kate F. Kimball.

2. C. L. S. C. Diploma

Every member of the C. L. S. C. who has read the entire prescribed course for any complete four years' cycle—one Classical, one Continental European, one English, and one American Year—is entitled to a C. L. S. C. diploma on payment of the diploma fee. No examinations are required, but the answering of Review Question Papers is recommended and seals for the diplomas are awarded for this work as explained in the succeeding paragraph about Seals. When you have read four years send to the C. L. S. C. Department for a special application blank for the diploma. The diploma fee is 50 cents for paper or \$1.00 for parchment.

3. How to Earn Seals for Your Diploma

An undergraduate may earn Seals in the following ways: By answering the Brief Review Question Paper each year for four years, one Seal; and by answering the Full Review Question Paper (White Seal Memoranda), four Seals,—one for each year. Also, by fulfilling the requirements for Recognized Reading, another Seal may be added each year, and for answering the questions upon any of the Chautauqua Special Courses, any number of Seals varying in form and color, as stated in the Chautauqua Special Course Handbook, may be earned. These are placed upon the diploma at graduation.

After graduation, one Seal is awarded for reading the four books and the required articles in *THE CHAUTAUQUAN MAGAZINE* of a given year and reporting the same; two Seals for reporting the reading and answering the questions in both the Brief and the Full Review Question Papers (White Seal Memoranda); three Seals for reporting the reading, answering the Brief and Full Review Question Papers and submitting an acceptable report of Recognized Reading. To a graduate who reads the magazine only, one seal is offered for answering a set of questions which will be printed in the May number of *THE CHAUTAUQUAN*. These questions relate wholly to the required magazine series. An applicant for the seal must be a magazine subscriber or must pay the separate enrollment fee of \$1.00.

Seals are awarded to graduates for special courses as outlined in the Special Course Handbook.

Any person having four small Seals is entitled to the large Seal indicating membership in the Order of the White Seal; seven entitles him to the League of the Round Table Seal, fourteen to the Guild of the Seven Seals and forty-nine to the Inner Circle Seal. Order seals are not considered and may not be counted in the number required for the seal of a higher order.

4. How to Apply for the Annual Certificate

Answering Review Question Papers or "memoranda" is not a required part of the C. L. S. C. plan, but is strongly recommended and those who have carried out this feature of the work are enthusiastic in their approval of it. There are many members, however, who read the course thoughtfully, but who through limitations of various sorts find writing a difficult task. The C. L. S. C. has anticipated this difficulty and its requirements make due allowance for it. Every member who has read the entire prescribed course for the current year is entitled to the Annual Certificate. To secure the certificate write answers to the following questions on blank sheets of paper, numbering your answers to correspond with the numbers of the questions. Always retain a copy of your written work. Sent your answers to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y. This should be done even if Review Question Papers are also sent in.

1. Write at the top of your answer paper the titles of the four books and three series of required magazine articles in the course which you have read. Write the word "Read" after each, to indicate that you have actually done the reading.

2. Are you reading alone or as a member of a Circle?

3. What articles or series of articles in *THE CHAUTAUQUAN* have you found most suggestive and helpful in the work of the year? Enumerate three in order of preference.

4. What comment, favorable or otherwise, have you to make upon the books of the year?

5. Upon receipt of the magazine, to what part of it do you first turn?

6. Please specify any improvements in the appearance or contents of *THE CHAUTAUQUAN* which seem to you desirable.

N. B.—Give your name in full, your postoffice address, your occupation, the population of your town, and the C. L. S. C. Class to which you belong.

5. How to Obtain a Recognized Reading Seal

An important feature of C. L. S. C. work is the department of Recognized Reading. Many members of the C. L. S. C. do much reading of the very best sort, outside the prescribed C. L. S. C. Course or specified Seal Courses. Such reading includes important newspaper editorials, current magazine articles, and standard books. In addition, there is often the preparation of a club or circle paper involving much reading and study, or attendance upon educational courses of lectures of which notes are taken. Stories from the C. L. S. C. reading of the current year may be told in the home. Many hours of good work may be put upon the Sunday-school lesson. Visits to local scenes of historic interest, or to art galleries and museums may be made of positive value. All of these agencies deserve encouragement, for every C. L. S. C. member should be an intelligent and observing citizen of the world in which he lives.

1. As the conditions for this seal require no written review, but simply a report of reading, it is essential that the report be very complete and detailed, so that the examining committee may be able to judge correctly as to the work done.

2. It is suggested that each reader keep a note book and jot

down articles read, with name and date of periodicals, so that there may be no difficulty in making a full report at the end of the year.

3. *Only reading which relates to the subjects of the current year's work can be recognized*, Bible study being the only exception. In the case of graduates taking special courses, reading related to their work will, of course, be considered.

4. The least requirement for the seal is the *equivalent* of twenty editorials, eight magazine articles and three books.

But since many people will be able to give more attention to the work suggested under sections 4-8, in such case a less amount may be reported under sections 1-3. The examining committee will consider each report upon its own merits, with the above general basis as a guide for the reader. One seal only will be awarded.

5. Editorials must be taken from not less than two papers or periodicals of acknowledged standing. Magazine articles from not less than two besides THE CHAUTAUQUAN.

In order to secure a Recognized Reading Seal make report on blank sheets of paper, numbering your answers to correspond with the numbers of the following questions. Always retain a duplicate of your written work. Send your report to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.

1. Editorials: Name of publication. Date. Subject of each editorial.

2. Magazine articles: Name of magazine. Date. Title of each article. Name of author.

3. Standard books, exclusive of those in the C. L. S. C. course.

4. Amount of time weekly given to Bible study, *aside from work for special seal courses*. The nature of this study.

5. How many and what kind of stories have you told to children?

6. What educational courses of lectures have you attended? State subject of course, name of lecturer, and extent of notes taken.

7. What written papers have you prepared during the year? Give subject, number of words, and for what purpose.

8. What visits have you made to art galleries and museums?

N. B.—Give your name in full, your postoffice address, and the C. L. S. C. class to which you belong.

6. BRIEF REVIEW QUESTION PAPER

C. L. S. C. English Year 1910-11.

Below are twenty-five questions on the four books of the "English Year" made out for readers who wish to review the year's course to their own advantage.

Answering these questions *is not required* in order to graduate, but by answering them undergraduates and graduates may secure credit in the form of a seal on their diplomas. (See Section No. 3, "How to Earn Seals").

How to Secure Seal Credit

If you desire seal credit answer the following review questions on blank sheets of paper numbering your answers to correspond with the numbers of the questions. Always retain a duplicate of your written work. Send your answers to Brief Review Question

Paper to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.

Fees for Grading or Correcting

Your Answers to this Brief Review Question Paper, whether you desire credit for seals or not, will be *graded* and *returned* for a fee of twenty-five cents, or *corrected* and *returned* for fifty cents. This fee includes similar examination of your Answers to No. 7, Full Review Question Paper, if sent in at the same time.

Brief Review Questions

Write at the top of your answer paper the titles of the four books and three series of required magazine articles in the course you have read. Write the word "Read" after each, to indicate that you have actually done the reading.

1. What effect did the physiography of Britain have upon her history and economic position?
 2. What were the classes of people on the manor?
 3. What was the attitude of the gild merchant toward outsiders? Toward its own members?
 4. What was the result of the Black Death on the demand for labor?
 5. In what did the breaking up of the mediaeval system result?
 6. What was the "domestic system" of manufacture?
 7. What were the three arguments in favor of factory legislation regarding child labor?
 8. Name three respects in which society has become non-competitive.
 9. What is meant by the statement—"Literature is a series of social documents?"
 10. What is the most essential distinction between "Pilgrim's Progress" and the "Vision of Piers Plowman?"
 11. What is "the charming invention which forms the setting of the *Utopia*?"
 12. What moral work did the Elizabethan pride of rank accomplish?
 13. With what does Swift's satire deal?
 14. What social omissions are notable in the work of Dickens and Thackeray?
 15. To what does the fiction from 1840-1880 testify?
 16. What was the origin of "Pickwick?"
 17. What reforms were advocated in "Oliver Twist," "Nicholas Nickleby," "Bleak House," and "Little Dorrit?"
 18. Why was "Martin Chuzzlewit" disliked in America?
 19. What autobiographical elements are introduced in "David Copperfield?"
 20. Why may Dickens rightly be called an artist?
 21. What parts make up the brain?
 22. What is the real meaning of the word "attention?"
 23. How is instinct "a condensation of the unconscious experience of the race?"
 24. What three powers are connected with memory?
 25. What is meant by the true will?
- N. B.—Give your name in full, your post-office address, and the C. L. S. C. Class to which you belong.

7. FULL REVIEW QUESTION PAPER

C. L. S. C. English Year 1910-11

(White Seal Memoranda.)

Below are seventy-five questions on the four books of the "English Year" made out for readers who wish to review the year's course to their own advantage.

Answering these questions is *not required* in order to graduate, but by answering them undergraduates and graduates may secure credit in the form of a seal on their diplomas. (See Section No. 3 of this Quarterly, "How to Earn Seals.")

How to Secure Seal Credit

If you desire seal credit answer the following questions on blank sheets of paper numbering your answers to correspond with the numbers of the questions. Always retain duplicate of your written work. Send your answers to this Full Review Question Paper to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.

Fees for Grading or Correcting

Your Answers to this Full Review Question Paper whether you desire credit for seals or not, will be *graded* and *returned* for a fee of twenty-five cents, or *corrected* and *returned* for fifty cents. This fee includes similar examination of Answers to No. 6 Brief Review Question Paper, if sent in at the same time.

Full Review Questions

Industrial and Social History of England

Write at the top of your answer paper the titles of the four books and three series of required magazine articles in the course which you have read. Write the word "Read" after each, to indicate that you have actually done the reading.

1. Explain the advantages and disadvantages resulting from England's physical characteristics.
2. What peoples ruled England before the Norman conquest?
3. Define "vill," "manor," "hamlet."
4. What was the effect of manorial life upon the mediaeval period?
5. What were the occupations of the town?
6. What was the relative influence of the gild merchant and of the crafts guilds in the 14th century?
7. Distinguish between markets and fairs.
8. Account for the large foreign population in England.
9. How was the Black Death advantageous and how disadvantageous to the lords of manors?
10. What connection was there between the Statutes of Laborers and the Peasants' Rebellion of 1381?
11. What three great movements mark the transition from the Middle Ages to modern times?
12. Sum up the growing economic influence of the government.

13. How did agriculture advance in the 17th and 18th centuries?
14. What is meant by the "domestic system" of manufacture?
15. What was the effect upon England of the French Revolution?
16. Show how the invention of industrial machinery was the outcome of an increased demand for manufactures.
17. What was the "factory system" and what changes did it introduce?
18. What is the doctrine of "common employment?"
19. What is the relation of trusts and trade combinations to competition?
20. Define socialism as opposed to individualism.

Social Ideals in English Letters

21. What is meant by the statement: "Literature is a series of social documents?"
22. What is the central thought of the "Vision of Piers Plowman?"
23. Name four "dreamers" of modern Utopian schemes.
24. What ideals were fostered by Spenser?
25. What was Milton's plea?
26. What was Swift's reason for writing the "Modest Proposal?"
27. Compare Carlyle, Ruskin, and Arnold.
28. Contrast Dickens and Thackeray.
29. What was Macaulay's attitude toward the social conditions of his day?
30. Explain the attitude of "Sartor Resartus" toward physical need and spiritual need.
31. What was Arnold's social impression of his country?
32. How did Ruskin's social diagnosis come to agree with Carlyle's?
33. What is "the new intuition?"
34. What idea was at the base of George Eliot's plots?
35. Name five American authors who wrote of the democratic ideal.
36. What was the personal gospel of Carlyle?
37. What are the most vital factors of Ruskin's social teaching?
38. How does Arnold reach the modern desire for the good of the collective whole?
39. Name three of the paradoxes of Victorian literature.
40. What three forms of "social" expression have become evident in England since 1880?

Studies in Dickens

41. What qualities made up the "given" genius of Dickens?
42. What period of Dickens's boyhood made the greatest impression on his after life?
43. What was the nature of the "Sketches by Boz?"
44. What character determined the success of "Pickwick?"
45. How did Dickens's personal experience color his social attitude?

46. What social reforms did Dickens advocate in "Oliver Twist;" "Nicholas Nickleby," "Martin Chuzzlewit?"
47. Name five schools mentioned by Dickens.
48. "Old Curiosity Shop" was written in disapproval of what vice?
49. What did Poe say about the introduction of the Gordon Riots into "Barnaby Rudge?"
50. What book resulted from Dickens's journey of November, 1844?
51. What spiritual fault is studied in "Dombey & Son?"
52. What was Dickens's opinion of America?
53. In what respects does "David Copperfield" seem to be autobiographical?
54. What reforms did Dickens advocate in "Bleak House," "Hard Times," and "Little Dorrit?"
55. With what period of French history does "A Tale of Two Cities" deal?
56. In what respects does "Great Expectations" resemble "David Copperfield?"
57. How does Gissing regard "Our Mutual Friend?"
58. What was the theme of "Edwin Drood?"
59. What qualities of Dickens as actor and manager are mentioned by Mrs. Cowden-Clarke?
60. What part did "Grip" play other than as a family pet?
61. What qualities were attributed to Dickens by the Bishop of Manchester in his memorial sermon?
62. Why is Dickens rightly called an artist?

Mental Growth and Control

63. What is taught by the idea of growth?
64. What are the three parts of the brain proper?
65. Define attention.
66. Connect attention and association.
67. What is the gist of the discussion of instinct?
68. With what faculties is memory connected?
69. What is the real meaning of habit?
70. To what sort of disorders may healing by suggestion be applied?
71. How is imagination like a composite photograph?
72. Show the connection of the emotions and the body.
73. What is the essence of reasoning?
74. How does interest influence reasoning?
75. What is meant by the term "will?"

N. B.—Give your name in full, your post-office address, and the C. L. S. C. Class to which you belong.

Talk About Books

LANDMARKS IN ENGLISH INDUSTRIAL HISTORY. By George Townsend Warner. New York: The Macmillan Company. \$1.60 net.

"Landmarks in English Industrial History" by George Townsend Warner is a book which is especially interesting to Chautauqua readers at this opening of their year of English reading, as supplementary to the industrial history of the Reading Course and to Mr. Alden's series on "Democratic England." It treats in a broad and comprehensive way of what is practically the growth of freedom in Great Britain. The growth of industry marked the gradual development of collectivism from individualism. It meant that the oppressor and the oppressed came gradually to cease working against each other and worked together. This general change becomes clear as particular social and industrial events are detailed. The lessons of the past are plainly and unshrinkingly laid bare and in every case it is made clear that national selfishness and greed led to disaster and ruin. The style of the book has no tinge of didacticism. The author is not trying to teach his reader but is thinking over the subject with him, and, perhaps for this reason, the book holds one from beginning to end. It is filled with human interest even though individuals are not actors on the stage. Its exposition of the complete change of thought on matters that are of most ordinary occurrence today is startling. Such, for instance, is the taking of interest on money, which, in the middle ages, was considered wrong and was not allowed. The conclusions which the author draws are clear till he gets into the present. Here he merely states the apparent tendency of the times and does not attempt to apply the lessons of the past to the future nor does he give advice. The English love of fairness is interestingly (because unintentionally) shown to be a factor working steadily for good. Even when conditions were actually unfair they were fair according to the light of the time and the trend of men's thoughts, and the nation's endeavor was to maintain equity.

AMERICAN SHRINES IN ENGLAND. By Alfred T. Story. New York: The Macmillan Co. \$2.00.

For the benefit of the worshippers at the shrine of the "First in the hearts of his countrymen" Alfred T. Story has made pilgrimage to such English localities as are in any way connected with the Washington family, and has presented the results of his research in the first six chapters of a volume entitled "American Shrines in England." Succeeding chapters are descriptive of the home of the

Franklins in Northamptonshire, whence the Pilgrim Fathers went to Holland before sailing for Plymouth; of Standish-by-Wigan in Lancashire, where Miles Standish, the Plymouth colony warrior, was born; of Edwardston in Suffolk, the birthplace of John Winthrop, first governor of the Massachusetts Bay Colony; of the sections of Buckinghamshire and of Sussex associated with William Penn; of that part of North Wales where Elihu Yale's ancestors lived for generations; of Southwark and Stratford as connected with John Harvard; and of London with its numberless memories dear to the New World. The final chapter sketches the careers of several early American colonists, connecting them with their English homes. The book is valuable to historian and genealogist, and its illustrations commend it as well to the art lover and the layman.

HORACE. An account of his life and translation in prose and verse of the best of all his writings. By Rev. William Greenwood, Ph. D. Published by the author at Des Moines, Iowa. Pp. 126. \$1.00 prepaid.

Every translation of the works of Horace adds to the sun of scholarship. This volume will be of service to students of this great Latin author and the general reader will find pleasure in its pages.

APPENDICITIS AND WOUND INFECTIONS. By Charles C. Miller, M. D. Chicago: Oak Publishing Co. Pp. 75. \$1.00 prepaid.

This is a short and concise explanation of the surgeon's view point of appendicitis. It will give the reader a clear understanding of the disease and a wise course of action to follow.

A YEAR WITH THE MASTER. By John T. McFarland. New York: Eaton & Mains. 25 cents.

"A Year with the Master" is a calendar for 1910 arranged by John T. McFarland, consisting of 54 cards giving the Sunday School lessons, golden texts, and daily readings, with extracts from Mr. McFarland's book, "Teachings of the Master," illustrating the character of Jesus. The cards, six by eight inches, are of tinted stock and the red and green lettering adds much to the attractiveness of the calendar. The quotations from Mr. McFarland's book are both inspiring and practical, as the following paragraph shows:

"Jesus wept, but he also smiled. When the Son of God undertook the redemption of the world, he did it joyfully, not dejectedly and gloomily. His mission was serious and his burden was great; but do we not know that the men who have had the hardest tasks and who have stood under the heaviest loads have been men of good cheer and glad hearts? He who is the inspiration of the world's deepest and sweetest joy must himself have been glad."

SELECT POEMS. Robert Browning and Elizabeth Barrett Browning. ing. With introduction and notes by Emma F. Lowd and Mary C. Craig. University Publishing Company. 30 cents.

It is three years since the Browning volumes of the Standard Literature series appeared, but the excellence of the volume merits approval even if belated. Its editors, Miss Lowd and Miss Craig, are fitted by experience in the Department of English of the Washington Irving High School of New York City to prepare a text book suited to the need of High School students. An introductory note suggests a plan of study, and this is followed by a biographical sketch, and a monograph discussing such aspects of the poet's work as the general characteristics of the poems, the difficulty of understanding them, the author's philosophy and his poetic form. A chronological list of Browning's output and a short bibliography end a brief but complete covering of such topics as are naturally suggested to the minds of young readers.

The annotated poems of the second part of the book are those of the school requirements; the others are poems mentioned in the critical sketch or so noteworthy as to demand a place. A sheaf of Mrs. Browning's verse ends the volume. The notes are so numerous as to do away with the necessity for a dictionary, yet so brief that they do not encumber the page. A few lines of explanation from them illustrate their value: "Browning's most successful songs are not truly lyrical but dramatic. He does not express his own feelings but conceives how some other mind would have expressed itself under a given mood. We enjoy the poem when we have caught the dramatic conception rather than, as in the true lyric, when we have caught the mood."

A FIRST BOOK IN PSYCHOLOGY. Mary Whiton Calkins. New York: The Macmillan Company. \$1.90 net.

Chautauqua students of "Mental Growth and Control" will find in the larger volume—"A First Book in Psychology, by Miss Calkins, Professor of Philosophy and Psychology in Wellesley College—an enlargement of the themes taken up by Dr. Oppenheim. Miss Calkins treats her subject "as a study of conscious selves in relation to other selves and to external objects"—a "natural and practically inevitable conception." After an introductory chapter on "The Nature, Methods, and Uses of Psychology," the author discusses perception and imagination from the standpoints of experience and consciousness; speaks of attention both subjectively and objectively; gives space to memory, association and recognition; considers various aspects of thought, as conception, judgment and reasoning, develops the themes of emotion, will and faith, and gives two chapters to social and religious consciousness. The sec-

tions of the Appendix are of uncommon value to the student. To the layman the book has a definite value in the exactness of its interpretation of facts of usual experience, while the frequent illustrative quotations make it good reading from the non-scientific viewpoint.

THE DUTY OF ALTRUISM. By Ray Madding McConnell, Ph. D., New York: The Macmillan Company. \$1.50 net.

In this era of multiplication of interests it may well be said that of the making of chairs—of the academic variety—there is no end. An expression of the resounding note of the day is found in the fact that Harvard has an Instructor of Social Ethics. Ray Madding McConnell holds this position, and in a comprehensive volume called "The Duty of Altruism" discusses the attitude of theology, metaphysics, law, logic, psychology, physiology, evolution, reason and will toward the question: "In the case where I regard my own best interest to be in conflict with the interest of another or others, which interest *ought* I to seek?" Asserting that "moral laws are not commands of an arbitrary will, but are grounded in the nature of man and his world, and are for the welfare of man," the author concludes that the "religious sanction is utterly incapable of being the basis of morality." From a study of Kantian metaphysics a similar conclusion is drawn—namely that "doubt" and a "knowledge of ignorance" are not in themselves sufficient motives to make altruism an obligation. To the claimant who urges that "in custom and law we recognize the commandment of humanity," is given the answer that since society is not an entity but is composed of individuals whose opinions are not invariably the same, "law and custom never cover the whole field of morality," and "the individual's own moral judgment is the supreme court of appeal to which he may resort when he doubts the justice or rightness of the laws and customs of society." "Morality is said to be intellectual in character," but the author argues that logical considerations do not restrain man from egoism and determine altruism, and he is equally firm in his conviction that psychology never can be the moving factor since psychology is a science, hence "descriptive, not prescriptive." As with psychology so with physiology; the inheritance of group interests is imperfect as "an explanation of morality" and "impossible as a *justification of obligation*." The ethics of evolution fails as a ground for obligation and so does reason except as reason supplements the will. "It is the will that lies at the base of altruism, the will to live with, in, and through one's fellows."

The wills of normal men are good, Dr. McConnell concludes, and therefore they identify the good of self with the good of others. The will to live the largest life is the ground of altruism.

GENERAL LIBRARY
UNIV. OF MICH
OCT 4 1910

The CHAUTAUQUAN

OCTOBER 1910

The British Child and
the State

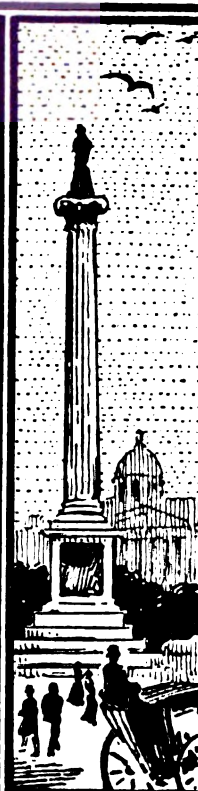
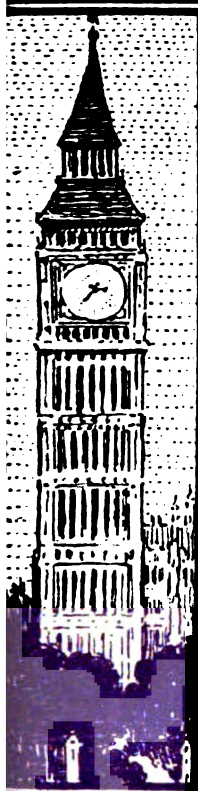
Shakespeare's London

The Cathedral at Ely

Social Work for Children
in the United States

The Vesper Hour

PRICE 25 CENTS



CHAUTAUQUA PRESS
CHAUTAUQUA
NEW YORK

The = New Reading Course

ENGLISH YEAR. 1910-11

Extraordinary attention to English affairs is certain to prevail all through the coming year. The struggle with the Lords is a fight against Special Privilege. It is but part of a world struggle in which we Americans are also engaged. The story of its progress from the Middle Ages to our own day, its expression in literature and art, its effect on the development of Anglo-Saxon institutions, and its present aspect in our still recognized mother country, is a story of absorbing interest.

By a happy coincidence, English Year in the C. L. S. C. falls upon this time of crisis in the British Empire. Literary studies, art studies, the lessons of history for us, and the intellectual enlargement of travel will have their usual place in the course; but curiosity will be quickened and thought vitalized by the consciousness of great events even now coming to pass in the England of our study. A valuable though popular book in the field of applied psychology will suggest means of attaining individual efficiency. In the rest, social significance will naturally receive more than usual emphasis.

COMPLETE LIST OF MATERIAL

INDUSTRIAL AND SOCIAL HISTORY OF ENGLAND—profusely illustrated—	
Edward P. Cheyney, University of Pennsylvania.....	\$1.50
SOCIAL IDEALS IN ENGLISH LETTERS, Vida D. Scudder, Wellesley College	
STUDIES IN DICKENS, Mahell S. C. Smith.....	1.75
MENTAL GROWTH AND CONTROL, Nathan Oppenheim, M. D., of New York.....	1.25
THE CHAUTAUQUAN Magazine (Monthly—Illustrated. Membership included if desired.) Containing: Democratic England (Percy Alden, of London, Eng., Member of Parliament); A Reading Journey in London (Percy H. Boynton, University of Chicago); English Cathedral Art (Kate F. Kimball), and much additional material of general interest for voluntary reading.....	1.10
	2.00
	\$7.60

All four books (cloth bound) and the Magazine to one address (cash with order).....\$5.00

Parts of the course will be sent at the retail prices as shown.
Address all inquiries or orders

CHAUTAUQUA PRESS, CHAUTAUQUA, N. Y.

Learn About England

Digitized by Google



Henry Wriothesley, third Earl of Southampton. the Friend and Patron of Shakespeare. See "A Reading Journey in London."

THE CHAUTAUQUAN

Vol. 60

OCTOBER, 1910.

No. 2.



Truce and Compromise in English Politics

THE remarkable "truce" continues in England and the "conference" of ministers and opposition leaders has had its time extended by tacit consent. Young and hot headed politicians, especially of the tory party, have been restive and dissatisfied; no aggressive campaign can be carried on, no violent rhetoric indulged in, no denunciations and personalities bandied while the heads of the respective parties are deliberating in private and endeavoring to reach a settlement of the most burning of the pending issues. But the average Englishman is doubtless glad of the "rest" that has been afforded him. Moderate and reasonable discussion of the future of the House of Lords, of the new taxes provided in the last budget and re-inserted in the budget of this year—which has been postponed until the fall sitting of parliament—of home rule, of educational and other reforms is of course carried on without interruption. The conference has merely restrained the extremists of both parties, and helped to "clear the atmosphere." The issues are better understood; admissions of value have been made by both sides; bigotry, prejudice and cant have been largely eliminated. Even if the conference finally fails and the political struggle is resumed, it is safe to say that the campaign will be lifted to a higher level.

What is the conference seeking to do? The essential question before it, naturally, is the reform of the peers. The tories recognize that the liberals have a genuine griev-

ance, that a "revising chamber" which is permanently anti-liberal and permanently tory is not in any fair sense a revising chamber at all, and that some reorganization is imperative. The lords themselves have voted, vaguely, to surrender the hereditary basis, or at least to modify it. All this, however, does not take us very far. How are the lords to be mended and modernized? Should their chamber be made elective—wholly or in part? Shall its membership be reduced? In any case, what shall its functions and powers be with reference, first, to finance and revenue, and, second, to general legislation? Shall its "veto" be restricted or abolished?

It is understood, further, that the conference is considering allied questions—taxation, perhaps home rule, imperial federation, electoral reforms. That it has made some progress is known, the prime minister having told the commons that in the opinion of all the conferees it would be "wrong" to dissolve it. But no responsible statesman has ventured an opinion as to the chances of success and agreement. A settlement of the pending issues in this manner would be an extraordinary achievement. It would reflect great credit not only on the conferees but on the English people and their political genius. Already French and other writers express amazement at the pacific and orderly way in which "revolutions" and constitutional changes are made in England, at the good nature of the voters, the submission to popular verdicts, the acceptance of burdens by powerful interests and classes at the will of the democratic electorate. There are compromises and compromises, but if the conference reaches a settlement acceptable to the nation, that settlement will undoubtedly embody a wholesome statesmanlike, progressive compromise.



An Academy for Great Britain

At last, after much discussion and doubt, steps have been taken in England toward the establishment of a liter-

ary academy on the French model. The beginning is a modest one. The Royal Literary Society and the Society of Authors have jointly created an academic committee and fixed its membership at forty. Lord Morley is to be its chairman, and the list of the men—it has not yet been decided whether women shall be included—already named for the committee is as follows:

Alfred Austin, Laurence Binyon, Andrew Cecil Bradley, Robert Bridges, Samuel Henry Butcher, Joseph Conrad, William John Courthope, Austin Dobson, James George Frazer, Edmund Gosse, Richard Burdon Haldane, Thomas Hardy, Henry James, William Patton Ker, Andrew Lang, Sir Alfred Comyn Lyall, John William Mackail, the Viscount Morley of Blackburn, George Gilbert Murray, Henry Newbolt, Edward Henry Pether, Sir Arthur Wing Pinero, George Walter Prothero, Walter Raleigh, George Macaulay Trevelyan, Arthur Woolgar Verrall, William Butler Yeats, Maurice Hewlett, and Arthur C. Benson.

Curious and inexplicable omissions are noted by some editorial critics of the committee. Where are the names of Balfour, Birrell, Shaw, Wells, Kipling, Watson? it is asked. Some sneer and rail at the very idea of setting up in an "Anglo-Saxon country," an official or semi-official academy of letters. What will it do, what can it do, to promote literary and dramatic art? Who will feel bound by its judgment? What standards will it maintain, and how will it treat new, radical and heterodox tendencies? Do not all official academies become domestic, narrow, reactionary?

While the critics and skeptics are many, the action of the bodies named has elicited considerable commendation. The functions, duties and aims of the committee are thus indicated in the program of the founders and original members:

(a) To take all possible measures to maintain the purity of the English language, and to hold up a standard of good taste in style.

(b) To encourage fellowship and coöperation among those who are disinterestedly striving for the perfection of English literature.

(c) By "discourses of reception" and "obituary addresses" to mark the current of literary history in this country.

(d) To designate from time to time persons to become recipients of the society.

(e) To make awards of merit to particular literary works.

The discourses of reception and obituary addresses constitute the most important and valuable features of the activity of the French Academy. The style of these addresses is admirable, and they have wit, subtlety, dignity and, occasionally, a touch of "playful malice" arising from clashes of divergent schools. The "crowning" of good books is another useful feature appreciated by the public and helpful to others. There is every reason to think that the British academy will gradually acquire authority and ability to serve the cause of serious and true art. It may be recalled here that we Americans have now our own modest literary academy.



The West, Political Unrest and the Outlook

What are the issues in the congressional and state elections of November? What are the chances of the parties, and of the wings in the parties? What are the voters thinking and intending to do? Are they "insurgent" or partisan? Are they satisfied or restive and discontented?

When we turn for answers to the national conventions and platforms of the year little enlightenment is offered. Some states have "gone insurgent," some "regular," and a few have spoken in uncertain meaningless terms. The platform of the Iowa Republicans is boldly insurgent; it withholds the usual "indorsement" from the national administration and by implication severely criticises its action on the tariff. It demands further and "real" revision of the tariff by taking separate schedules and applying to them the test proclaimed in the national platform. It demands additional railroad legislation and effective measures against all forms of monopoly. It lauds insurgency and glories in the work of Senators Cummins and Dolliver.

The Kansas Republican platform is also strongly in-

surgent. On the other hand, the platforms of the Ohio, Nebraska and Indiana Republicans are distinctly disappointing to the progressives. In these and other states—including Oklahoma, once so radical—the regulars and conservatives have developed unexpected powers of resistance.

As to the Democrats, in some states "safe and sane" candidates and platforms are in favor, while in others radicalism is in the ascendant. The party that has so long been in "opposition" is displaying great confidence and hopes to elect several governors and also to capture the national house. But, of course, the Democratic party has its own internal troubles and difficulties with insurgency, bourbonism, machine rule, etc.

There is, however, little doubt that the country sympathies are with the progressives and insurgents. The tariff, the Ballinger controversy, the charges of graft, the growth of trusts in spite of the law and judicial decisions, the increasing cost of living, the undue prominence in politics of men whom the voters distrust or know to be open or secret foes of the progressive policies—such factors as these account for the prevailing unrest.

Several significant attempts to explain insurgency to the East, or to define the issues before the people, have been made in important periodicals, and they agree in attributing the political unrest to moral causes. *The Century Magazine* says that the West is not conscious of any discrimination or any special material grievances, but that it is weary of shuffling, hypocrisy, privilege and faithless leadership. It is demanding honesty in government and regard for the general welfare in legislation. It is bound to restore representative rule and equality of opportunity. *The Outlook*, of which Mr. Roosevelt is contributing editor, actually declared that the issue was not between Republicanism and Democracy, but between oligarchy and government by and of the people. It advised voters to prefer sound progressive Democrats to reactionary or untrustworthy Republi-

cans. And it stated that at this time the struggle for liberty, justice and popular government assumed four phases—direct primaries, conservation, revision of the rules and methods of legislative bodies, and control of public utilities and monopolies. Party lines, it concluded, were fading and vanishing with regard to these concrete and vital questions, and men should vote for principles rather than for tags or labels.

Such independent and insurgent advice as this appears to some editors to lend color to the recent talk of a "new party," one that would include Democrats of the Bryan and Folk type and Republicans of the Roosevelt, Pinchot, La Follette, Cummins type. But there is no occasion for a new party. The progressives in each of the great parties have too many followers to be driven to bolting. The sympathies of the average man who reads and thinks for himself are with the leaders of the forward and reform movement. The reactionaries are steadily losing ground, and it is they who will make the concessions. The progressives will write the party platforms and control the course of legislation. Further tariff revision, through the agency of a monopolitical commission reporting on facts and furnishing honest data, is inevitable. So are further anti-monopoly legislation, conservation legislation, the growth of the referendum and the recall, the adoption of sound and just employers' liability laws, and a number of other reforms, political and economic.

Whichever party wins this or that election, the struggle for democracy and justice will continue within and outside of parties, above and under them, and the pending problems will be solved in harmony with the sentiments and ideas of the militant, disinterested men and women in the country who are fighting for the application to present conditions of the doctrines to which the Republic was dedicated and without loyalty to which it cannot survive or prosper as a genuine Republic.

The Progress of Woman Suffrage

There is unusual activity among the American advocates of equal suffrage, some women's clubs organizing automobile tours in country districts in order to spread the idea, and others advocating even more aggressive tactics. The effect of this activity may or may not be felt next winter in the state legislatures, but the movement has plainly entered on a new phase.

Doubtless American suffragists have been encouraged and stimulated by the progress of the same cause in England and elsewhere. The British House of Commons recently passed, on second reading, a so-called "conciliation" suffrage bill, which, if enacted, would confer the parliamentary suffrage on about a million women. This measure is held by some radicals to be "one-sided and undemocratic," but it has enlisted the ardent support of the majority of the suffragists, of the labor party, of leading liberals and of a number of eminent Tories. It has been indorsed as "reasonable and safe" by impartial scientific thinkers like Sir Oliver Lodge. It is a nonpartisan measure, and the majority of 109 which it received included Messrs. Balfour, Haldane, and Redmond, Sir Edward Grey, Lord Hugh Cecil and other eminent men.

The bill enfranchises only women who already vote at county and municipal elections, and pay rates. It does not extend to women wage-workers or to professional women. In one sense it is undoubtedly "undemocratic," but there is little doubt in any rational mind that it would prove the thin end of the wedge. The radicals and liberals are so sure of this that they see little objection to a temporary compromise. Why, they argue, demand all or nothing and thus delay victory when it can be hastened by prudent tactics? All reforms must accept half and quarter loaves; all practical men know that in politics compromise is inevitable; why, then, reject compromise on the question of woman's enfranchisement? On the other hand, Tory sup-

porters of the bill argued that it would be "a finality," as logic does not count in politics and actual, realized grievances may be met without fear of "claims" from those who are either indifferent or powerless. Mr. Balfour, the Tory leader, favored the bill because it was demanded by women who would not be denied, who were already active in politics, and who insisted on their rights under the principle of government by consent. Premier Asquith opposed the bill because of its logic and implications, and flatly declared against the very principle of giving woman a voice in imperial and national affairs. Among the opponents were some of the greatest men and women in England, but great names are not lacking on the list of its friends.

If the bill should be given "further facilities" this year it would doubtless pass. For the present it is "shelved" or indefinitely postponed, but a determined effort is to be made to induce or compel the government to permit further discussion and action upon it.

In the Canton of Zurich, Switzerland, a constitutional amendment is to be voted on by the people which, if approved, will enable women to serve on educational, charitable and church councils. This would be a long step toward equal suffrage in the opinion of sound observers. Zurich is "radical" and the amendment will doubtless be approved.



Immigration Figures and Their Meaning.

We have learned a great deal about emigration and immigration in recent years, and the annual figures mean something to us. We have learned that to a high degree immigration regulates itself; that commercial and industrial activity stimulates it while business recession promptly checks it. We have learned not to be alarmed by grand totals, since thousands of aliens, while not perhaps "birds of passage," are transients in a sense, coming, going and returning in response to the demand for unskilled labor.

We have learned that the trouble is not so much with immigration, from the viewpoint of assimilation and Americanization, as with its distribution. Elements that are undesirable and dangerous in congested cities may make highly desirable additions to the agricultural population. There may be need of further regulation of immigration, but it must be intelligent, careful regulation.

During the last fiscal year 1,041,570 aliens were admitted into the United States as immigrants and nearly 25,000 were excluded as probable paupers, undesirable, contract laborers, etc. Only twice in our history has the immigration been larger—a fact which indicates that the year under review was a prosperous and busy one, and that all over Europe there was a feeling, produced by messages and news from America, the land of opportunity and plenty, that work and good wages awaited everybody.

The sources and character of the immigration may be gathered from this table:

Italian arrivals, generally from Southern Italy and Sicily.....	192,673
Poles, from Russia, Austria, and Germany.....	123,348
Jews from Russia, Roumania, etc.....	34,260
Germans	71,330
British, including Irish.....	53,498
Scandinavian	52,037
Magyars	27,302
Japanese	2,798

The salient features of the table are—the heavy Polish immigration, the unusually large German immigration (of late Germany has been so active and busy that few have had to leave the fatherland), and the decline in Jewish immigration, due perhaps to cessation of acute persecution for a time. The revival of such persecution, the expulsion of Jews from cities outside of the Russian “pale,” and disorders and attacks attendant thereon, will doubtless tend to increase emigration.

There is manifestly no “yellow peril” in the Japanese and Chinese figures. Japan has kept her promise in regard to discouraging emigration to the United States, and there

is no occasion for alarm in the Pacific states. It is interesting to note that not long ago the need of Chinese labor was explicitly recognized in an official bulletin of California.

Immigration brings us new and serious problems—black-hand crime, ignorance, racial exclusiveness, “colonies” of people who, as one foreign writer has put it, “live underneath America” rather than in America. On the other hand, every nation and race contributes valuable qualities and gifts which could be utilized with advantage in national character building. We have something to learn about intensive farming, play, popular art, the cultivation of beauty, thrift, coöperation, organization of rural life, and the immigrants from northern, southern and central Europe can teach us these things. We can and ought to do more for our newcomers, and they can do more for us and themselves than they have done in the past under the policy of drift and neglect and misunderstanding.



Peace and the Virtues of War

Prof. William James, one of our most original and brilliant philosophers, has published in a review his suggestive address on “The Moral Equivalent of War,” first read several months ago at a peace meeting. The discussion of this contribution to the propaganda of peace has been stimulating and helpful. Not that society is now, or is likely to be in the near future, in need of moral equivalents for war. None of the Christian nations is reducing military-naval expenditures; even the reasonable, simple proposal of limiting naval programs by international agreement is too “Utopian” for the great powers. The generality of the world’s statesmen still harp on the fallacy that the best way to promote peace is to prepare for war. The United States, safe and powerful, free from entanglements, is wasting hundreds of millions on battleships and other “defence” preparations, simply because the whole world is

doing it. Jingoism is ever ready with their scares and alarms. Either Japan, or Germany, or unnamed enemies are perpetually "threatening" us, and the cry is for more, more and still more ships, fighting men and fortifications. No, decidedly, we are *not* conscious of any immediate need of moral equivalents for war as an aid to the progress of peace ideas in circles that are now hostile or indifferent to them. Scientifically and philosophically, however, the question raised and the answer given by Prof. James are significant and thought-provoking. Prof. James' unexpected death last month is a distinct loss to the thinking world.

The question is whether society can safely dispense with war—whether the self-denial, the courage, the patriotism, the stoicism, the discipline developed by war could be fostered without it. Even idealists and peace advocates have recognized the fact that we owe many of our noblest virtues and qualities to war. Now, although war is wholesale murder, wholesale pillage, destruction, license, what of its other side? Would not peace prove enervating, demoralizing? Would it not breed egotism, materialism, disunion, inefficiency?

Prof. James points out that there are at society's disposal moral and industrial substitutes for war, substitutes that would strengthen and develop all the finer and loftier traits of human character without giving free rein to the beast in man, without entailing any of the terrible consequences of war. Why not enlist men for battles with nature? Are there no hardships and sacrifices in struggles with disease, hostile climatic conditions, deserts and wastes? To quote Prof. James:

If there were, instead of military conscription, a conscription of the whole youthful population to form a certain number of years a part of the army enlisted against *nature*, the injustice would tend to be evened out, and numerous other benefits to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the growing fibre of the peo-

ple; no one would remain blind, as the luxurious classes now are blind, to man's real relations to the globe he lives on, and to the permanently solid and hard foundations of his higher life. To coal and iron mines, to freight trains, to fishing fleets in December, to dish-washing, to road-building and tunnel-making, to foundries and stoke-holes and to the frames of skyscrapers, would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas. They would have paid their blood-tax, done their part in the innumerable human warfare against nature; they would tread the earth more proudly; the women would value them more highly; they would be better fathers and teachers of the following generations. * * *

Why have our members of Utopias not dared to dream like this: the gathering together of half a million men occupied in construction instead of destruction? * * * They would execute labors the very thought of which would freeze with terror our mercenary spirits. For example, they would undertake the conquest of the great Desert of Sahara. The attack upon it would be made at various points by ten or twenty millions of arms, if necessary.

It may be remarked that radical reformers and Utopia-builders *have* dared to dream such dreams, to suggest conscription for constructive tasks, but they have not presented it exactly from the angle occupied by Prof. James. It may further be observed that, while many of the sons of wealthy parents need the rough, hard foundations for life indicated in the above extract, the great masses of the middle and so-called lower classes do not—for they actually face them in abundance. The coarse, dangerous, hard work of the world is not left undone, and the millions who do it certainly require no new equivalents for war. The victims of accidents in mines, mills, factories, railroad and steamship service; the victims of occupational diseases; the builders of underground and mountain tunnels and roads; the firemen, policemen, forest rangers; the sailors and stokers, and multitudes of others, get plenty of discipline, privation and hard work. Peace does not threaten *their* moral fibre. The overwhelming majority of men live by the sweat of their brow and know not the vices of idleness and overindulgence and satiety.

Spain and the Vatican

The controversy between the Spanish government—cabinet and king—and the Vatican has threatened to assume acute forms and to lead to serious consequences—uprisings in the particularly backward Basque provinces, a Carlist insurrection, riots and bloodshed. There is no doubt that all that is progressive in Spain today is with the premier and his cabinet. For the republicans, anti-clericals, radicals, the cabinet's policy with regard to the monastic orders is too moderate, in fact. Most of the conservative organs of public opinion, and hundreds of mercantile and professional bodies, partly because of loyalty to the dynasty but largely from conviction as to the supremacy of the civil power, have definitely taken the side of the government against the Vatican.

The cabinet's policy is not anti-religious, anti-Roman nor anti-clerical even. There is no attempt to disestablish the Catholic church in Spain after the manner of France. The premier, Canalejos, is a devout Catholic, and so is the king. What the government has sought of Rome is simply a revision of the concordat, or agreement with the Vatican, for the purpose, first, of restricting the industrial and purely commercial activities of the monastic orders, as well as the number of new orders, and, second, subjecting some of the orders to reasonable taxation. Incidentally, the government, giving a new interpretation to the constitution of Spain, issued a degree permitting Protestant and other churches to display publicly their insignia of worship. This constituted a step toward larger religious freedom in a practical sense (theoretically there is full freedom of worship in Spain), and it offended the Vatican because it had not been consulted about it. Rome claims the decree to be a violation of the concordat, and asked its withdrawal pending the conclusion of the slow negotiations for the revision of that instrument. Various small complications and misunderstandings followed and finally brought about an open rupture.

Rome, however, has discouraged rebellion on the part of its more vehement followers in Spain, and the crisis has been relieved, at least for the present.

Modern Spain is ready for greater liberalism and independence of the Vatican in matters of governmental policy. The needs of the state demand the taxation of much of the property and industry of the monastic orders that have enjoyed extraordinary privileges, to the detriment of ordinary industry and commerce suffering from overtaxation and unfair competition at the same time. The necessity of action in the directions indicated has been recognized for many years, but further delay might have been secured by the extreme supporters of the Vatican had not the new anti-monastic laws in France and the settlement of the friar question in the Philippines resulted in a wholesale migration of monks and nuns to Spain. That movement accentuated the already ripe problem and forced even a conservative ministry to wrestle with it in spite of difficulties and dangers.

Spain has made considerable progress since the war over Cuba, but her greatest needs are the secularization of education and the readjustment of taxes and revenue. These reforms will bring others, expected and unexpected. It is fortunate that the young king is in sympathy with the fundamental requirements of the spirit of the age in his country.



Crime and Punishment in the United States

There are those who deny that crime, violence and lawlessness are increasing in this country, but it is recognized on all sides that much crime goes unpunished with us, that mob law is not sufficiently discouraged, and that our practices, if not our ideas, of reformation of criminals and prevention of criminality need overhauling. Federal Circuit Court Judge Holt of New York has recently treated the question in a vigorous and comprehensive manner, and the discussion of his views received an unexpected, tragic commen-

tary in the attempt of a dismissed and incompetent dock laborer on the life of Mayor Gaynor, one of the most efficient, faithful and single minded of our public men.

The conclusions of the soundest observers and interpreters of the situation may be summed up as follows:

In the case of youthful toughs and rowdies the average magistrate or judge is too lenient, even where the law is reasonably drastic. Small fines and short jail sentences are imposed on leaders of criminal gangs who richly deserve severe sentences, and the consequence is that they and their followers have no fear of the law or of its agents.

In the case of adult offenders and professional criminals the deterrent effect of punishment is practically destroyed by the law's delays and technicalities, the frequent reversals of verdicts, the sentimentality and weakness of juries.

The prisons and penitentiaries do little, or nothing, to reform convicts. The majority of them, in fact, expect to resume predatory and criminal activities after their release, and even those who are disposed to return to paths of industry and honesty are forced to prey upon society owing to their inefficiency and lack of skill for any remunerative work. In other words, we make habitual offenders by our very system of punishment.

When such habitual offenders are apprehended and tried the law "takes its course," and makes no distinction between them and the criminals that are still reclaimable. Habitual, persistent and hopeless offenders ought to be put to death or, at least, confined and segregated for life.

Prisoners and convicts should be employed at useful labor, their output should be sold or used by the states and national government, and they should be paid fair wages for their labor, such wages to be accumulated and given to them at discharge or else paid to their innocent families and dependents. Idleness in prison is demoralizing and mentally unsettling, while he who leaves prison without a trade or

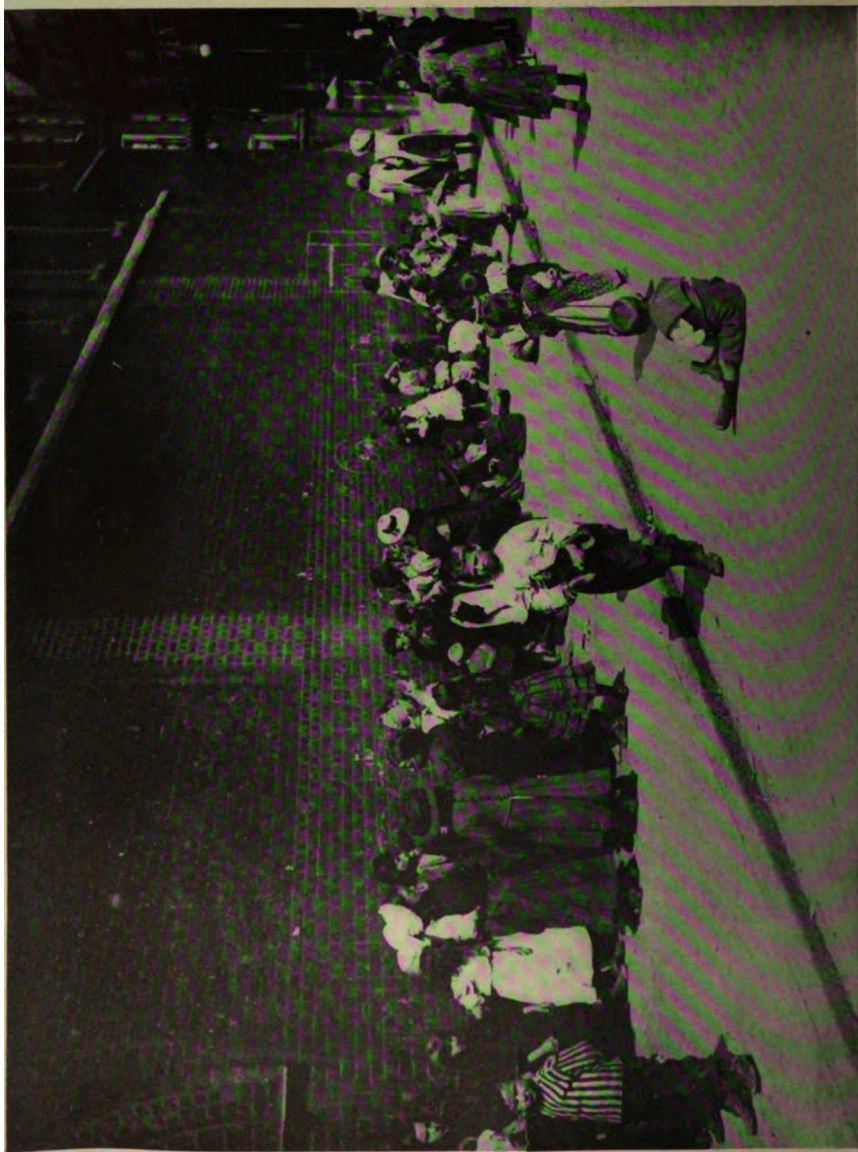
some skill is driven to commit crime as a means of livelihood. True, criminals ought not to be "coddled," or the whole theory of deterrent effect of penalties must be discarded; and justice requires that men should suffer the natural consequences of their anti-social actions; but the loss of freedom is punishment, as is the discipline of the penitentiary. Society, in addition to restraining and deterring, must if possible redeem and elevate its dangerous members.

As one measure indirectly making for safety and order the stricter regulation, if not prohibition, of the manufacture and sale of pistols and revolvers in the ordinary course of trade is strongly urged. The "pistol habit" is undoubtedly responsible for many assaults, cases of homicide and murder, narrow escapes, etc. Intoxicated men, brutal and aggressive men, rash and weak men, if armed, use their pistols without need or serious provocation, and the carrying of concealed weapons indiscriminately may be and is legally forbidden. Why not also their manufacture and sale?

Prison reform is projected in England and discussed in this country, and there is no social risk whatever in real reform, however humane it may be. But the maximum of humanity and reclamation work in prisons is not incompatible with severer measures against criminals and the permanent detention of habitual offenders. It is certainly not inconsistent with a more efficient administration of justice, greater certainty and speed in enforcing penalties.



Rescue Work at a Crèche

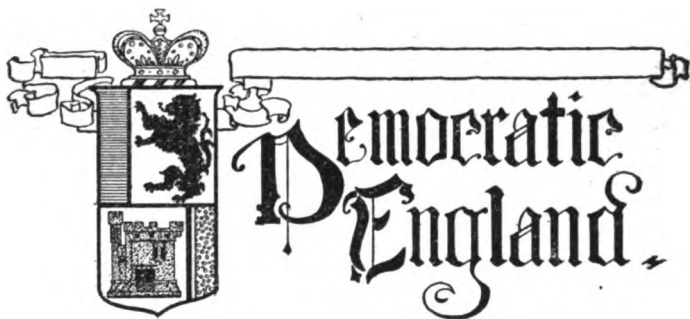


A Children's Playground in East London





Municipal Milk Depot



The Child and the State*

By Percy Alden, M. P.

OF late years there has been a marked tendency to lay stress upon the vital importance of the child and to encourage every measure which is made for its physical well-being. Theoretically nations have always held, since Plato's day, that healthy and well-bred children were a valuable asset of the State. Upon the children will one day devolve the task of administering and governing the country, and the no less difficult problem of maintaining our position in the competitive world. We must all admit that theory has long ago outstripped practice. Our doctors, our social reformers, not to speak of the preachers of eugenics, are continually urging the State to take action in the direction of securing more completely the proper education and training of both boys and girls. Yet, while we admit that great strides have been made, we must still deplore the fact that we have lagged in the rear, and that Germany and several other continental countries take a more complete and scientific view of the "child" problem than the people of England. There is only one excuse that can with any justification be put forward for England. We have to remember that the extraordinary growth in our material wealth and the rapid expansion of empire, have rather naturally obscured the immediate problems con-

*The "Introduction" of this series was published in the September CHAUTAUQUAN.

nected with the making of citizens. In our haste to become rich and powerful we have forgotten that unless the increase in our material wealth is accompanied by a corresponding increase in the well-being of the working classes, that if we are neglecting the underfed children of the towns, living amidst unhealthy and degrading conditions, we are thereby rearing a mighty edifice upon insecure foundations. Fortunately, it is not too late to combat evils that have been so long unchecked and unhindered. There must be no delay in organizing all the forces of our civilization, with a view of creating—even for the meanest and poorest child—such an environment as will make him fit to play his part as a member of the British democracy. We all know the tradition that the Englishman's home is his castle, and though that castle may consist of one or two poorly furnished rooms in an overcrowded tenement, he protests against any attempt to compel him to supply better conditions for his children. We can trace, not only the high infant mortality and the defective condition of school children, but also the great army of unemployed and inefficient, to the ill-treatment or neglect of childhood. It is often the case that parents, however well meaning they may be, have inflicted the greatest injury upon their own children by resisting every attempt made to compel them to conform to a higher standard laid down by acts of parliament or local administration. For example, many parents still fight most strenuously against the raising of the school age, and force their children, prematurely, into some employment at a scanty wage, while still undeveloped and uneducated. The true democrat recognizes that these children not only belong to their parents, but also belong to the State, and while the old beliefs and traditions have still to receive their quietus, slowly but surely, a saner attitude is being adopted towards the child both by the parent and the State.

We are just beginning to reap the fruit of the many committees and inquiries which have brought into promi-

nence the importance of the "child problem" and enforced the necessity for immediate action. How wide sweeping is the change in public opinion can be discerned, when we remember that little or no interest was taken in the life of the child one hundred years ago. At the time of the accession of our late queen, not one single act of Parliament represented the parental interest which the State ought to take in the welfare of the young. The child was a chattel; it had no rights and liberties. The most brutal cruelty and the most distressing ignorance were manifested in the treatment both of boys and girls, and every effort to bring about a change on the part of a few large-hearted reformers, was met by the most unflinching opposition. The last thirty or forty years, however, has witnessed a great improvement both in theory and practice. We have grown more humane and more thoughtful. We are no longer prepared—or at least not to the same extent—to sacrifice all the future life of our country for the sake of some present gain. This marked change is, in a large measure, due to the early efforts of philanthropists and reformers like Shaftesbury, Oastler, Sadler, and Robert Owen, who first attacked the horrors and atrocities which marked the introduction of the factory system. The history of the industrial revolution is too well known to require any detailed description. All the evidence at our disposal goes to prove that little children of immature age were regarded simply as wage-earning machines, that their sufferings were intolerable, and that the loss to the country, as a result of death and disease and physical degeneration, can never be calculated. It is almost unbelievable that the measures taken to limit, by State action, the rights of the parent or of the employer to exploit the labor of children, met with opposition at the hands of the selfish exponents of the non-interference doctrine. Looking back upon the history of those days with eyes that see more clearly now that the blurs and blots have been removed, we discern how greatly parental responsibility has

been strengthened, and how completely the action of the State has been justified in its attempt to safeguard the interests of the child against inhuman or criminally careless treatment. Going back to the last few years and studying the reports of Commissions and Committees (all of which have had their effect upon legislation) we begin to see the gaps that still remain in the city walls—unguarded places which must be made secure in the interest of the State itself.

The Children's Act of Mr. Herbert Samuel, 1908, is, in itself, a direct illustration not only of the great interest that is taken in every question affecting the physical and mental well-being of the child, but also of the piecemeal character of our legislation in the past. It deals with practically every form of infant and child life, the protection of infants and little children, the treatment of children in reformatories and industrial schools, the question of juvenile crime, children's courts and probation officers. The Act supplements the deficiencies of previous legislation, and takes us a long way in the direction of reform. Previous legislation of comparatively recent date has dealt with the provision of meals for necessitous children in elementary schools, the compulsory medical inspection of all children in the schools, the early notification of births. We propose to deal more in detail with some of these measures, and it would be as well to begin with the infant before touching on those problems which affect the life of the child, whether the school child, the child worker or the child criminal.

Medical men and public health officers have been greatly concerned by the comparative failure on the part of the State to reduce the mortality amongst infants. While the general death rate throughout the country has been on the whole, diminishing, infant mortality has not decreased in the same proportion; in fact, until quite recently, the death rate among infants had been stationary, notwithstanding the growth of science and the multiplication of ameliorative agencies. This problem, side by side with the many other

questions which arise from the huge growth of the towns and the depopulation of the country districts, must be a cause of great anxiety to every thoughtful man. The overwhelming pressure of town life; the lack of fresh air; the tendency for the poor to crowd together in insanitary slums; the increased difficulty of obtaining a pure and cheap milk supply; the still greater difficulty of keeping the milk pure in the home; the carelessness and the thoughtlessness of parents; all these things have made it increasingly difficult to rear the infant under normal conditions. Public health authorities, at last alive to the gravity of the situation, have appealed to the government and point out that what the philanthropist has done, the State ought to be able to accomplish. The result has been a declaration of war upon the many conditions which militate against the life of the infant,—the declaration which found practical expression in the Notification of Births Act of 1907.

The actual number in England and Wales of infants who die every year, is about 120,000. A quarter of all the deaths in any one year are those of infants. It is estimated that the normal death rate would be from 50 to 80 per thousand, and it is certain that in some of our slum areas it runs as high as 350 or 400 per thousand. The average infant mortality is, therefore, nearly twice as high as it should be, and much higher in the city than in the country, but highest of all in industrial towns where there is a large proportion of married women's labor. A few of the towns which bear a rather unenviable reputation in this respect are Burnley, Preston, Blackburn, Nottingham, Leicester, and Bury. It is fairly clear that the chief cause of the high death rate in these towns is the labor of the mother, which makes it impossible for her to feed her own child, employing not only the substitute or artificial food, but also the substitution of some hired labor for the mother herself. The failure of the mother to nurse her own child is perhaps the chief cause of a high rate.

The Notification of Births Act was made possible by an experiment set on foot in Huddersfield. The then Mayor of Huddersfield, Alderman Broadbent, attempted to arouse a greater interest in their infants on the part of mothers in the poorest districts, by giving a reward to every mother who took the trouble to have her child regularly seen and weighed by the doctor or nurse and who presented the child in a healthy state at the end of the year. Following up this merely voluntary action, Huddersfield obtained a compulsory system of early notification, and the death rate among infants fell from 138 per thousand to 85. This made the work of reformers in the House of Commons comparatively easy. The Notification of Births Act provides that it shall be the duty of the father or any person in attendance on the mother, to give notice of the birth, in writing, to the Medical Officer of Health for the district in which the child is born. This notice must be posted or delivered within 36 hours of the birth. The Local Authority undertakes to supply stamped and addressed post cards containing the form of notice, to any medical practitioner or midwife in the area. The penalty for failure to certify is not to exceed five dollars. Following up the notice the Medical Officer of Health for the town instructs the woman Health Visitor or Nurse to call upon the mother at the earliest possible moment; and to ascertain whether she needs any advice or assistance, and to take the necessary steps to ensure, that for the first few months at all events, regular visits shall be paid to the house. A great deal of loss of life is due to ignorance or carelessness on the part of the mother, and the mere fact that the city authority displays its interest in the life of a child and furnishes simple information in order to secure that it is properly fed and cared for, is often quite sufficient to secure the desired end. That this is so is proved by the statistics which are now available.

From 1896 to 1909 the death rate for children under

one year, per thousand births, varied from 163 to 109, and the following table will show the effect of the Notification of Births Act which was passed on 1907:

ENGLAND AND WALES

Year.	Deaths of Children Under One Year to 1,000 Births.
1901.....	151
1902.....	133
1903.....	132
1904.....	145
1905.....	128
1906.....	132
1907.....	118
1908.....	120
1909.....	109

It will be seen that the death rate fell from 132 to 118, and has since fallen to 109, an almost conclusive proof of the effect of this useful piece of legislation. In the same way with children under 5 years of age, the death rate has declined from 58.5 per 1,000 in 1898 to 40.6 in 1908, and there is great probability of a still further decrease in the immediate future owing to greater medical care and the increased number of health visitors. In all, 195 areas of local government have adopted the Notification of Births Act, including the whole of the administrative county of London. As soon as the Act has been in operation for a few years in all the large towns, especially the big manufacturing and industrial centers, we may hope still further to reduce the waste of infant life.

There is one other direction in which the Government has taken an important step. Until recently, municipal milk depots could only be established in very special cases, and therefore, however rigorous the supervision and inspection of cows' milk, it was often not possible to obtain it in quite the right form or of the right quality. The few municipal depots that have been established, have, undoubtedly, helped to combat the causes which are most destructive of infant life. The Local Government Board has now stated that it will not hesitate to sanction the

establishment of municipal milk depots in districts where the death rate is very high, or where a pure milk supply is not easily obtainable. The appointment of Medical Officers in all the country districts—which will be the result of the Housing and Town Planning Act—will also ensure a more rigid and careful inspection of the sources of our milk supply in England. This is a matter almost entirely under our own control, and so great is its importance, that should the local authorities fail in this work of inspection, it is only a matter of time before the State steps in and takes entire control of this important industry. The outworks of the citadel have been captured. The innermost defences will, before long, be carried, and a powerful democracy will assert that the care of the infant is one of the chief duties of a great and free people.

• We have witnessed a corresponding improvement in the treatment of the little child, and especially the school child. Most countries exclude children from school who are not six years of age, and up to quite recently, attendance in school in England was compulsory at the age of five, but new regulations in the last code makes it possible for local educational authorities to exclude all children under five, and there is much medical opinion in favor of this course. The weakness of this proposition is seen by an examination of very young children who are attending a well managed school in a poor district, as compared with those who are compelled to stay at home. When everything that can be said is said against the school, it is probably better than the home of the child, and now that the feeding of necessitous children and the medical inspection of all children makes it impossible for the child, however ill-fed or uncared for at home, to be utterly neglected, there is little difficulty in deciding upon which side the social reformer will throw the weight of his influence. What seems to be required in all poor districts is some modification of the school system, by which a system of school nurseries can be substituted for

the more expensive provision furnished by the ordinary elementary school. The Board of Education, seeing the benefit which would be obtained by the pure air, the more hygienic surrounding of the school nursery, as compared with many homes, has expressed its willingness to sanction special infant schools, limited to children under five years of age, where there need be no formal instruction. In addition to this, by the new Education Act of 1907, educational authorities may provide play centers for children attending elementary schools. It is not improbable that such educational nurseries might be included in the definition of play centers in which the principles of Pestalozzi and Froebel would be exemplified. Even little children under the age of five would, in all probability, benefit by the few hours a day in a glorified nursery with its games and fairy tales, its simple meal, consisting of a glass of hot milk and a biscuit, and its opportunities for rest and sleep. Not only would the children themselves benefit, but the nurseries might become important training grounds for young girls, in the care of children. The great weakness of the life among the working classes is the lack of knowledge on the part of the young mother, who has not been taught even the simplest and most elementary facts with regard to child life.

A great deal of attention is being given to the hygiene of the school. It is recognized that the child and its environment act and re-act upon one another. Accordingly, the question of ventilation, of lighting, of warming and of cleansing the school, is no unimportant one, especially when we remember the conditions which prevail in the homes of the poor. It is almost impossible to exaggerate the ill-effect that improper or insufficient food and unhygienic surroundings have upon the life of the school child. He does not benefit by the costly instruction which is given, because malnutrition has affected his brain power, as seen by his impoverished blood and dwarfed physique. The medical inspection which has already been carried out, has demonstrated in a

striking fashion, the connection between poverty and physical health. One of the most interesting reports ever issued is that supplied by Dr. Leslie Mackenzie of Glasgow in 1907. An examination was made into the physical condition of all the 72,857 children attending public schools of that city. That examination showed what proportion of the children lived in one, two, three, and four room tenements, and their respective weights and heights:

8.1 per cent. or 5,922 children lived in 1 room tenements.
 57.8 per cent. or 43,100 children lived in 2 room tenements
 24.2 per cent. or 17,648 children lived in 3 room tenements
 9.9 per cent. or 7,188 children lived in 4 room tenements

These children were also classified in respect to their heights and weights, side by side with the number of rooms occupied, and the figures afford a vivid picture of the effect of poverty on height and weight:

		HEIGHT.	WEIGHT.
One Room—			
Boys	.....	46.6 inches	52.6 pounds
Girls	.....	46.3 inches	51.5 pounds
Two Rooms—			
Boys	.....	48.1 inches	56.1 pounds
Girls	.....	47.8 inches	54.8 pounds
Three Rooms—			
Boys	.....	50.0 inches	60.6 pounds
Girls	.....	49.6 inches	59.4 pounds
Four Rooms—			
Boys	.....	51.3 inches	64.3 pounds
Girls	.....	51.6 inches	65.5 pounds

Dr. Mackenzie adds: "It cannot be an accident that boys from two-roomed houses should be 11.7 pounds lighter on an average than boys from four-roomed houses, and 4.7 inches smaller. Neither is it an accident that girls from one-roomed houses are on the average 14 pounds lighter and 5.3 inches shorter than girls from four-roomed houses." This brings clearly before our minds the importance of a sufficient supply of good and wholesome food, as well as the importance of the housing conditions. In our large towns something like 50 per cent. of the children would come under the heading of "indifferent nutrition." The more this ques-

tion is studied the more certain will it appear that our Education Acts and our whole educational system will be a failure in poor districts until we have ensured the proper feeding and medical inspection of the children. Fortunately, every local authority can, if it sees fit, immediately adopt the Education (Provision of Meals) Act of 1906, and the adoption of that Act, provided the educational authority were sufficiently enlightened, would, beyond doubt, mean an immense improvement in the physical condition of necessitous children. The Act, however, is optional, and not compulsory, and even when adopted is not always carried out on sound lines. It is not enough to say that a child shall be fed at school providing that, in the opinion of the teachers, it seems to be ill-nourished. An enlightened educational authority, working under the Act, will make provision for feeding as large a number of poor children as possible, using its powers to collect the cost from the parents where they were able to pay. As a guide and a help in the work of selecting these children, we now have an elaborate system of medical inspection; the results of that inspection will quickly make it evident where a child is deteriorating in physique, and where it is capable of benefiting by the education which is given to it. A very interesting experiment in the direction of feeding children who had been previously examined, was made at Bradford in 1907 by Dr. Crowley, who is now Assistant Medical Officer in the Education Department. Both the children and the dinners were carefully selected—the children being given two simple meals a day for four weeks. During that four weeks their average increase was six ounces per week, the first week giving the extraordinary figure of an average gain per child of one pound four ounces. The average gain of these same children for the week previous to their school feeding, was one-quarter of an ounce. Without dwelling upon the moral and mental benefit of meals served in cleanly and dainty fashion, the improvement in physique is, in itself, sufficient to convince us that the

most democratic Parliament which has ever assembled at Westminster, did not go too far, but perhaps hardly far enough, in its provision for the feeding of school children.

The results of that section of the Education Act of 1907, which dealt with medical inspection are just beginning to be seen. By this Act medical inspection of school children is made compulsory upon every local authority, and there has been already a great diminution in the number of school days that are lost owing to sickness and disease. The children who have been medically inspected—especially those passing out of school—have been advised as to the nature of the occupation in which they should engage, while those who have entered school have been helped to an appropriate course of education. There can be no doubt, however, that the strongest argument in favor of medical inspection is that it discovers the physical defects of children at a very early stage when there is some possibility of cure—defects, which if uncured, will become permanently disabling. This is the argument, of course, which carried most weight with those who are anxious to make healthy citizens.

There are 328 Local Education areas in England, and each of these must have (under the new legislation) a recognized school Medical Officer, who may be, and indeed is in 224 cases, the Medical Officer of Health for the area. In about one-half the areas, the School Medical Officer is carrying out all the medical work without medical assistance, but in the remaining 168 areas, 777 Medical Officers or Assistant Medical Officers, have been appointed, so that there are now in England and Wales 1,084 Medical Officers in the School Medical Service. About fifty of these authorities have appointed Lady Medical Officers, and there are in all sixty-eight women doctors engaged in this service. Up to the present, however, valuable as the school nurse is, only 141 authorities have appointed nurses and Health Visitors in connection with medical inspection, making a total in all of about 300 nurses. The services of a nurse are in-

dispensable if full advantage is to be taken of the new legislations. The regulations provide, in the first place, that only those who are entering and leaving school shall be medically inspected; but even so, something like 1,328,000 is the estimated number of children to be medically inspected in England and Wales, and there are a large number of special cases, probably numbering not less than a quarter of a million.

When we remember that the real difficulty in the case of the very poor is obtaining adequate medical attendance, we are impressed by the possibilities of great and substantial benefit to the children which are contained in these one or two clauses of an Act of Parliament. There is little doubt that the earlier regulations with regard to medical examination will eventually be extended, so as to make such examinations more frequent, and already it is said that a marked improvement has been discerned in the condition of those children under the control of an educational authority fully alive to the importance of a thorough and scientific inspection.

It must be followed up by medical treatment if our work is to be successful, and this, notwithstanding the accusation that medical treatment is an encouragement to the parents to neglect their own responsibility. The more democratic and far reaching are the steps taken to secure the health of the child, the more likely is it that the parents will be aroused to the sense of their own duty. The constant pressure of public opinion, and the steady but kindly constraint imposed by the educational authority, will do more in a few years than all the preaching in the world. Let the parents witness for a short time the great improvement which will be effected by medical treatment, and they will become converts, not only to the doctrine of State aid for the school child, but also to the principle that the fathers and mothers of children must bear their fair share of responsibility. "One of the objects of the new legislation,"

says the Board of Education, "is to stimulate a sense of duty in matters affecting health in the homes of the people, to enlist the best services and interests of the parents, and to educate a sense of responsibility for the personal hygiene of their children. The increased work undertaken by the State for the individual will mean that the parents have not to do less for themselves and their children, but more. It is in the home, in fact, that both the seed and the fruit of public health are to be found."* Meanwhile some, at least, of the local authorities have established school clinics; in this respect following the example of Germany and New York. Many local authorities, while not adopting the optional powers entrusted to them of medical treatment, have, nevertheless, devised cleansing schemes for children who are dirty or verminous, and are giving much attention to the condition of the teeth. In the main, however, up to the present, the children who have been found to be medically defective, have had recourse, either to the Poor Law doctor or to the hospital, or to some general practitioner or to the aid of nurses and health visitors. These children may be effectively treated in the home at a comparatively small cost, in this way ensuring the interest of the parents.

We ought not to forget that side by side with medical inspection is growing up a system of school baths, and especially swimmingbaths. One town at least, namely, Bradford in Yorkshire, can show school baths that are as good as anything in Germany, but for the most part we have been content with swimming baths belonging to the municipalities and used exclusively by children at certain hours. There can be no doubt as to the moral and physical effect of regular and systematic bathing, side by side with the many other efforts that are being made to raise the standard of child life.

For the weak and debilitated child, open-air schools—somewhat on the lines of the famous Charlottenberg experiment—are being established. London has at least two, while

*Chief Medical Officer's Report (1909).

half-a-dozen other towns have established on the outskirts of their areas, generally in close proximity to a forest, these beneficial institutions. Manchester has her Council school at Knoll's Green in Cheshire, at which the children stay for a few weeks at a time. Generally speaking, we may say that special schools for ailing or defective children will, in the future, be established outside the town limits, probably in the country, and the nation will gladly bear the increased cost that is thereby incurred. The whole idea of caring for the child is in keeping with the democratic spirit of the age; the spirit which has regard even for the weakest and the least; the spirit which considers prevention to be better than cure and therefore holds it to be the truest economy to take such steps as will remove the evils that attack the child life of the State.

An immense change which is expressed in the new Children's Act, has come over England in respect of its treatment of Poor Law children, the child worker and the child criminal. Let us look at a few of the gains that have been made in England. The disgrace of child labor has not been completely obliterated, although the right of the State, over against that of the employer or the parent, has more strictly limited cheap labor. However much such labor may be regarded as a necessity it is a mistaken policy.

There are three sections of child workers, even under the most recent Acts:

- (1) Half-timers, from 12 to 14 years of age.
- (2) Children between 13 and 14 who have qualified as "young persons" and are allowed to work full time.
- (3) "Young persons" in the ordinary sense, from 14 to 18.

Children, and young persons under 16 must obtain medical certificates before they can be employed in a factory, and nearly 400,000 are engaged in this way. Of "half-timers" proper, about 20,000 boys and a similar number of girls would be found to be granted certificates in any one year. We must remember that these figures do not cover the child

labor employed in shops or domestic industries, so that they are only a very faint indication of the magnitude and persistence of the problem that still faces us as a nation. Saturday and Sunday work for little children, street trading for something like 20,000 children, the long hours of some 80,000 little ones engaged in shops, have been found on investigation to have led to much physical and moral deterioration, while the wages are altogether disproportionate to the immense amount of harm inflicted on the child. The policy of the present government is to cut down child labor; to raise the school age; to make education in some sense compulsory up to the age of 16, and finally, to insist upon some technical instruction or manual training, which will allow of entry to a skilled industry later on in life. The Employment of Children Act, 1904, does give some general protection, and at the same time, allows local authorities to regulate the employment of children in their own areas. Thus section 3 of the Act provides:

(1) A child shall not be employed between the hours of nine in the evening and six in the morning. Provided that any local authority may, by by-laws, vary these hours either generally or for any specified occupation.

(2) A child under the age of eleven years shall not be employed in street trading.

(3) No child who is employed half-time under the Factory and Workshop Act, 1901, shall be employed in any other occupation.

(4) A child shall not be employed to lift, carry or move anything so heavy as to be likely to cause injury to the child.

(5) A child shall not be employed in any occupation likely to be injurious to his life, limb, health, or education, regard being had to his physical condition.

Birmingham, perhaps, is the most enlightened authority in this Act, although London has done much to carry out its provisions. The question is of national importance, for, while Germany has so coördinated all her methods of education and her system of compulsory evening and day schools, that in many cases her boys and girls do not fully escape the educational authorities until they have reached the age of 18, we, in England, have allowed a large class

of waifs and street traders to grow up uncared for and untaught, a class destined to swell the ranks of the unemployed and the social inefficient.

The child who is under the control of the Poor Law has a better chance, for even although 21,000 children out of the 68,000 under the control of the Poor Law authorities, are still reared and trained in workhouses and workhouse schools, yet, the result of the Poor Law Commission has been to create so healthy a public opinion, that every Poor Law authority is putting its house in order and attempting to remedy the worst of the evils which have existed in the past. There is a growing feeling that the best way of dealing with the Poor Law child is to take it out of large institutions and barrack schools, and place it in an ordinary home, so that the child may grow up freed from the taint of pauperism, sharing the life of other children, and receiving from its foster parents such assistance as they are able to render. The system, providing that the home is well chosen and adequate instruction imparted, is perhaps better than all the costly artificial methods that can possibly be devised. The methods which have been employed in the past for dealing with these children are:

- (1) District Schools.
- (2) District Communities.
- (3) Scattered Homes.
- (4) The system of boarding out.

The "scattered home" system which originated in the town of Sheffield fifteen years ago, has been imitated by over seventy Unions. The children in each home are of both sexes, and of ages from three to eight for boys and from three to thirteen for girls, and the foster mother, so far as possible, is made to feel that she is responsible in every respect for their physical and moral health. The system is somewhat more costly than the boarding-out system, but it seems to have acquired considerable popularity in England. The main points to be kept in view in dealing with

these children are first, the importance of making their life a natural and normal one, and secondly, the desirability of regular and systematic inspection, and such guidance and assistance as can be afforded by the frequent visits of a ladies' committee and women with medical qualifications.

An immense change has come over the treatment of the juvenile offender—a change which is partly due, at any rate, to the splendid work which has been done in the United States, Canada, Australia and New Zealand. The work of men like Judge Lindsey is too well known to need either reference or emphasis, but beyond a doubt, it is due to reformers of his type that the old unscientific treatment of juvenile crime has almost entirely vanished. One hundred years ago even children of tender years were placed in the same category as the adult in all classes of felony, and suffered the extreme penalty of the law for such offences as stealing. In the prisons children associated with adult criminals convicted of the worst offences, were contaminated by such intercourse, and eventually reached a stage themselves when all reformation was impossible.

All this has been changed: two Acts of Parliament have been passed dealing with juvenile offenders, (1) the Probation Officers' Act, 1907, and (2) the Children's Act, 1908. Roughly speaking, as a result of this new spirit which has been imparted to the criminal code, we may now describe our methods as reformatory, instead of punitive. We do not despair even of the adult criminal, but the child at least has now the opportunity of growing up to become a useful citizen.

The three forms which do most to assist the work of reformation are:

- (1) The arranging of separate places of detention for children awaiting trial, that is to say, special homes in which boys and girls can be detained until their trial.

- (2) The necessity of hearing the cases of children in a children's court, not necessarily constructed for such cases, but reserved exclusively for them, and

- (3) The appointment of probation officers whose business it

is to keep in touch with the child; to see that the conditions of recognizance are observed; to advise and befriend him; and when necessary, to endeavor to find him suitable employment.

The main thing is that the probation officer should act on humane and rational principles, and remember that the fatherly and friendly attitude of mind in dealing with these young people, is the method which is more likely to produce reformation than any other. Wherever the children's court has been adopted and accompanied by the appointment of probation officers, there has been a marked diminution of juvenile crime. Both in New York and Chicago this system has been most successful, and England is very rapidly following in the footsteps of these two great American cities.

There is only one point which must be mentioned in the treatment of children, and that is the method of dealing with the potential hooligan by means of reformatory and industrial schools. We have now in England over fifty reformatory schools and one hundred and forty-two industrial schools. A large number of these are under voluntary control, but the great weakness of this system is that the accommodation is altogether inadequate and insufficient. The result is that large numbers of boys and girls who are somewhat weak-minded, and therefore more liable to become criminals, have either been turned out of these schools or refused admission. The State must come to the rescue of these outcasts, and construct and maintain on its own account, a large number of new schools designed to deal with this class of child. Supervision and attention should be continued up to the age of eighteen, and the very best medical advice should be called in for each child. Voluntary societies which have done such good work in the past should be further encouraged and strengthened in their beneficent tasks, and all that is haphazard and unsystematic in our methods should be eliminated.

Finally, the child question cannot be treated apart from other and larger questions of social reform. If ever we are

to save the child we must attack the housing problem, the problem of unemployment and casual labor, and put an end to the evil conditions and the degrading atmosphere of slum life. At present we are moving in a vicious circle. We build up with one hand and pull down with the other. Any Government worthy of the name today must have a great constructive policy of social reform upon all sides, in order that this blot of a degraded child life may be removed from the national escutcheon.

DEFINITIONS

Conservative Party, led in the House of Commons by Arthur J. Balfour, in the House of Lords by Lord Lansdowne, stands for the maintenance of the existing institutions and vested interests, is supported almost entirely by the aristocracy and the wealthy classes, and is committed as a body to Tariff Reform or protection.

Liberal Party, led in the House of Commons by Herbert H. Asquith, in the House of Lords by Lord Crewe, stands for progressive reform and for the abolition of privilege, and is pledged to Free Trade.

Unionists, once called Liberal Unionists, who seceded from the Liberal Party at the time of Gladstone's Home Rule Bill of 1885-6, led by Mr. Chamberlain, are now a part of the Conservative Party.

Labor Party, led by Mr. George Barnes, stands for the cause of "the masses as against the classes," and is closely allied in many things with the Liberal Party.

Trade Unionists and Socialists. Some of the members of the Labor party represent the trade unions, others are interested in a Socialistic ideal. The whole Liberal Party is more or less committed to a collectivist ideal.

Independent Liberal Party, organized in 1892, is really the Liberal Party of Parliament, familiarly known as the I. L. P.

Social Democratic Party is a small group representing an extreme section of the Socialists organized under the name of the Social Democratic Federation.

Vote in the same lobby. A vote in the House of Commons is called a *division*. The members divide according to their opinions, members filing past their respective whips casting aye and no ballots and thus recording their vote for or against a measure.

Rates are taxes levied by local authorities on a local assessment for local purposes.



Shakespeare's London*

By Percy Holmes Boynton

FROM the age of Chaucer to the age of Shakespeare is something over two hundred years. In the distance of both eras from the twentieth century the changes which took place between the fourteenth and the sixteenth should not be lost sight of. London had considerably more than doubled itself in population rising from 40,000 to about 100,000; as a result it had greatly increased in size. The old walled city was still preserved in its integrity, but a large amount of building had been done outside of it. Southwark was much more of a community than before, especially along the river bank to the east of London Bridge; the roads leading out from Aldgate and Bishopsgate were flanked by double rows of houses for a half mile or more; and the territory lying to the north and west sides—from Moorgate all the way around to the river was generously populated. The river front as far down as the Abbey was solidly lined with imposing structures, Charing Cross was a considerable village, so that Westminster was the link in a now unbroken chain of public and private buildings.

An increase of size and population, however, shows no necessary change in the real character of the community.

*The first article of this series, "Chaucer's London," appeared in the September CHAUTAUQUAN.

More important is the fact that England in the days of Shakespeare and Elizabeth became finally and confidently independent. The succession of struggles with outside powers for century after century had by no means been concluded in Chaucer's day, but with the destruction of the Armada in 1588, England may be said for the last time to have felt reasonable fear of invasion by a continental power.

More important than either growth or independence is the fact that Shakespeare's England and London had become secularized. Not only was the idea of the pilgrimage gone out of date, but if reasons of diversion had given rise to a common cross-country trip by any thirty Londoners, the distribution of characters would have been utterly different in Elizabeth's day from what it was in that of Richard II. London was no longer overwhelmed by the religious orders. A natural degeneration toward which Chaucer and Langland pointed before 1400 finally brought about between 1530 and 1540 the dissolution of the monasteries. A commission was appointed, and when after investigation the abuses which existed within their walls were reported to Parliament, privileges from the smaller ones were first withdrawn and soon after the larger ones were condemned and taken over by the Crown. Many of the establishments were re-granted as private holdings to powerful individuals, some were converted to school uses, and in a surprisingly short time the vast piles of architecture which had been devoted to the ostensibly religious pursuits of the few were turned over to the community and variously adapted to frankly worldly ends.

This dissolution of the monasteries was an effect rather than a cause, for a matter of deeper import than the mere re-allotment of property was that there had come a redistribution of interest in the affairs of life. The Age of the New Learning had taken most minds away from those subjects to which the early monks had honestly devoted themselves. The relation of man to God had ceased to be as interesting as the relation of man to his fellows and the

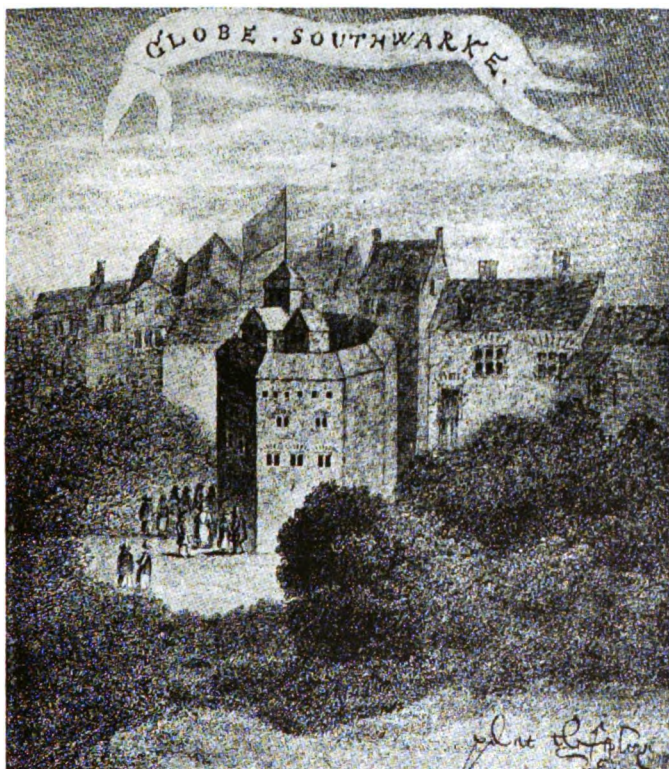
environment in which he was placed, and the bewildered sense of baffled ignorance in which most of the thinking people of Chaucer's day were lost was replaced by a delighted feeling of interest and wonder at the marvels of the material world. Thus it was that progress was made at once in astronomy, exploration and the study of physical sciences in general, at the same time that men became interested anew in themselves and their ways, physical, psychical and social. The spirit of the new age is in a fashion summed up in Hamlet's lines when after referring to "this most excellent canopy, the air," and "this majestical roof fretted with golden stars" he said,

"What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

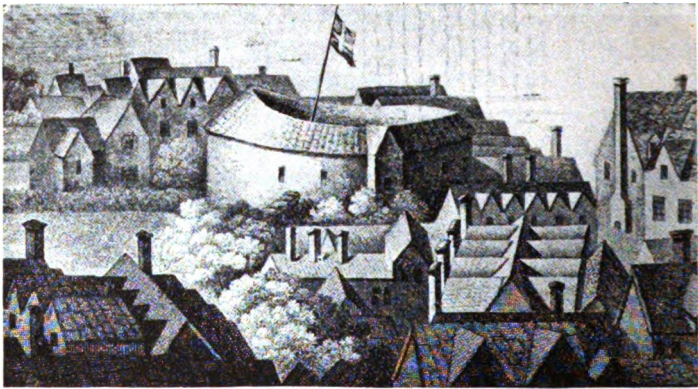
While this matter can easily be over-emphasized, the shift in point of view from the churchly to the worldly is well illustrated in the developments connected with the theater. Records show that the early dramatic efforts of the Middle Ages were one evidence of a general movement to make more elaborate and attractive the house of worship and the services held therein; but they show further a steady succession of steps which took the drama quite out of the hands of the church. The first dramatic tropes were interpolated in the regular and formal church services. As they were further elaborated they were given independently of any special stated worship, were presented in the church yards rather than under the church roof, were participated in by laymen, and were finally presented in the public squares under the auspices of trade guilds. With the development of Renaissance influence in England the alienation of church and stage became complete. For the Puritans, conservators of English morality, were for the most part either indifferent or hostile to all that distracted their minds from the

"contemplation of superior beings and eternal interests" while in strong contrast the playwrights were transmitting to delighted audiences dramatic forms and fictions which were drawn from shockingly pagan ancestry. A not unnatural consequence of these developments was that by the days of Shakespeare plays and play-acting were all too often included among the diversions of the unrespectable, fostered, to be sure, under court auspices, but relentlessly opposed by the rigorous and conservative Puritan element who were conducting a regular campaign toward their complete elimination, actuated by the amiable feeling that because they were virtuous there should be no more cakes and ale. As a result of their persistent and finally successful lobbying the theaters of Shakespeare's day were to be found after 1576 outside the city limits. Technically the legislation was a triumph, but practically it amounted to very little, for every play house was still within easy walking distance from the center of the town. Among the earliest the Theater (built 1576), the Curtain (1576), and the Fortune (1599) were on the north of London, and the Rose (1592), the Globe (rebuilt in 1599 from the old Theater), and the Hope, or Bear Garden (1613) were across the river in Southwark.

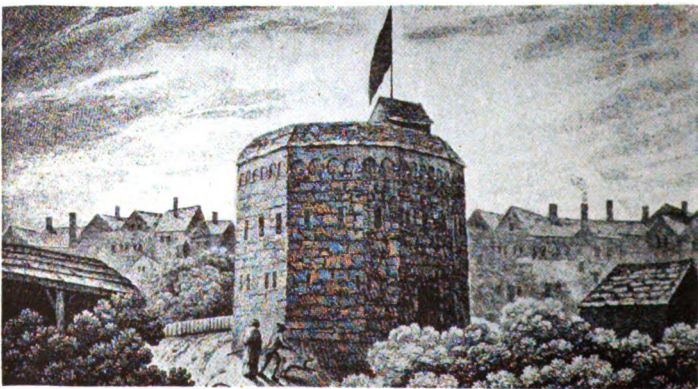
For the casual visitor the typical play houses of the day must have attracted immediate attention. They were as a rule round or octagonal buildings, fairly high-walled, surmounted with little extra cupolas, and topped upon these with flags on the days when performances were to be held. The plans and drawings of the city made by various contemporary artists seem in many respects to have been so inaccurate in scale that it is hard to believe that they did not all tend to err in suggesting that the theaters were tower-like in their general proportions. It is difficult to estimate just how there could have been room for even a modestly small audience in the narrow and angularly erect structures pictured in various drawings of the Bear Garden, the Globe,



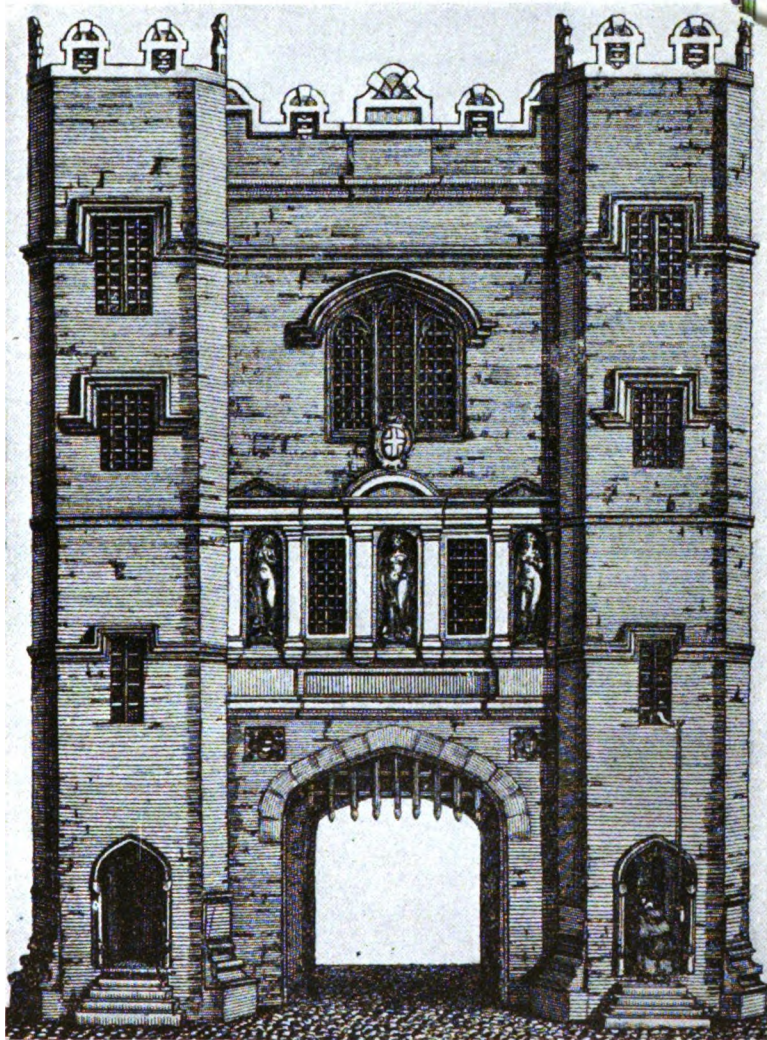
The Globe Theater, from an old Drawing. The Globe, originally round, burned in 1613 and was rebuilt as an octagon



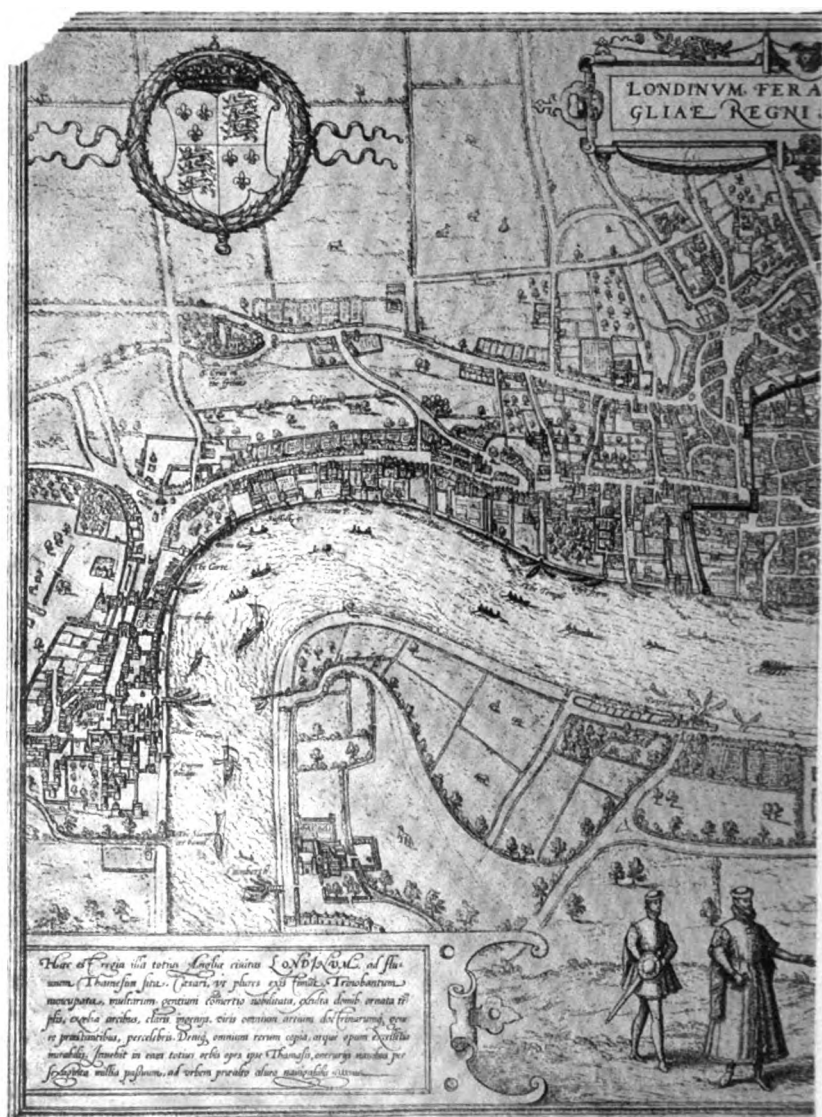
The Rose Theater, Bankside



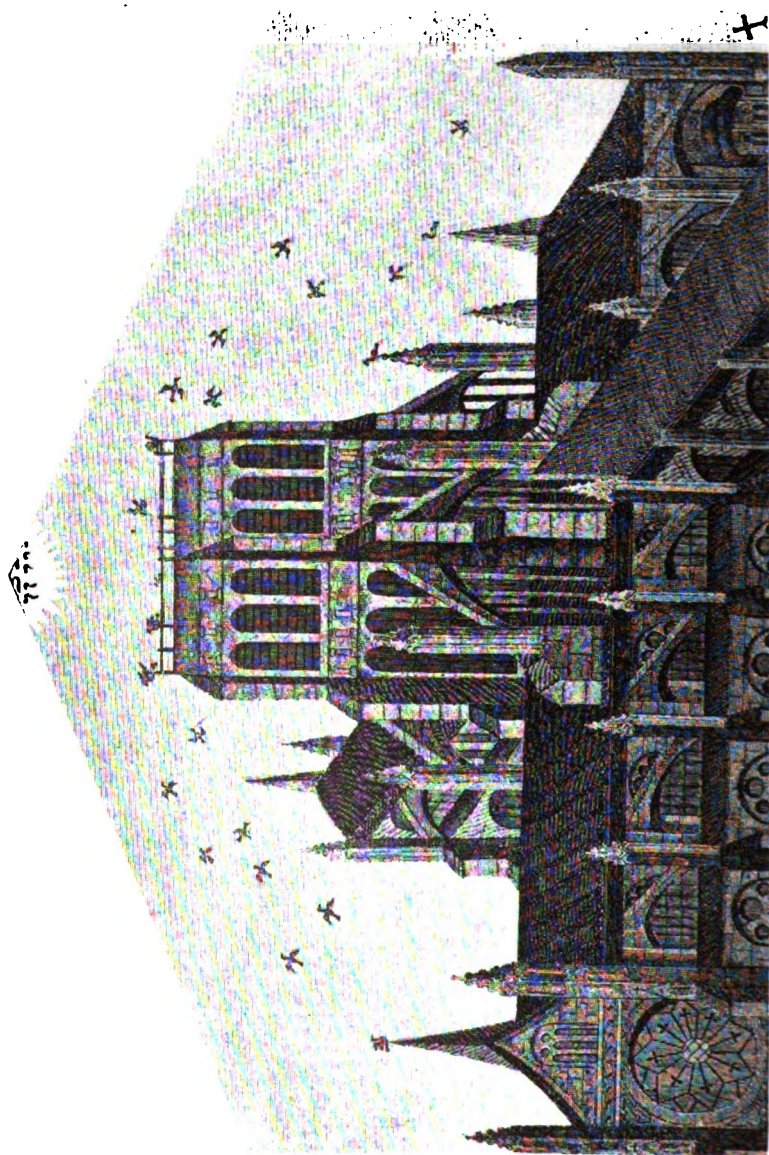
The Bear Garden, on the Bankside

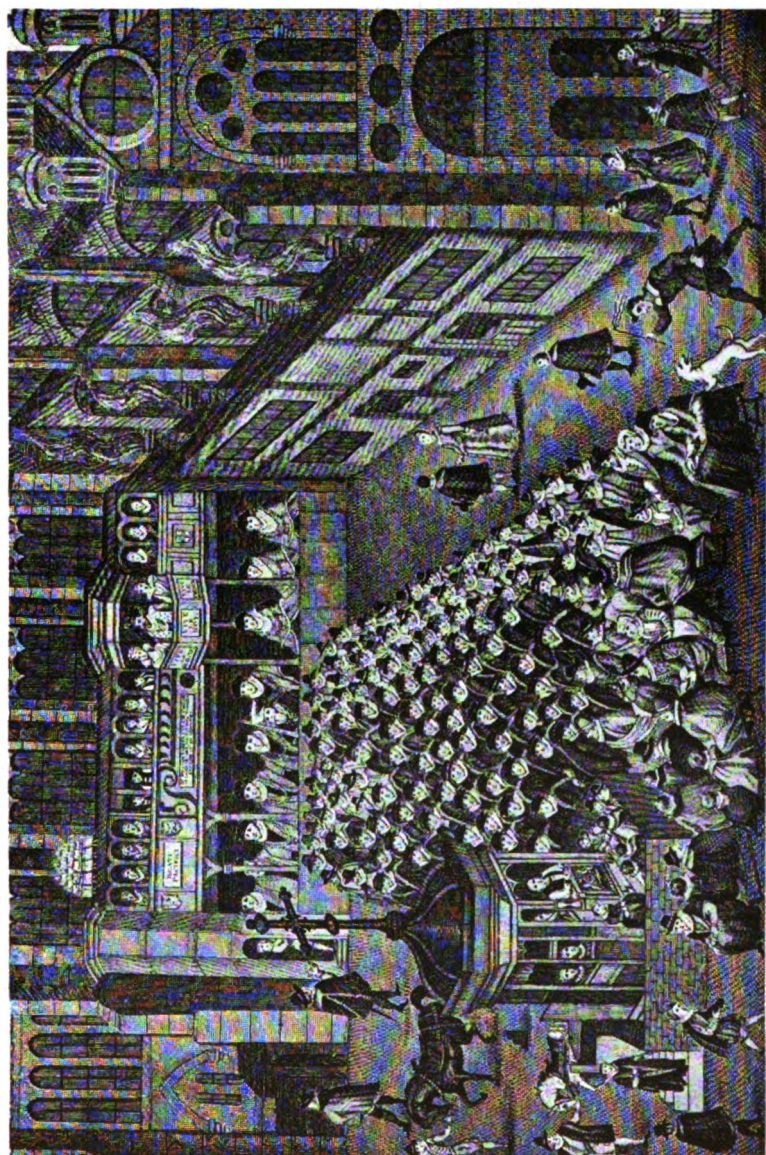


Newgate

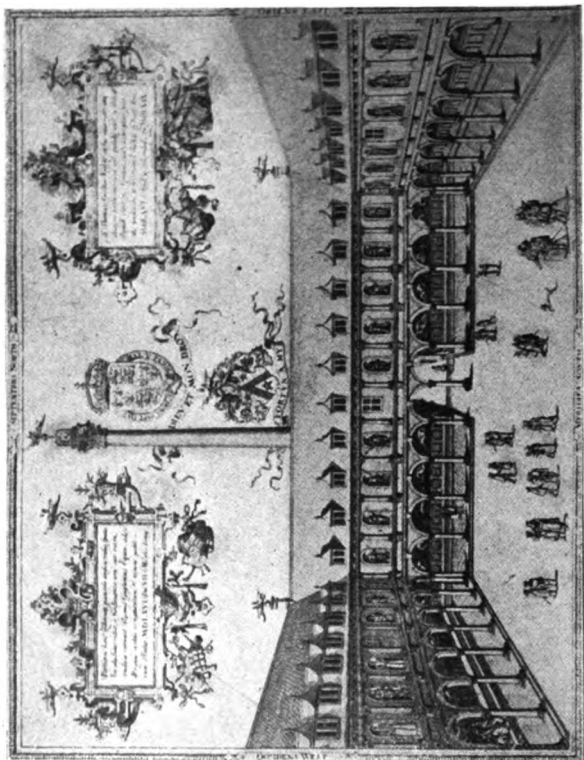


London in 1572. From a Map by Braun, and





St. Paul's Cross as it was in 1620 when James I listened to a Sermon preached therefrom by the Bishop of London. The Cathedral itself forms the Background



The Royal Exchange

and the Rose. Moreover the picture of the Fortune Theater and the specifications of the building which make it eighty feet square are more nearly what one would expect for a hall designed to hold a fairly large number of people.

This is no place for technical discussion of the staging of Elizabethan plays. Much progress in the study of this interesting problem has been made in recent years and the results are easily accessible. More to the point is the familiar fact that the various theaters were the resort of hundreds and thousands of Londoners and visitors, and that the plays presented in the fifty or sixty years before the closing of the theaters in 1642 represented the best literary endeavors of a group of playwrights who are the proudest achievement of Elizabethan England.

If the theater had fallen into the hands of the world, the church itself had not wholly escaped. Ben Jonson in his "Everyman Out of his Humor" gives one a startling suggestion as to the way in which the noble old St. Paul's Cathedral was being misused, and Dekker's "Gull's Horn Book" offers more explicit testimony. The surrounding church yard although dignified by Paul's Cross from which occasional sermons were still preached, was used far more for various purposes of business; but the interior of the church itself was no better off. The main aisle of the nave, famous as St. Paul's Walk, during the middle of each day was thronged with citizens who came there for every sort of purpose but a religious one. Different points in the walk were employed for different kinds of rendezvous. Chaucer's Man of Law gathered with his fellows in the porch, but in the days of Elizabeth the lawyers did their self advertising within. Laborers presented themselves for hire here; merchandise was displayed; pedlers of all sorts did a thriving business; and the dissolute population of London, the immortal Bardolph included, contributed to make the place notorious. Distressing as the spectacle may have been from a purely religious point of view, St. Paul's as a

picturesque compendium of the life of the city must have proved a fascinating place for any traveler through town.

A little to the north and passing eastward from St. Paul's was the most famous street of the city, Cheapside, a short stretch about a quarter of a mile in length. This was the natural thoroughfare for all the processions between London Tower and Westminster, the swing back from the river being taken here on account of the ampler size of the street. Along its sides were erected not only scores of modest shops with a plentiful intersprinkling of taverns either on Cheapside or on the cross streets but also certain very notable buildings dedicated to the trade of the city. It was wide enough to afford an open market place for the dealers in "bread, cheese, poultry, fruit, hides and skins, onions and garlic, and all other small victuals," who had no regular shops there, and to contain, besides, four important structures in the middle of the street. At the east and west ends were the Great and Little Conduits where the people of the entire neighborhood drew their water, either in person or through the aid of carriers. Near the west end was the Standard of Cheap, a fountain before which for centuries public punishments were meted out. The list of penalties is a grim one, running from executions and mutilations to exposure in the pillory and the public burning of dishonest merchandise and seditious books. Near the east end was Cheapside Cross, the eleventh of the twelve crosses (Charing Cross was the last) marking the resting places of the body of Queen Eleanor when it was brought from Hardeby to Westminster Abbey in 1290. This memorial was regularly regilded at coronation times, but was regarded with disfavor as a Popish sign by the Puritans and demolished by them in 1643.

A procession through this street was a passage through the heart of the business district where sightseers by thousands could be gathered without calling upon other portions of London to augment the crowds which lined the way.

The progress of a pageant through Cheapside was not an occasion on which the populace played the part of meek and lowly spectators, for the degree of self discipline noticeable in a modern English crowd had not then been attained. The Lord Mayor's show of 1617 as described by an eye witness seems to have been made picturesque quite as much by the informalities of the occasion as by the regularly prepared display. "The sleek, plump city marshal on horseback, looking like the head priest of Bacchus, tried to keep order in vain." The companies in the windows showered squibs and firecrackers below, to the apparent delight of the people who were hit, and fireworks were rather recklessly used to clear the way for the procession. On the few coaches which appeared in the street the mob climbed and clung, freely using mud on the occupants in one case where they protested. There is in all of this pomp and pageantry as one judges it from the standards of today a curious mixture of crudeness and splendor, which in various re-combinations repeatedly appears in the manners and customs of the age.

A little beyond Cheapside in the continuation of this main highway was the most famous of the commercial buildings in London, the Royal Exchange, erected as a private enterprise by Elizabeth's great financier, Sir Thomas Gresham. It was a picturesque structure with its long colonnades, its high gables, topped with the Gresham grasshopper, and its beautiful bell tower. Much small business was done in the scores of shops for which the annual rental was frequently raised. And in a larger financial way it was the seat of organized commerce which secured the placing of royal loans in London so that the enormous rates of interest paid by the Crown were not forwarded into the coffers of foreign merchants. Banking was in its infancy, a primitive sort, being practised by the goldsmiths at the various shops and especially in their magnificent building, Goldsmith's Row in Cheapside.

As any procession progressed out of Cheapside past St. Paul's through Newgate down Fleet Street it passed through a district lined with small shops of a kind that were in existence from Chaucer's day to Dickens's although at no time more flourishing than in Shakespeare's period. The shops were small and open and so arranged that more or less of the display of goods could be made in the street. The masters were aided by one or two apprentices who were variously useful but most conspicuous on account of two activities. One of these was in the soliciting of trade, in promoting which they acted somewhat as the "barkers" in the miscellaneous districts of modern expositions, and somewhat as the salesmen do in the big cheaper grade department stores. The variety of cries is frequently referred to in the literature of the day and has been taken advantage of by Scott in giving local color to the early chapters of *Sir Nigel*. The other activity of the apprentices was hardly official, involving as it did the general free fights in which the apprentices against common enemies rallied each other with the cry "Clubs." It was not a bad training for the times when they were drafted into real war, and doubly justified Simon Eyre's exhortation to one of them in Dekker's "Shoemaker's Holiday" that he "fight for the honor of the gentle craft, . . . the flower of St. Martin's, the mad knaves of Bedlam, Fleet Street, Tower Street and Whitechapel; crack me the crowns of the French knaves, pox on them, crack them; fight, by the Lord of Ludgate, fight my fine boy!"

The procession toward Westminster passing down Fleet Street came next to

"those bricky towres
The which on Temmes brode aged back doe ryde,
Where now the studious lawyers have their bowers,
There whlome wont the Templar Knights to byde
Till they decayd through pride."

The Temple, originally the establishment of the Tem-

plars, shortly after their downfall in 1313, passed to the Knights of St. John of Jerusalem who rented the Outer Temple to an individual and the Inner and Middle to the students of the Common Law. At the dissolution of the monasteries the leases were continued by the crown, until toward the end of Shakespeare's life in the year of Milton's birth, 1608, James I granted the two Temples to the Benchers of the Inns of Court and their successors forever.

At the western limit of these precincts Temple Bar separated Fleet Street from the Strand, making the boundary of the land outside the walls which was still under control of the city. By an old custom a gate was always closed here when the Monarch wished to enter the city and opened only after the sounding of a trumpet, a parley, and the granting of permission by the Lord Mayor. The gates are gone and the King today has equal privileges with his meanest subject, but on great state occasions the old ceremonial is still revived.

The last stage of the state procession westward was by way of the Strand and Charing Cross through Whitehall to the Abbey. From the days of Henry VIII to those of William III, Whitehall was the Royal Palace turned to the uses of the Crown after it had been wrested from Cardinal Wolsey who held it under the name of York House. One gets a vivid idea of what passed within and around it from an attentive reading of Scott's "The Fortunes of Nigel." That same combination of splendor and lack of finesse already noted is suggested by a curious catalogue which in describing it says that in the days of Henry VIII it contained a series of "galleries and courts, a large hall, a chapel, a tennis court, a cock pit, an orchard, and a banqueting house." In the new banqueting hall erected by King James in 1606, an ill-fated building which survived only eleven years, a masque of Ben Jonson's was presented on every succeeding Twelfth Night. The splendor of an Elizabethan masque is apparent from Robert Laneham's letter

made familiar by Scott's use of it in describing the performance arranged by Leicester at Kenilworth during the progress of Queen Elizabeth in 1582. Another side of such a presentation is suggested by Busino's description of the Twelfth Night at Whitehall in 1617-18. For hours the audience waited until finally after ten o'clock the royal party appeared. The masque "Pleasure Reconciled to Virtue" began. "It were long to tell how Bacchus on a cart was followed by Silenus on a barrel and twelve wicker flasks who performed the most ludicrous antics." Twelve boys as pages followed and were succeeded by twelve cavaliers in masks who on choosing partners, danced a most hilarious and individual succession of steps before the King. When they began to flag, James impatiently goaded them on, upon which "The Marquis of Buckingham . . . immediately sprang forward cutting a score of lofty and very minute capers with such grace and agility that he not only appeased the ire of his angry sovereign but moreover rendered himself the admiration and the delight of everybody." Descriptions of this sort reassure the readers of Scott who feel that he has presented the king and "Steenie" and "Baby Charles" as much too far below the angels.

Although the land route we have described was a famous line of travel from the Tower to Westminster, rather more people on ordinary occasions made their way up or down the river by boat. The streets, especially prepared on great state days, were usually in pretty bad shape. The case of an official who was punished in the reign of Elizabeth for the defects in the highway between the Royal Exchange and Westminster ceases to be an impressive evidence of the scrupulous attention paid to street cleaning and repairing when one reads that he received 313 stripes, one for each gully which crossed the streets in a distance of less than two miles. It is not surprising that under such circumstances vehicles were not generally used. Moreover, for foot passengers the streets were filthy beyond belief.

All sorts of refuse accumulated in the one central gutter; the odors arising therefrom mingled with those which were wafted from innumerable shops and kitchens; and, to cap all, the din of artisans, the bawling of shop keepers, and the peals of a fair proportion of London's hundred and odd church bells assailed the long-suffering pedestrian. Often for purposes of ease, therefore, when the tide favored the direction of the wayfarer, and often for luxuriousness and the picturesqueness of the route, the water course was chosen.

The Thames in Shakespeare's day was a splendid stream of which one can get a fair idea from the drawings of Vischer and Hollar. It was a subject on which Elizabethans loved to dwell, the fairness of the water, the abundance of fish, and the beauty of the myriads of swans who floated upon it appealing to every eye. Thus Harrison in his "England" is not alone in his enthusiasm as he writes:

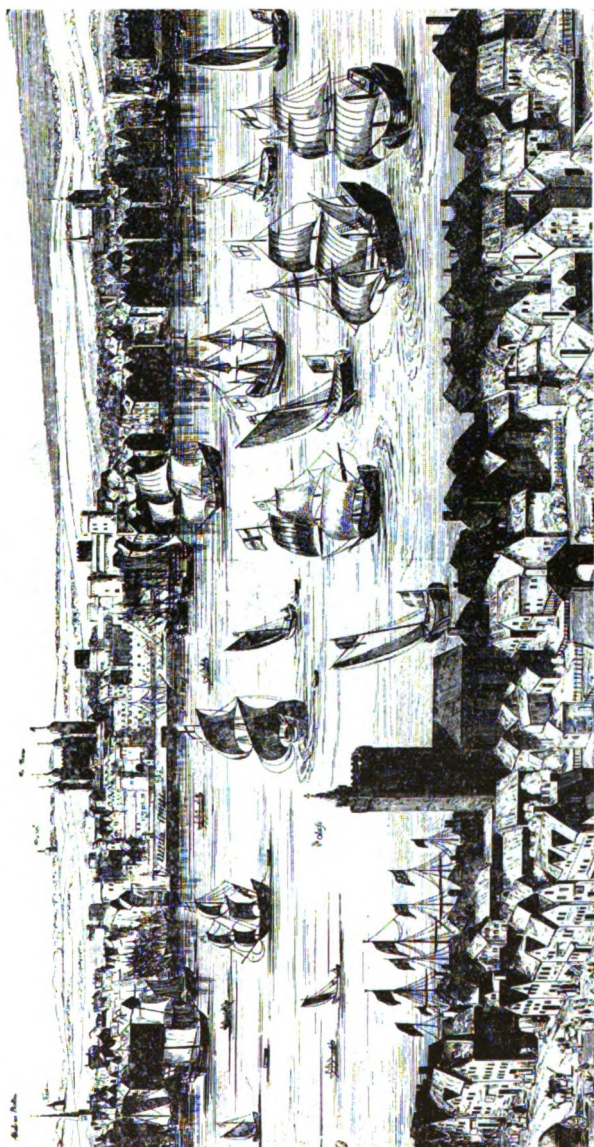
"In like maner I could intreat of the infinit number of swans dailie to be sene upon this river, the two thousand wherries and small boats, whereby three thousand poore watermen are mainteined, through the carriage and recarriage of such persons as passe or repasse from time to time upon the same! beside those huge tideboats, tiltbotes, and barges, which either carrie passengers, or bring necessarie provisien from all quarters of Oxfordshire, Barkeshire, Buckinghamshire, Bedfordshire, Herfordshire, Middlesex, Essex, Surrie, and Kent, unto the citie of London. But . . . I surceasse at this time to speake anie more of them here."

Above London Bridge the traffic was largely in passengers but just below it was the natural terminal for a large number of east going ships. The great period of prosperity in ocean commerce was no greater than it had been for generations though it involved business with European ports from the farthest ends of the Mediterranean to Scandinavia, as well as to the thrice distant Orient in the days before

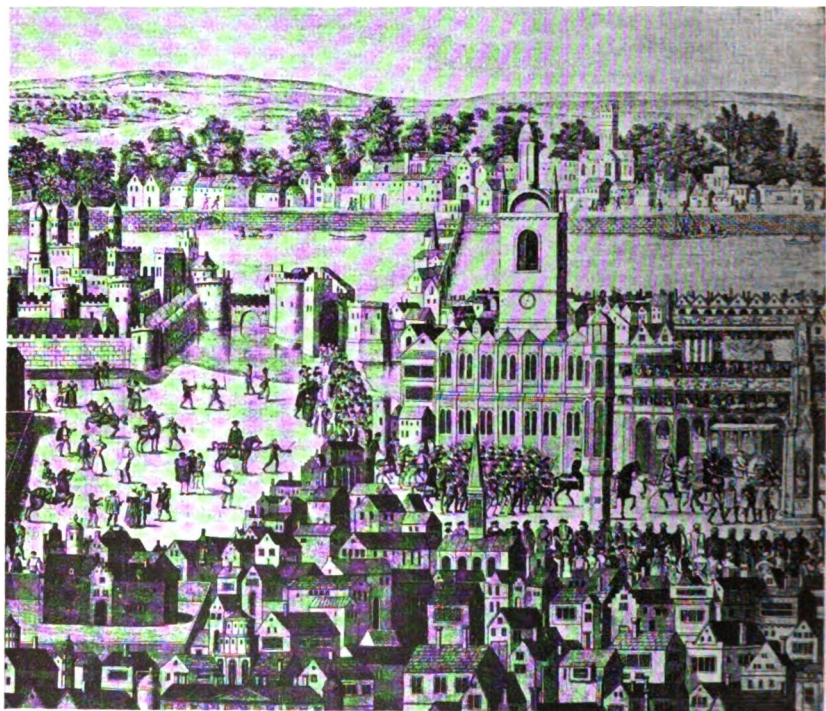
the Suez Canal. In the Pool, as the harbor below the Bridge was called, a great fleet of sail was usually to be seen, and Billingsgate, not yet degenerated into a mere fish market, was the busiest of shipping points.

The prevalent combination of display and primitiveness appeared in the dwellings of the day. From the point of view of modern conveniences the present generation even to the poorer classes would endure with impatience the conditions of the past. There were no such things as plumbing, proper disposal of waste, heating of the whole houses; adequate ventilation; the accumulation of stale rushes on the floors was so noisome that perfumes were lavishly employed to drown the stench; yet at the same time a certain sumptuousness in architecture was to be found not merely in the mansions of the ostentatious rich. The beauty of the palaces along the Thames and such houses as Crosby Hall is familiar enough, but in a lesser way here and there about the city there were many merchants' homes which in point of elaborateness of exterior were triumphant pieces of artistic display.

In point of extravagance of dress, though of course, it is the fashion of any age to consider itself a high standard from which to judge all others it does seem today that the gorgeous ingenuity was almost beyond belief. An amusing protest against the importation of English fashions into America by Nathaniel Ward in 1647 might lead one to believe that this was a mere Puritan objection to a natural desire for ornament if the protests in England itself were not expressed with equal violence. The running marginal comments in Harrison's "England" upon this subject furnish sufficient evidence. "Our fanciful interest in dress is astonishing—I cannot describe England's dress; first Spanish; then French; then German; then Turkish; then Barbaryan; they look as absurd as a dog in a doublet—how men and women worry the tailor and abuse him! then the trying on! we sweat till we drop to make our clothes fit—our hair we



The Pool of the Thames with the Tower in the Background. From Vischer's Map of London, 1616



London Bridge

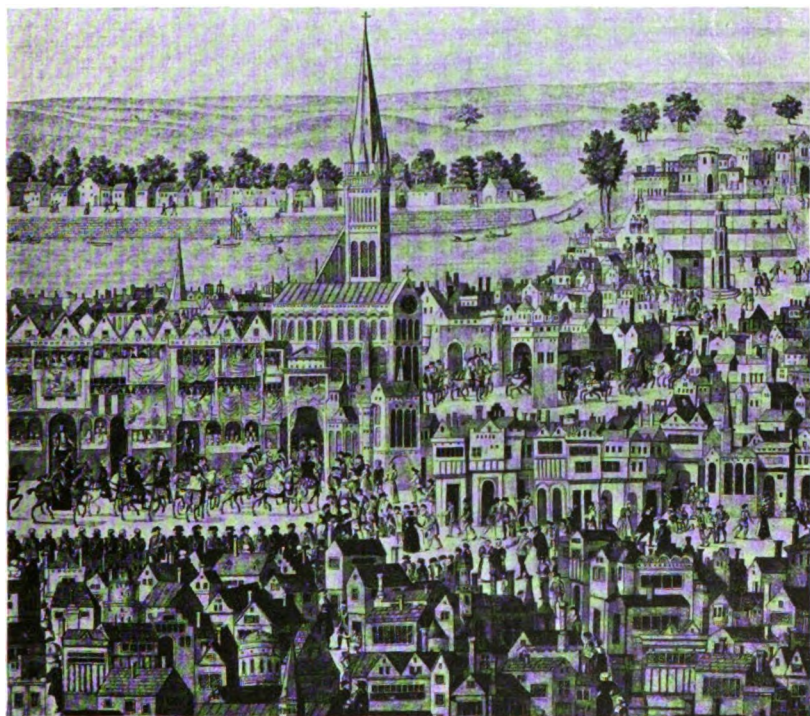
Bow church

The Standard

Goldsmiths' Row

The Cross

Procession of Edward VI from the Tower



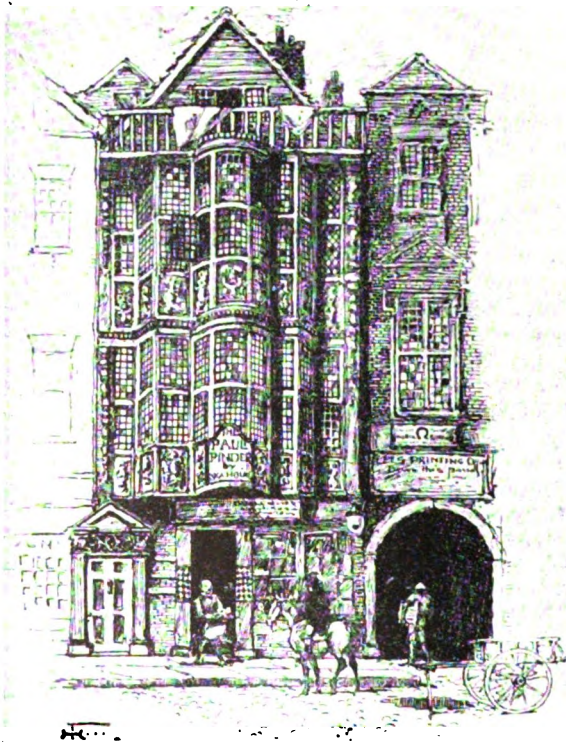
Cheapside: "The
Beauty of London"

St. Paul's

Ludgate

Temple Bar
Charing Cross
Westminster

to Westminster, February 19, 1546-7



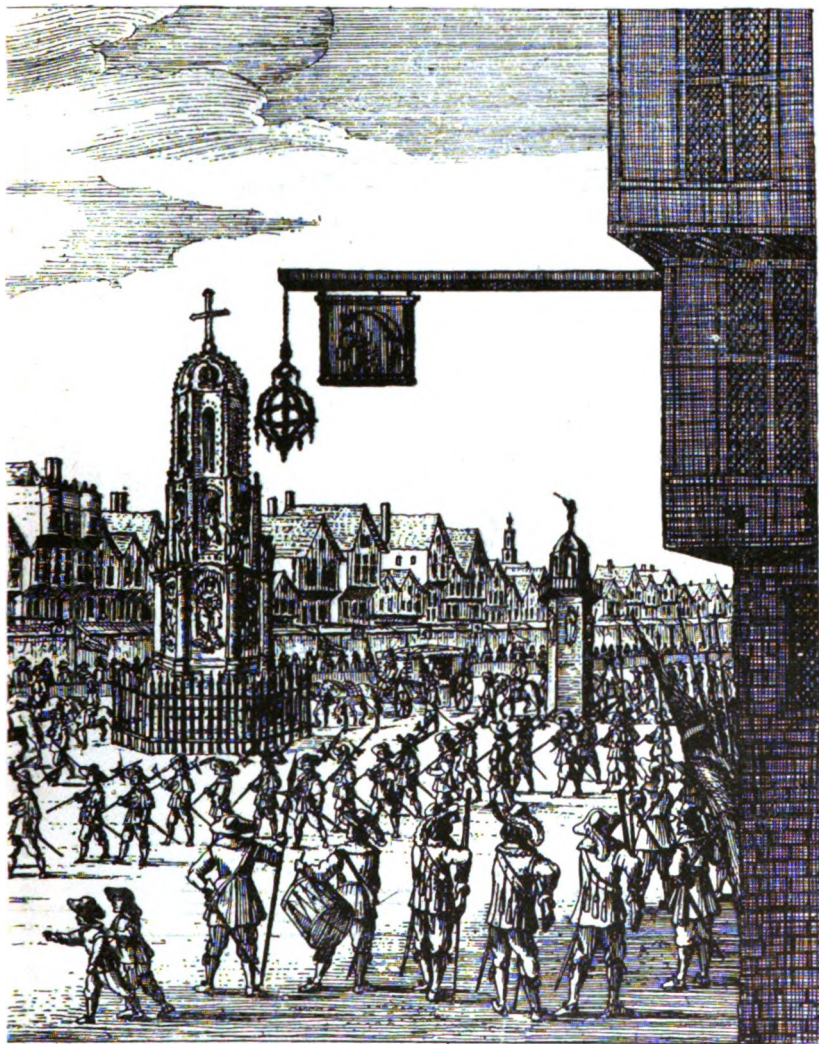
Front of Sir Paul Pinder's House, on the West Side of Bishopsgate Street Without



Old Fountain Inn in the Minories. Taken down in 1793



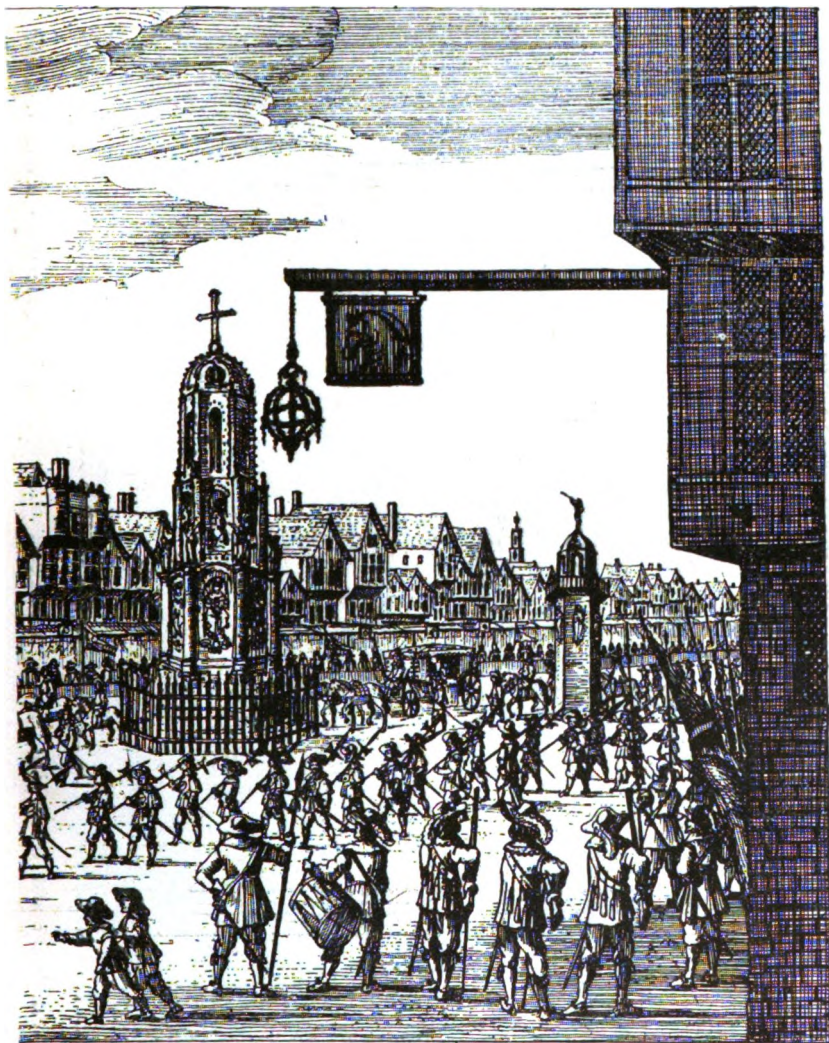
Entrance of Queen Mother to London in 1638.



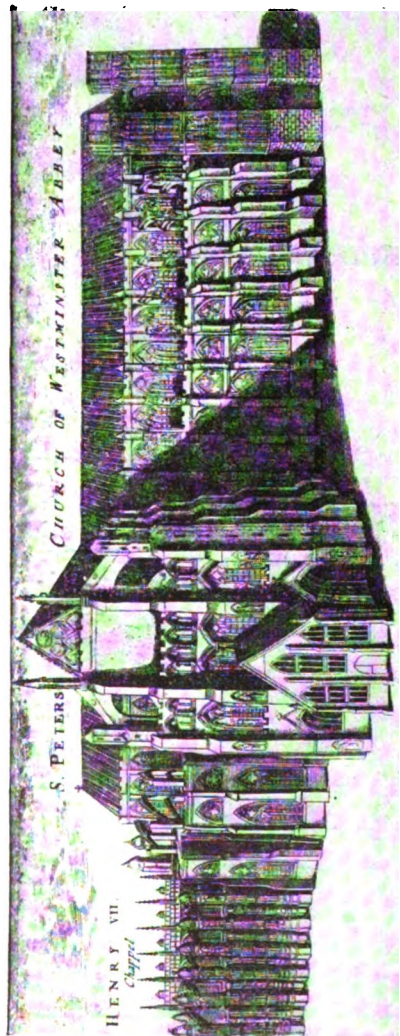
The Procession is proceeding through Cheapside



Entrance of Queen Mother to London in 1638.



The Procession is proceeding through Cheapside



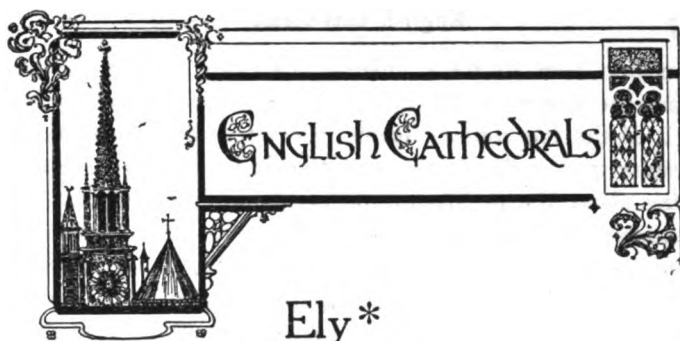
Westminster and White-Hall. From "A Prospect of London" by Robt. Morden and Phil. Lea, 1682

poll or curl, wear long or cropt—some courtiers wear rings in their ears to improve God's work—women are far worse than men—God's good gifts are turned into wantonness." Says Portia of Falconbridge, the young baron of England, when she is discussing her various suitors, "I think he bought his doublet in Italy, his round hose in France, his bonnet in Germany, and his behavior everywhere."

More and more as one dwells on the picturesque details of social and literary history the idea is brought home that when all is said the most interesting of facts is to be discovered in the essential likeness between the past and the present. Invention has of course made enormous strides, contributing in its progress new words, metaphors, customs and methods of life; but it has contributed few new ideas and no characteristics which were not to be found in human nature in the days before the flood. So when we come to the well established generalizations about the days of Shakespeare and the London of Shakespeare the distinguishing features are in part obviously material, and in part mere differences in emphasis between that age and this. The most extravagant story that could be told as to the vogue of the London theater of 1600 would be pitifully put in the shade by the commonplace facts of 1910. Although bull baiting and bear baiting may no longer exist at the present time, the cock pit has not disappeared and the prize ring does its work in satisfying the savage instincts of one type of sportsman. Elizabethan elegance in architecture and in dress have been dwelt on with great satisfaction by modern writers, who are in danger of overlooking in the present some features which they can see very clearly through the vista of the centuries. Possibly the men of today are less gorgeous in their dress than Raleigh and his friends, but the protests of press and pulpit at the reign of the modern milliner and modiste are as vehement as anything that can be educed from the records of the past. Moreover the drain on the pocketbook caused by such in-

dulgences or brought about by the cost of the ordinary commodities, makes one sometimes assume that the high cost of living is a modern invention, but even here the Elizabethans can claim precedence. Tariff, rents and the cost of labor were a constant source of distress. The more one contemplates Elizabeth's period the more complicated the view becomes, but in the last analysis all the impressions can be classified under two heads: the striking contrasts between the externals of then and now, and the startling proofs of identity in the character of that age and of this.





By Kate Fisher Kimball

ELY, one of the smallest of Cathedral towns, lies in the midst of the great fen district of England. The very name of its river, the Ouse (ooze) conjures up a vision of slow moving waters, drenched fields, submerged tree trunks and fathomless black soil. You remember how the beauty of the fen appealed to Charles Kingsley who summed it up in one poetic line, "As of the sea, of boundless expanse and freedom."

This vast region has been these many centuries drained and dyked. The modern fen tax makes every man a trustee of his neighbor's welfare and fair pasture lands alternate with luxuriant fields of grain sprinkled with scarlet poppies. Though the "Isle of Ely" has long since been drained out of existence and the gentle eminence which formed its ancient stronghold is no longer encircled by the river, yet it is still in law and history and poetry and in all reverence the "Isle of Ely," to remain so, let us hope, while one stone of its historic minster remains.

Coming up from the station by the "Black Hill" road you pass under the medieval "Ely Porta" and are in the precincts of an old monastery. Looking up the slope over a splendid rolling meadow dotted with fine old trees, you have

*This is the second article in the series on "English Cathedrals." The first, "Canterbury," appeared in the September issue of the CHAUTAUQUAN.

your first view of the Cathedral stretching its huge length along the highest point of the "Isle." Something of the spell of the fen country seems to cling about it, a sense of mystery and enchantment. At the first glance you notice, rising above the middle of the great building, between the transepts, a veritable fairy creation, a marvelous stone octagon, pierced with windows, and delicate tracery and fringes with lightsome pinnacles, while lifted above it still higher is an eight-sided lantern which crowns the dome. Few architects before or since this dome was built have dreamed and dared so greatly. The fame of Alan of Walsingham's work gave Ely a prestige throughout Europe. We look along the west roof of the Cathedral and note the upper row of windows of a great Norman nave, completed with a huge west tower and transepts and we are conscious of a touch of awesomeness in the presence of this gigantic building. The west tower is no fairy structure but a great bulwark of massive Norman architecture turreted and buttressed like a fortress. There seems a kind of noble defiance in its attitude which savors of the pre-Norman history of Ely when its predecessor confronted the Conqueror and his hosts. The impression is deepened as you pass around to the front and discover that one of the two supporting transepts has been torn away leaving only scars behind it. When and how it went, no record survives to tell. The tower, sufficient unto itself, guards its secret.

The origin of Ely goes back to a patron saint, Etheldreda or Awdry, an East Anglian princess. Twice reluctantly married, she received the Isle of Ely as dowry from her first husband, and when she fled from her second, Ely became a refuge where she founded a monastery of monks and nuns and ruled as the first abbess in 673. The Danes harried the monastery in 870, but for a hundred years superstitious fears kept profane hands from molesting the white marble sarcophagus of the saint resting amid the ruins. In

the quiet days of Saxon Edgar new monasteries arose, Ely was rebuilt, a group of Benedictines installed and in 970 Archbishop Dunstan consecrated its first Abbot, Brihtnoth.

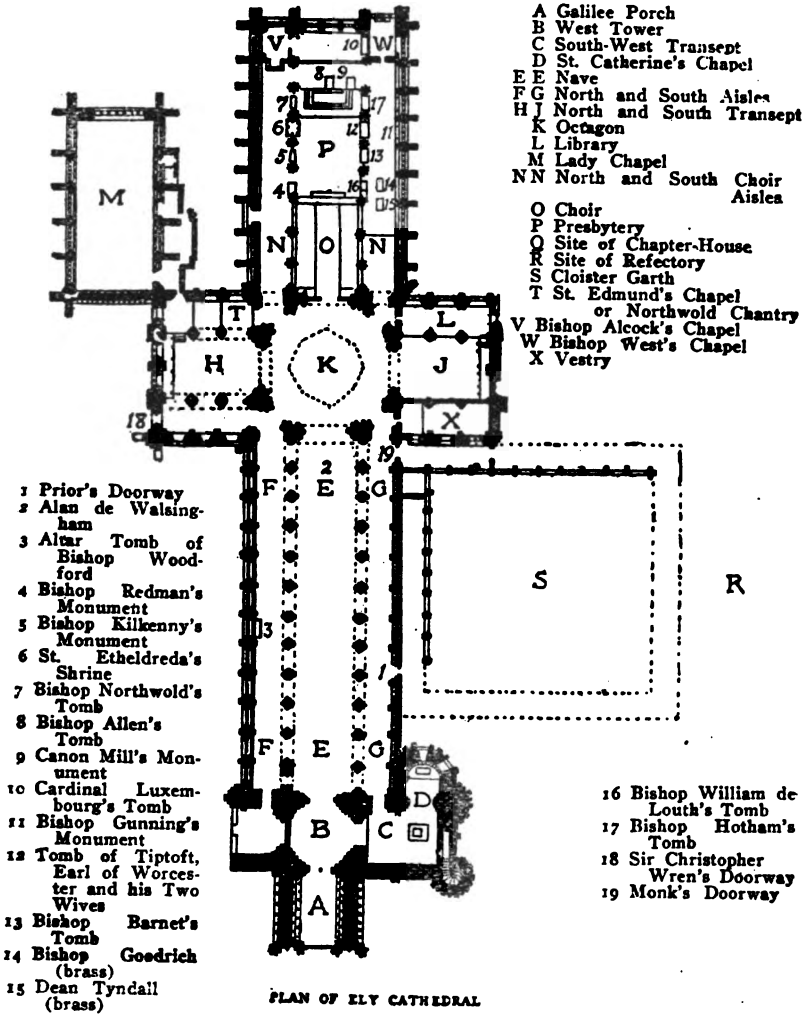
Another hundred years were yet to pass before the shadow of the Norman fell over the land, and the abbots of Ely flourished apace. Wealth poured into the abbey. One optimistic soul, Earl Brihtnoth whose bones rest in the church today found life good in spite of its uncertainties and shared his possessions with the abbey. He lost his life in a raid of Danish vikings yet as he breathed his last, thanked the God of Nations "for all the joy I have had in life." Then came the Norman invasion and the last stand of the English under Hereward the Wake, *vir strenuissimus* according to the old Chronicles and in Kingsley's fascinating tale he bears out his reputation. Many Abbots bowed to William to save their monasteries and then were humiliated by his contemptuous followers. But stout hearted Abbot Thurstan of Ely remembering the fen people's devotion to Harold, stood firm and his abbey tower visible far and wide became the symbol of refuge for the English.

Happenings so remote have left us only the faintest reminder after nine hundred years, but you find it worth while to climb the west tower even to the extent of two hundred and eighty-eight steps to look out upon the wide fenland. Below you are the ancient monastery buildings now used by dean and canon. It is June and the high walled gardens are brilliant with roses. Along the top of the walls, radiant blossoms are springing, apparently from no soil whatever, while pink and white snapdragons, still more daring, nod from some crevice high up in the Cathedral itself. Far off to the southwest you can discern Haddenham tower and beyond, on a low hill is Aldreth where William the Norman built his fatal bridge over the mire of the fen. Kingsley describes vividly the tragedy which ensued when the Normans eager for spoil overcrowded the unstable bridge.

"That which The Wake had foreseen was come at last. The bridge, strained more and more by its living burden, and by the falling tide, had parted,—not at the Ely end, where the sliding of the sow took off the pressure,—but at the end nearest the camp. One sideway roll it gave, and then, turning over, engulfed in that foul stream the forward Norman chivalry; leaving a dark line full a quarter of a mile in length—of wretches drowning in the dark water, or, more hideous still, in the bottomless slime of peat and mud. Thousands are said to have perished. Their armor and weapons were found at times by delvers and dykers for centuries after; are found at times unto this day, beneath the rich drained cornfields which now fill up that black half mile."

Returning from the tower, the interior beauty of the Cathedral captivates you, one long sweep of nave and crossing and choir from the west door clear up to the lovely lancet windows of the east end. The carved open-work screen just west of the choir forms no appreciable barrier to the view. You walk slowly up through the nave, one of the longest in England. Here are no tall "perpendicular" arches as at Canterbury and no soaring vaulted roof. Instead you have a row of round, massive, Norman arches with lighter double arches in the triforium above, and still higher the round-headed windows of the clerestory, the small arches on each side of them giving a triple effect. It is as simple and majestic as a Greek temple, restful and impressive. The light color of the stone gives a cheerful tone to the solid Norman masonry and above is a flat roof which was placed upon the open timbers as late as 1858 and decorated with scenes depicting the sacred history of man. The artist used much gold in his work, and subdued shades of blue and green and red with very harmonious effect, and when the sun shines in through the double portal at the west, the whole nave becomes radiant with a golden glow mingled with rainbow tints reflected from above.

The nave and north and south transepts represent the earliest years of the present Cathedral. The Conqueror installed as Abbot one of his kinsmen, the zealous though venerable Abbot Simeon. Simeon, like his Biblical namesake, was not prepared to depart in peace, even at the age of ninety, without a new vision of the future, so he began



building a new abbey church in 1083. Much of his ten years of work may be seen in the lower tier of Norman arches of the north and south transepts. Abbot Richard who followed Simeon, finished the choir and transepts and a great celebration was held in 1106 when the coffins of St. Etheldreda and the other abbesses were placed behind the altar in the new Norman choir. These relics had increased much in sanctity with age, and were the object of many pilgrimages.

Richard was the last abbot. Henry I made Ely a bishopric and the "Liberties of Etheldreda" as her extensive possessions were called, made the monastery a formidable political power. They were divided between the Bishop and the Prior who became the head of the convent. Ely is unusual in having no bishop's throne. The Bishop took the Abbot's chair in the Choir, and the Dean now occupies the Prior's.

As you look back toward the west door you are puzzled to account for the tall pointed "perpendicular" arches which support the Norman tower. A closer inspection reveals the original arches above them showing that the tower had to be braced about the fifteenth century. There seems to have been much juggling with this western tower. Bishop Ridell who built it in 1174-89 carried it up to the top of the first row of battlements on the outside. You notice that the section above is quite different from the rest of the tower. The tall "Decorated" window indicates that it was a hundred years later. Before the latter part was added the tower had a lead-covered, wooden spire, and when the decorated section was substituted, a spire was again placed on top. The tower was a cause of uneasiness for centuries for the central tower of the Cathedral had early collapsed and the western transept had also fallen. The spire was finally removed about a hundred years ago.

Right across the street from the west transept is the Bishop's Palace, an imposing building, worthy of its im-



West Tower, Ely, with south transept in transition Norman style

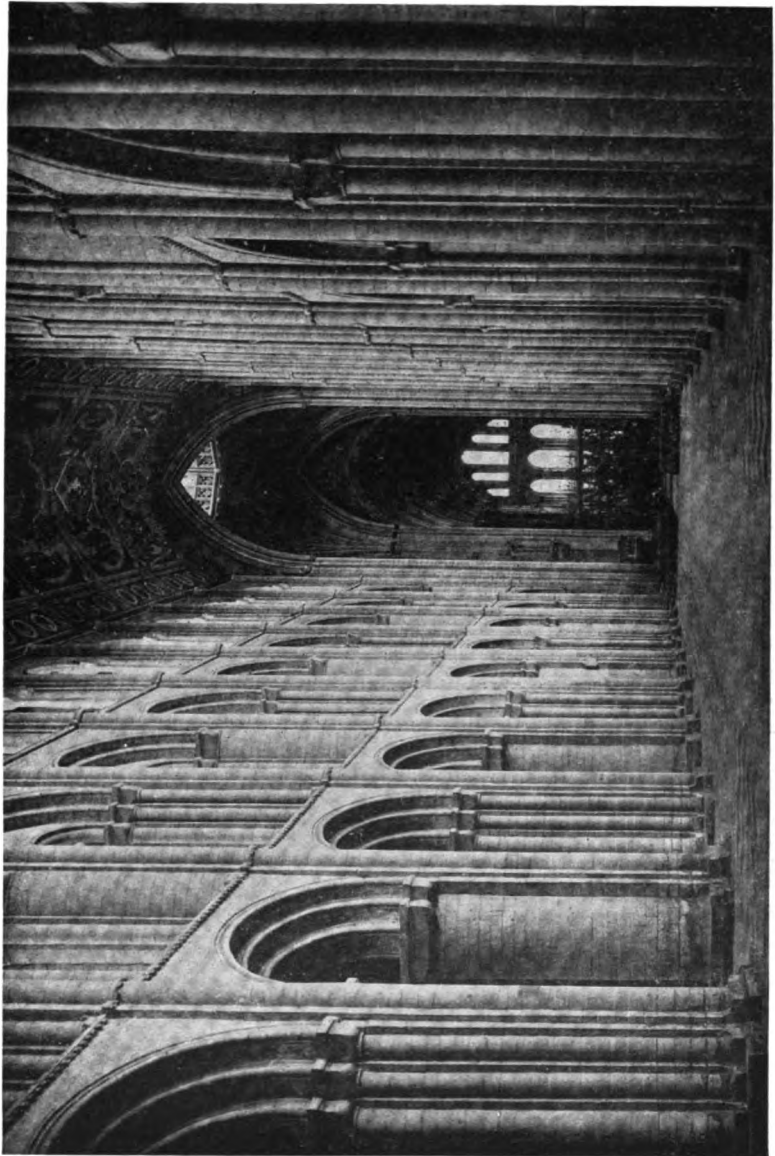


The Presbytery, Ely Cathedral





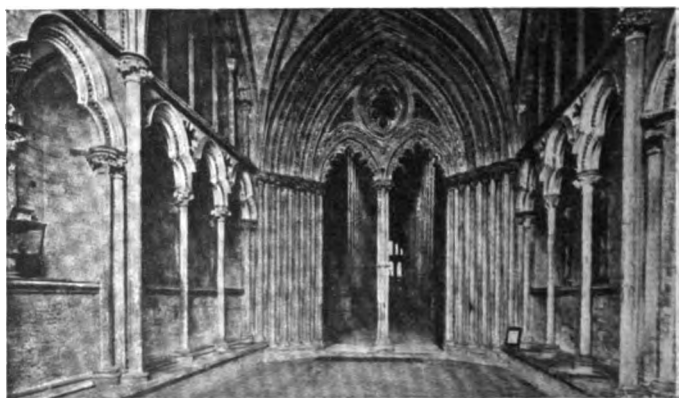
The Presbytery, Ely Cathedral



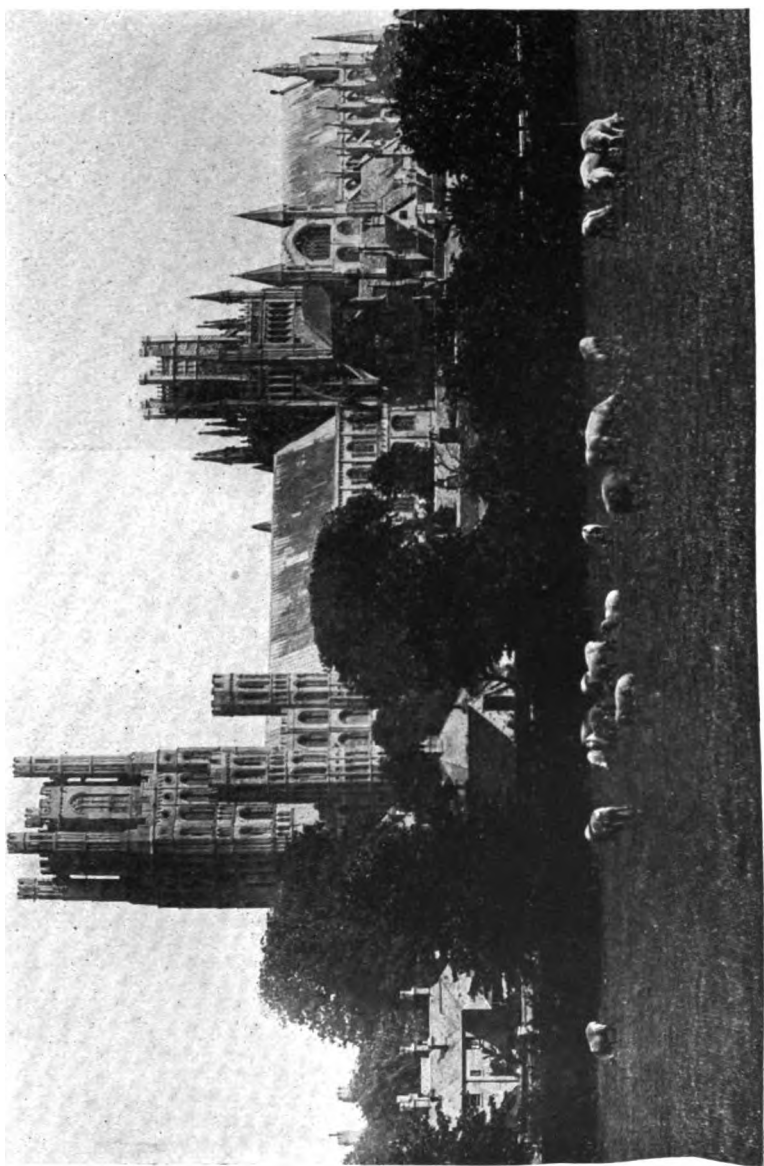
Nave, looking east, Ely



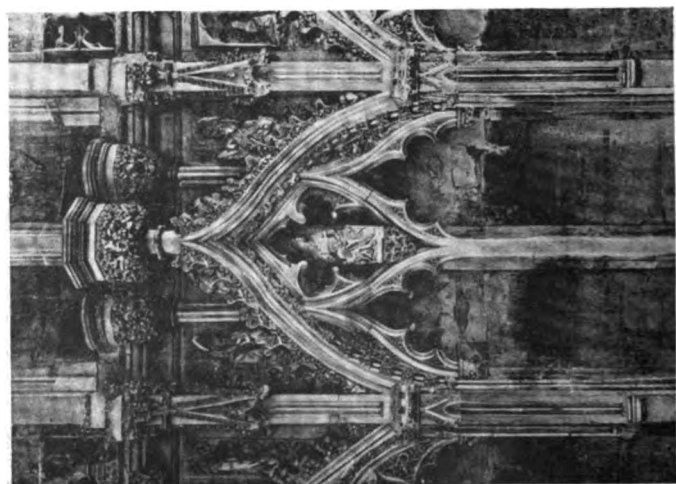
Alan of Walsingham's Gothic Octagon Tower, Ely



Interior of Porch, Ely



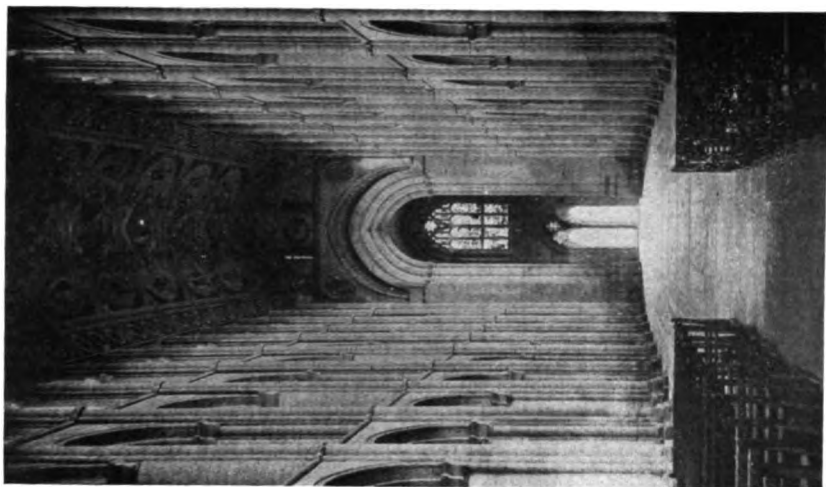
Ely Cathedral from the southwest



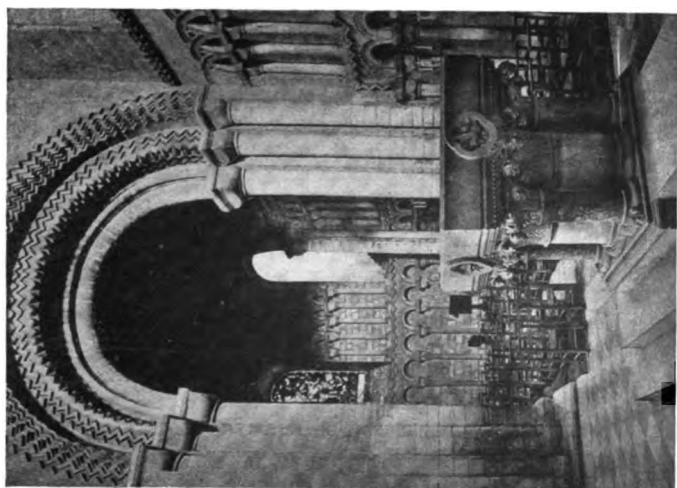
Stone Carving in Lady Chapel, Ely



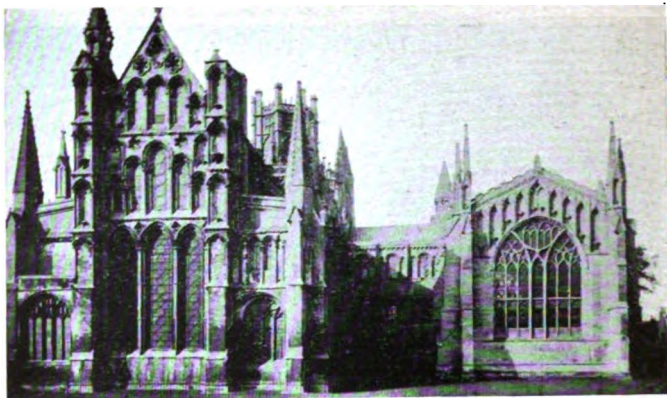
Prior's Doorway, Ely. Norman work



Nave, looking west, Ely



Baptistry, Ely



Ely Cathedral from East End



Cromwell House, Ely

portant uses. A glance at the interior of the west transept reveals one of the most charming of transition-Norman Chapels, called St. Catharine's and used as a baptistery. The walls are adorned with arcades of interlacing or plain, round arches, rising tier above tier and exhibiting great variety of design.

Two circumstances prevented Ely from becoming almost entirely a Norman building. The first was the coming in of the Early English style and the second the collapse of her central Norman tower.

Ely is famed among English Cathedrals for her Early English architecture. You have already noticed the remarkable porch which buttresses the western tower, by common consent one of the most exquisite of early English effects. From the outside nothing could be more striking than the airy grace of this porch in contrast with the solid tower behind it. To think of it as buttressing anything seems almost ludicrous. Note the three shapely lancet windows above the door with their deeply cut mouldings at the sides and capitals with leaf designs. Smaller arches cover both front and side walls and are wrought with trefoils and other characteristic forms, the corners of the porch being finished with slender shafts terminating in points. Within the porch the effect is even more lovely. Low stone seats run along the sides, adorned with trefoiled arches above and below. Varied and finely wrought carving enriches the doorway which though more elaborate is similar to that in front. It is all exuberant yet restrained as in the best Greek work, which perhaps was the reason why Professor Freeman called it "A Greek portico translated into Gothic language."

The coming of the pointed arch into England has been ascribed to crusaders. Whatever its origin the transition from Norman to Early English reveals the spread of ideas between England and the continent. The new spirit of Gothic art struggling for expression in France and Italy was bound to work itself out in England also and the monas-

teries with their schools and great building enterprises attracted men eager to express their ideas. Bishop Eustace to whom the porch is attributed died in 1215 when English Gothic was just beginning to make itself felt. As you compare the porch with the tower you see indications of the coming change of style. Ely has suffered more than once in the interest of "improvements." She had a narrow escape in 1757 when an architect advised the destruction of this porch instead of spending money on repairs since "this part of the building is neither ornamental nor useful." Fortunately the Dean and Chapter thought otherwise. The next striking break with Norman traditions at Ely was made when Bishop Hugh de Northwold in 1234-54 extended Abbot Simeon's choir a hundred feet eastward. You enter the choir and passing by the first three arches, come to a circular Norman shaft rising straight to the roof and marking the end of the old choir. The six arches east of it are Northwold's presbytery and like the porch a notable example of Early English. The characteristic signs of the new period you note in the groups of lancet windows, the slender columns and leaf capitals with their round abacus above each instead of the square block of the Norman, the trefoils between the arches and quatrefoils over the windows. The Gothic roof is especially interesting. Between the lower arches are richly carved bracket-like projections called corbels and above these rise clusters of slender columns which run straight up beside the triforium arches to the bottom of the clerestory windows and there spread out forming the ribs of a beautiful vault, the ribs being joined to those from the opposite side by a slender moulding running lengthwise along the middle of the roof. The plan of the Norman nave of double arches in the triforium and triple arches in the clerestory is repeated here, but the double triforium arches with trefoiled stops and geometric pattern above, and fancy carved moldings at the sides are as different as possible from their sober Norman neighbors

of the nave. All this is part of the Gothic scheme involved in securing the graceful vaulted roof. The main lines of construction tend upward and the sense of lightness and luxuriance about it all makes it seem unnecessary to have the columns which support the roof, rest upon the ground. You observe that they do not, yet the general effect is both buoyant and secure.

Before you study the next stage of the Cathedral you must see the eastern facade of this interesting presbytery, looking down as it does upon a trim green lawn which stretches away from it in the traditional English fashion. It is very beautiful and you again enjoy the fine grouping of the lancet windows reinforced on the outside with a row in the gable not visible within. You protest in spirit at the substitution of later windows of a different type, in the lower corners thus marring the original design and rebel still more as you note that this "improving" process has gone on all around the Cathedral, the triforium walk being raised and large "decorated" windows used very freely.

In 1322 the square Norman tower in the center of the Cathedral fell with a great noise. The whole city trembled and people thought there was an earthquake but the calamity became in the end a blessing. The Cathedral had at that time a notable Bishop, John Walsingham, an admirable architect whose gifts became conspicuous under the Cathedral's need. He had genius and he feared not to depart from old precedents. By cutting off the corners of the former nave and choir, at the crossing, he secured a great open space in the center of the church where he laid deep the foundations of eight piers instead of four. Upon these he raised his eight-sided Gothic dome, its stone octagon forming the most artistic and conspicuous object on the exterior of the church. It was a skilful engineering feat to balance the great mass of stone so dexterously above his wooden roof. Nor did he attempt stone for the lantern above, but sent far and wide over England for eight great

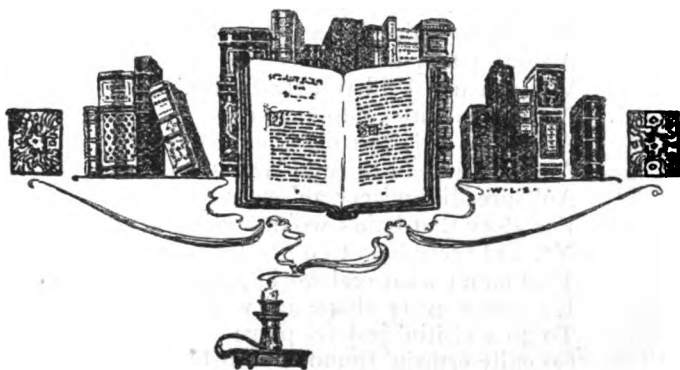
oak trees sixty-three feet long. These sheathed with lead and firmly braced held the dome steady one hundred and fifty-two feet above the pavement. On the inside the dome rises lightly from groups of small clustered columns resting like Northwold's roof upon brackets. Within the lantern itself are thirty-two panels painted with figures of angels, above them an equal number of windows and in the very center of the dome, a figure of Christ with his hand raised in blessing. The whole has been decorated in recent years by Mrs. Parry, in harmony with the nave. The name Walsingham is connected with at least one other important work at Ely, the spacious Lady Chapel, one of the largest in England, adjoining the east end of the church. The Early English period had passed in Walsingham's time and the later Gothic as expressed in the "Decorated" and "perpendicular" styles is often profusely carved and, to modern eyes sometimes overloaded. The Lady Chapel is a marvel of stone carving. You find that the tiny figures of the Virgin which abound are nearly all headless, recalling England's reaction from Popery. Cromwell lived in Ely at one time and the Cathedral was protected by his influence. Bishop Hotham is credited with rebuilding the three bays of the Norman choir which were demolished by the falling tower. It is interesting to compare them with the adjoining Early English arches and see how the later period lost much of the simplicity of the earlier time. Prior Cranden's tiny chapel, now used by the boys of the King's school, is one of the sights of Ely. It was Prior Cranden, we are told, who helped to raise money after the tower fell, by "pledging his monks to surrender their special doles of money and wine and sweet things until the work should be accomplished!"

No less than fourteen of Ely's bishops were Chancellors or Treasurers of England before the Reformation. John Morton, afterwards Archbishop, is the Bishop of Ely referred to in Shakespeare's Richard III. The Bishops of

Ely exercised temporal power in their dominions only second to that wielded by the Bishops of Durham. It must have been a heartening sight for the old monks to behold their Bishop leading a procession, preceded by a chaplain bearing not only pastoral crook but a sword of empire representing his "Royal Franchise!" An act of Parliament did away with this incongruous situation, and at the death of Bishop Sparks in 1836 the sword was buried with him. .

Like every great work of art, the Cathedral grows upon you as you study it. The simple grandeur of its proportions and the impress which great architects have left upon its fabric have endowed it with a noble personality as of a living thing. Froude tells how Carlyle once came here merely to "look at the spot where Oliver had called down out of his reading desk a refractory high-church clergyman." Not a soul was in the Cathedral except the organist, and the sound of the music pealing through the aisles affected Carlyle deeply. He found the Cathedral "one of the most impressive buildings he had ever in his life seen."

(End of Required Reading for November, pages 183-251.)



The Reception of the White Squadron

A Yankee tar describes the welcome given to the American battleships in Australia and New England.

These verses were recited by the author, Mr. J. W. Bengough, the cartoonist, at the S. H. G. Annual Banquet on the evening of Recognition Day at Chautauqua, New York.

Well, sir, our squadron's home ag'in
From 'crost the blue an' ragin' main,
An' Teddy's picnic cruise has ended
In style that's nothin' short o' splendid;
An' tho' it's cost a pile o' money,
An' has a look that may seem funny,
Yet I am of the firm persuasion
It's be'n a credit to our nation!

I'm right down proud that I kin mention,
This style o' war is our invention;
An' I'd advise the first class powers
To foller this straight lead of ours.
Let 'em go on a-buildin' steady
"Dreadnaughts" an' sich—an' gettin' ready
So that each an' every nation
Can lick any possible combination;
Navy contracts is good fer trade,
An' it shows tax-payers you hain't afraid;
But when you've got a tiptop fleet—
An outfit that the world can't beat—
What then? Will you start killin' folk,
An' turnin' cities into smoke,
An' takin' lads jest out their teens
An' blowin' 'em to smithereens,
An' spreadin' misery an' wuss
Fer glory that hain't wo'th a cuss?
No, sir! there hain't no use fer war;
That hain't what real world powers is for;
It's better every shape an' way
To go a-visitin' jest fer play;
Go gaily cruisin' round the world,

Keepin' your battle-flags all furled;
Call in an' see your neighbors' ports,
An' jine 'em in good-natured sports,
An' capture 'em with lovin' kindness.
Old-fashioned war is heathen blindness!

Jest see the time our squadron had
On that 'air cruise! There hain't a lad
In all the fleets that sails the ocean
But much prefers this Yankee notion!

Look at the way we ketched the Japs,—
Them clever little naval chaps—
We sailed right in to Yokafoodle
With the bands a-playin' "Yankee Doodle;"
The hull Jap navy dips their colors,
An' every Jap a "Banzai" hollers.
Then the hull Tokio population
Gin us a bang up celebration;
An' in this pleasant, peaceful form
We takes their Capital by storm.

Now, I jest ask you fer to say,
Which do you think the likeliest way
To down that youngest of the Powers,
The Rooshian navy plan—or ours?

But, say! to talk o' royal ovations,
Strangers hain't in it with blood relations;
An' the way them folks at Auckland and Sidney
Done it, proved 'em the Saxon kidney.
I don't know where to begin an' end
To tell o' the way our southern friend
Set 'em up fer us; it was more'n *grand*,
I kin only say that it beat the band.

From the time we entered Auckland Bay,
Till from Sidney harbor we sailed away,
'Twas jest one whirl o' gay delight
From mornin' till noon, and from noon till night.
I hain't got the flow o' language to tell
O' the whole goin's on; it is all pell-mell
In my memory now like a fireworks dream,

The Reception of the White Squadron

Mixed up with a vision o' honey an' cream,
 An' putty gals, an' big hearted men,
 An' plays an' banners—no tongue nor pen
 Could tell it all inside of a day
 An' do it justice—Gee Whittaker, say!
 The speeches o' welcome, they wan't guff,
 But good sound sense an' the genuine stuff;
 They told us in language we understood
 That we belonged to the Brotherhood,
 An' in the game accordin' to plan,
 The game of the English-speakin' man;
 You seed it every whar—felt it, too,
 'Twas in the air, an' it run all through
 The Demonstration; in the open door
 That said "Come in, Jack, everything's yours!"

'Twas in the trams, the shops an' the street,
 An' in the expression of all you'd meet;
 An' it came out strong in the children's play
 They showed in the Sidney Park one day,
 Whar we stood on the terraces havin' a view
 Of thousands o' kids in red, white an' blue,
 That paraded there in the park below.
 An' then of a sudden—how come you so?—
 They formed a big flag; an' our hearts it grips,
 Fer thar was Old Glory—the Stars an' Stripes;
 An' then they chassied for'ard an' back,
 An' formed up agin'—'twas the Union Jack;
 An' next, to show we was birds of a feather,
 They formed up an' jined the two flags together.

'Bout a million throats gin out three cheers,
 As well as they could fer the chokin' tears
 An' I hain't ashamed o' them tears—'twas a touch
 That Germans, Italians, Rooshians an' Dutch,
 An' other breeds outside the pale,
 Can't understand an' never could feel;
 Australasia spoke fer the Empire there,
 Britain, Canada, everywhere,—
 'Twas the family note, the touch of kin
 That gits to the blood below the skin,
 An' it meant that in the affairs of earth
 People of Yankee an' British birth—

Folks o' the English-speakin' race
Are bound as brothers, an', by God's grace,
Should stand together for justice an' right
In the marts of peace an' the field o' fight!

That's what Australia meant to say,
An' New Zealand, too, jest acrost the way;
An' we thank 'em for it; they done it well,
They're blood relations, an' blood will tell;
An' all we wish 'em is millions more
To fill up their lands from shore to shore,
A-livin' prosperous, happy an' gay,
Hand in hand with J. Bull an' U. S. A.,
An' holdin' that what world-powers is for,
Is to prove that peace is better'n war!

Social Work for Children in the United States

Prepared from the reports of many social service organizations

WE are called, and with truth, a commercial nation, yet we have shown anything but the shrewdness attributed to us in the waste of our natural resources and in the carelessness of our attitude toward methods of preventing unnecessary loss of various kinds. It is less than three years since "conservation" came to be a subject talked about by other than professional experts; it is hardly more than yesterday that it was made clear that the processes of conservation should cover not only "natural resources"—forests, coal, water-power—but also the most valuable asset that any nation can have—its children. France was startled into taking action for the prevention of infant mortality by a decrease in population which could in no way be attributed to the now century-old wars of Napoleon. The United States has had the good sense to set to work before it reached the parlous state of its Gallic sister, though Census Bulletin 104, published in 1909, shows that the deaths of babies less than a year old constitute one-fifth of the total mortality.

According to the best light of the day organization provides the most efficient method for doing social work, and now that the prevention of infant mortality and the care of needy children has been undertaken by organizations advance is evident already, in spite of the complications induced by the widely differing racial inclinations of our multi-race people. Day nurseries have been an expression of local charity for many years; the modern effort not only goes farther back in the life of the child, but also does its work on the wide basis of community and national good and not solely on that of philanthropy toward the individual.

Under the auspices of the American Academy of Medicine a Conference on the Prevention of Infant Mortality was held in New Haven in November, 1909. Resulting

from the meeting was the formation of the American Association for Study and Prevention of Infant Mortality whose objects are (1) the study of infant mortality in all its relations, (2) the dissemination of knowledge concerning the causes and prevention of infant mortality, and (3) the encouragement of methods for the prevention of infant mortality.

"Men and women who have attempted a solution of the problem, from either the medical or the sociological standpoint, have proved that the infantile death rate can be cut down at least one-half by the application of carefully considered preventive measures. As a result of the work of these pioneers, the appalling waste of infant life is no longer regarded as one of the unalterable dispensations of Providence. The blame has shifted to society, and to social conditions—ignorance, indifference to the laws of health, industrial conditions, overwork, impure milk, overcrowding and bad housing."

The first annual meeting of this new association is to be held in Baltimore, November 9-11, 1910, and the sessions will consider municipal, state and federal prevention (discussing chiefly the need of birth and mortality registration), medical prevention (which will take up maternal nursing and the study of diseases like pneumonia and tuberculosis which are preventable by proper hygiene), educational prevention (concentrating on the normal school preparation of teachers "to establish through public schools better practices in hygiene and sanitation, and higher ideals of parenthood"), and philanthropic prevention (which will examine such problems as concern the distribution of clean milk, and the establishment of schools for mothers).

The Association has issued a leaflet for the guidance of nurses' associations, social workers, and other associations which deal with either the mother or the baby. This pamphlet maps out plans of campaign and adds a working list of useful magazine articles and reports.

Examination of the papers and discussions of the 1910 New Haven Conference reveals that experts are going to work at the very base by encouraging the education of popular opinion as to the responsibility of parenthood, and the passage of laws restricting the marriage of degenerates. They approve of high school instruction in the hygiene of infancy. Not only have they under study parental influences harmful to the child, but they are also considering practical methods of preventing the establishment of such harmful agencies. The relations to infant mortality of alcohol, of tuberculosis and other diseases, and of overwork on the part of the mother, are all capable of convincing presentation to possible or expectant parents by visiting nurses, and from social centers. Accidents occurring at birth are largely due to inexperienced attendance which strict supervision should be able to improve.

Once the child is born he may be beset by further troubles, such as lack of maternal nursing, neglect because of the early employment of the mother, and insanitary surroundings, which all may be due to parental ignorance, and which largely may be prevented by instruction and individual attention. With the transference of the child to a diet of cow's milk ignorance of hygiene and of proper methods of feeding becomes yet another enemy, but, again, one that may be won to friendship.

The discussion of every phase of infant mortality returns sooner or later to the necessity for education. Necessity teaching is done in various ways, through the press and by circularization; by lessons to young girls in schools, and to fathers stirred to interest by a city committee on hygiene; by the house to house visits of trained women to expectant and young mothers; by lectures in settlements and school buildings; by clinics at hospitals; and by a combination of all these methods employed by the managements of infants' milk depots, of day nurseries, and of summer floating or outdoor hospitals.

The importance to the community of a clean milk supply increases with the decrease in age of the users. An authority states that a few years ago one-third of the babies born in New York City died within the first year, while now, with dairy inspection and certification of the output, the mortality is but one-sixth. That the country is being awakened is shown by the establishment of countless milk depots under municipal or association control or as an expression of private philanthropy. The New York Milk Committee, after experimenting with various methods, is putting its strength into educational work, following closely the condition of the baby, and instructing the mother how to give it the especial care it needs and how to modify the milk herself. This plan is economical both to the Committee and the mother and it also has further advantages:

1. By relieving the nurses of milk distribution, more efficient and intensive educational work on their part is made possible.
2. Each mother who is instructed becomes a potential educator through whom the character of a whole neighborhood may be raised.
3. Mothers are no longer dependent upon the distribution of specially modified milk, any irregularity in which or the sudden discontinuance of which might cause disturbance or even disaster.
4. Parents will make an effort to pay for whole milk which is within their reach, whereas they easily become recipients of charity when modified milk is sold which is obviously beyond their reach.

Boston aroused herself when she learned that within her precincts a larger proportion of babies died before they reached the age of one year than in New York, Chicago, Pittsburg, San Francisco, St. Louis, Cleveland, Milwaukee, Cincinnati or Buffalo. "Today in the city limits," says the report of the Milk and Baby Hygiene Association, "a newborn child has less chance of living for a week than has the

citizen ninety years old ; it has less chance of living through the year than has a man of eighty." The Association summarizes its work as follows :

1. We have been instrumental in reducing the death rate among babies from 2,468 in 1906 to 2,124 in 1909.

2. We persuade as many mothers as possible to nurse their children, and help them to be able to do so.

3. We maintain ten people's milk stations in charge of seven graduate nurses (three additional nurses are supplied by coöperating settlements), and have organized conferences with twenty volunteer physicians to instruct mothers in the care and nourishment of their children. At the stations, Modified, Inspected, and Certified milk, infants' sanitary feeding bottles and nipples are sold at cost.

4. We conduct a class for High School girls, and lectures to fathers and other groups. We distribute simple tracts on the care of children, and by the use of special phonograph cylinders and graphic exhibit materials extend an educational influence.

5. We take an active part in propaganda for the improvement of the general milk supply and the method of handling it in the city. We coöperate with the public health authorities and take part in hearings before the legislature.

6. We assist in the formation of similar societies elsewhere.

This outline of the undertakings of these two large cities, New York and Boston, is representative of the efforts of all associations. They all feel that the milk depot's responsibility lies in (1) furthering maternal nursing by improving the health of the mother, and (2) in supplying proper modified milk when artificial feeding is necessary.

Over fifty years ago when the first Day Nursery was established it provided merely for the physical needs of the children of working mothers. Today the 425 nurseries of the country, united in a federation, have developed a scheme

of usefulness to cover practically all the daytime home needs of such children up to seven or eight years of age.

"Infants are given skilful care; the children have systematic kindergarten training until prepared to enter a public school. In every nursery where space and means allow, nursery graduates in the public schools are allowed to return to the nursery for noon dinner, and after school hours, to remain until the mother's working day is over. In many nurseries there are lending libraries, penny provident agencies and industrial classes of all sorts for both boys and girls.

"Most nurseries provide occasional entertainment for the mothers and families. The sick are visited and the personal influence of the matron is a large factor.

Some 17,000 children are being cared for in the day nurseries of the country. In New York City alone there are eighty-five nurseries looking after 4,000 children.

Complicating every condition with which all the associations for the benefit of children are contending are the evils connected with crowded and insanitary housing, with ignorance and with poverty. No attempt at amelioration is to be discounted, but every organization is putting forth its best effort to get under the surface.

The playground movement has been developed within the last two or three years with a rapidity which shows that its need has been grasped throughout the country. The association in its last report mentions among its activities, that it has served as a clearing house for correspondence, for the sending about of photographs and lantern slides, and the exchange of clippings. It keeps in touch with play workers desiring positions, it has prepared a "normal course in play," and has published the magazine *Playground*. Under its auspices fourteen committees for the study of playground problems have been working and many addresses from people prominent in social and educational work have been secured. Normal courses in play have been introduced at the Columbia and Harvard Summer Schools and six other

universities, at two Y. M. C. A. Training Schools, at the Sargent School of Physical Education in Cambridge, at four State Normals, and at two or three other institutions which devote themselves to social work.

The attitude of the public toward the playground is so largely influenced by the enthusiasm of the play directors who are working in the community that the Association is especially careful about the people whom it recommends. Not alone educators, however, but social workers, physicians, women's clubs, churches, Chambers of Commerce and Tax Payers Protective Associations, all have lent their weight in one place or another toward the advance of the movement. Sometimes the request for playgrounds comes from the children themselves, at other times women's clubs have pushed the necessary action. The extent of the movement with the limited means which its promoters have had at their command shows the immediate grasp which it makes upon the imagination of people interested in civic improvement. The manner in which it has spread through the country is shown by the fact that in 1907 there were only ninety cities maintaining supervised playgrounds while in 1909 there were 336. Of these, 267 cities maintained in 1909, 1,535 playgrounds. In about forty-nine per cent. of these cities maintaining playgrounds, the play centers are at least in part under municipal management. Other contributory methods of support are by women's clubs, by civic federations, by social settlements, by the local Y. M. C. A., by the local chapters of the D. A. R., and by private philanthropy.

The opportunities open to the playground movement through the needs of orphan asylums and similar special institutions, of rural communities, of employers of labor and so on, are so numerous that with the present resources it is impossible to develop them but when the situation is made plain it is probable that the necessary money will be forthcoming for the maintenance of the needed workers. The city streets offer no suitable playground for the children who are

to walk them a few years later as their citizens, and the movement is grasped as one not of charity, but of pure community need.

The wants of underfed children in the public schools have been realized as a thing possible of help only recently. In times of special stress of weather or privation, meals had been arranged for in certain places, but within the last two or three years certain definite provision has been made in many cities throughout the country. Meals are sold at a nominal price and are given to any children who cannot afford the small sum asked, their inability to pay being always concealed from their fellows. In some cases luncheon is the only meal; in other cases breakfast is supplied as well. Even in the case of children with fairly good homes the provision of a palatable and well cooked luncheon to replace the products of the neighboring pie shops has proved of advantage to health.

The furnishing of meals in some instances has been undertaken by some private organization coöperating with the school board, the latter providing the room and equipment and perhaps a certain number of attendants, while the women's club or some such organization furnishes the food and the cooking. In other instances the girls of the school are taught to prepare the food as a part of their day's work in the Domestic Science classes. The details of the serving of the meals have been worked out in such a way that the children learn something of table manners and equipment and thus gain additional profit.

An aspect of the educational side of social work among children is seen in the development of schools for exceptional children. Such children are not feeble-minded or otherwise defective, but they may be retarded in development or over-precocious. Such a child may become a burden on the community or a valuable addition to society. The National Association for the Study and Education of Exceptional Children is trying to apply scientific measures

with the expectation of making a certain out of an uncertain quantity. The Association is trying to establish and conduct schools and institutions, clinics and laboratories for the study of such children and is carrying on an educational propaganda for the enlightenment of the community.

Institutions for feeble-minded and defective children are maintained for the most part by state authorities, a few, however, being managed by private corporations. Only a few states have institutions for epileptics, a condition of things which should be changed as soon as possible. Homes and hospitals for crippled and deformed children are gradually increasing. Institutions for the deaf and blind are strictly educational in character and now are standardized according to the age and development of the children quite like those intended for normal pupils.

A further educational development which might be included among activities tending to community progress is the establishment of the many trade and industrial schools which have sprung up all through the country with the appreciation of the value, both for personal training and for the good of the community, of manual work.

The National Child Labor Committee has been before the public so prominently of late that it is not necessary to speak in detail of its work. It has recently prepared a summary of the important laws affecting the employment and school attendance of children secured during the recent legislative sessions. The most important of these are in New Jersey, New York, and Ohio. The change which has achieved most notice in the press of the country is the New York law forbidding the employment of any person under twenty-one years of age as a night messenger. Mr. Lovejoy, the General Secretary of the National Child Labor Committee says that a notable feature of the enactment of this law was the fact that there was no opposition from any of the messenger companies. Ohio, Maryland, and Virginia also have regulations for the employment of messengers.

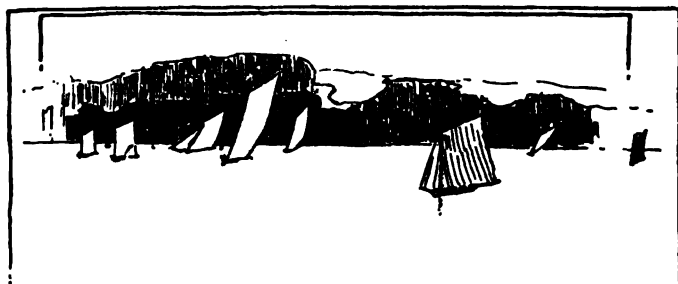
There is now but one state in New England, Maine, which permits children to be employed without regard to educational qualifications. A new law passed in Kentucky necessitates the issuance of employment certificates by superintendents of schools. The only states having legislative sessions last winter in which no action was taken in reference to child labor were Mississippi and South Carolina. "In Mississippi it was believed that it would be hazardous at this time to attempt any amendment to the law passed two years ago, and in South Carolina the defeat of the child labor bill was apparently due to its fortunes being joined with the compulsory education bill." Taken altogether, "The year's record is regarded as ample evidence of public interest and gives promise of greater advance next year than has thus far been achieved."

In the matter of Juvenile Courts, the name of Judge Lindsey of Denver has become one of international reputation and the general working of such courts is now well-known. Their good sense makes a public appeal even before they are established and their good results confirm the wisdom of any community which has put them in operation. The children who may come under the power of these courts must be under sixteen years of age and are classed as dependent, neglected, incorrigible, and delinquent, and these terms are defined with some closeness: "The words 'dependent child' and 'neglected child' mean any child who is destitute, homeless, abandoned, or dependent on the public, or lacking proper parental care or guardianship. 'Incorrigible child' means any child charged by its parents with being unmanageable. 'Delinquent child' means one who may be charged with the violation of a law or ordinance, and may also include the designation of incorrigible." The methods which have proven of especial success in Juvenile Courts are the holding of the courts in rooms apart from the ordinary court rooms, the confinement of the children not in jails but in detention houses, and the use of the probation officer

through whose influence the child in most instances is guided into a worthy career.

In the proceedings of the International Prison Congress which is to meet this month in the city of Washington, one section will be devoted to questions relating to children and minors. The Handbook of the Congress says that in the last ten years a world wide interest has been developed in regard to the best legal disposition of children arraigned for various offenses. Both in Europe and America the aim seems to be to admit children to processes which are educational and corrective rather than to those which are penal and oppressive.

A survey of the whole question of social work for children in the United States makes it evident that public opinion is awakening, that organizations are arousing it through educational propaganda, and that the methods of all organizations are directed toward the elimination of basic troubles whose removal will prevent the growth of the surface evils.





How They Fought at Aldreth*

When William heard that the Danes were gone, he marched on Ely, as on an easy prey.

Ivo Taillebois came with him, hungry after those Spalding lands, the rents whereof Hereward had been taking for his men for now twelve months. William de Warrenne was there, vowed to revenge the death of Sir Frederick, his brother. Ralph Guader was there, flushed with his success at Norwich. And with them were all the Frenchmen of the east, who had been either expelled from their lands, or were in fear of expulsion.

With them, too, was a great army of mercenaries, ruffians from all France and Flanders, hired to fight for a certain term, on the chance of plunder or of fiefs in land. Their brains were all aflame with the tales of inestimable riches hidden in Ely. There were there the jewels of the monasteries round! there were the treasures of all the fugitive English nobles; there were there—what was there not? And they grumbled, when William halted them and hutted them at Cambridge, and began to feel cautiously the strength of the place—which must be strong, or Hereward and the English would not have made it their camp of refuge.

Perhaps he rode up to Madingley windmill; and saw fifteen miles away, clear against the sky, the long line of what seemed nought but a low upland park, with the minster tower among the trees; and between him and them, a rich champaign of grass, over which it was easy enough to march all the armies of Europe; and thought Ely an easy place to take. But men told him that between him and those trees lay a black abyss of mud and peat and reeds, Haddenham fen and Smithy fen, with the deep sullen West water or "Ald reche" of the Ouse winding through them. The old Roman road to Stretham was sunk and gone long since under the bog, whether by English neglect or whether (as some think) by actual and bodily sinking of the whole land. The narrow space between dry land and dry land was a full half mile; and how to cross that half mile, no man knew.

What were the approaches on the west? There were none. Beyond Earith, where now run the great washes of the Bedford Level, was a howling wilderness of meres, eas, reed-ronds and floating alder-beds, through which only the fen-men wandered, with leaping-pole and log canoe.

What in the east? The dry land neared the island on that side. And it may be that William rowed round by Burwell to Fordham and Soham, and thought of attempting the island by way of Bar-roway; and saw beneath him a labyrinth of islands, meres, fens,

*From "Hereward the Wake," by Charles Kingsley.

with the Cam, increased by the volume of the Ouse, spreading far deeper and broader than now between Barroway and Thetford-in-the-Isle; and saw, too, that a disaster in that labyrinth might be a destruction.

So he determined on the near and straight path, through Long Stanton and Willingham, down the old bridle-way from Willingham ploughed field;—every village there, and in the isle likewise, had and has still its “field,” or ancient clearing of ploughed land,—and then to try that terrible half-mile, with the courage and wit of a general to whom human lives were as those of the gnats under the hedge.

So all his host camped themselves in Willingham field, by the old earth-work which men now call Belsar’s Hills: and down the bridle-way poured countless men bearing timber and faggots, cut from all the hills, that they might bridge the black half-mile.

They made a narrow firm path through the reeds, and down to the brink of the Ouse, if brink it could be called, where the water, rising and falling a foot or two each tide, covered the floating peat for many yards, before it sunk into a brown depth of bottomless slime. They would make a bottom for themselves by driving piles.

The piles would not hold; and they began to make a floating bridge with long beams, say the chroniclers, and blown-up cattle-hides to float them.

Soon they made a floating-sow, and thrust it on before them as they worked across the stream; for they were getting under shot from the island.

Meanwhile, the besieged had not been idle. They had thrown up a turf rampart on the island shore, and “ante-muralia et propugnacula,”—doubtless overhanging “hoardings,” or scaffolds through the floor of which they could shower down missiles. And so they awaited the attack, contenting themselves with gliding in and out of the reeds in their canoes, and annoying the builders with arrows and cross-bolts.

At last the bridge was finished, and the sow safe across the Westwater; and thrust in, as far as it would float, among the reeds on the high tide. They in the fort could touch it with a pole.

The English would have destroyed it if they could. But The Wake bade them leave it alone. He had watched all their work, and made up his mind to the event.

“The rats have set a trap for themselves,” he said to his men; “and we shall be fools to break it up till the rats are safe inside.”

So there the huge sow lay, black and silent, showing nothing to the enemy but a side of strong plank, covered with hide to prevent its being burned. It lay there for three hours, and The Wake let it lie.

He had never been so cheerful, so confident. “Play the man this day, every one of you; and ere nightfall you will have taught the Frenchman once more the lesson of York. He seems to have forgotten that. It is time to remind him of it.”

And he looked to his bow and to his arrows, and prepared to play the man himself; as was the fashion in those old days, when a general proved his worth by hitting harder and more surely than any of his men.

At last the army was in motion, and Willingham field opposite was like a crawling ants' nest. Brigade after brigade moved down to the reed beds, and the assault began.

And now advanced along the causeway, and along the bridge, a dark column of men, surmounted by glittering steel; knights in complete mail; footmen in leather coats and jerkins; at first orderly enough, each under the banner of his lord: but more and more mingled and crowded, as each hurried forward, eager for his selfish shares of the inestimable treasures of Ely. They pushed along the bridge. The mass became more and more crowded; men stumbled over each other, and fell into the mire and water, calling vainly for help: but their comrades hurried on unheeding, in the mad thirst for spoil.

On they came in thousands; and fresh thousands streamed out of the fields, as if the whole army intended to pour itself into the isle at once.

"They are numberless," said Torfrida, in a serious and astonished voice, as she stood by Hereward's side.

"Would they were!" said Hereward. "Let them come on, thick and threefold. The more their numbers, the fatter will the fish be, before tomorrow morning. Look there, already!"

And already the bridge was swaying, and sinking beneath their weight. The men, in places, were ankle deep in water. They rushed on all the more eagerly; filled the sow, and swarmed up to its roof.

Then, what with its own weight, what with the weight of the laden bridge which dragged upon it from behind, the huge sow began to tilt backwards, and slide down the slimy bank.

The men on the top tried vainly to keep their footing; to hurl grapnels into the rampart: to shoot off their quarrels and arrows.

"You must be quick, Frenchmen," shouted Hereward in derision, "if you mean to come on board here."

The French knew that well: and as Hereward spoke, two panels in the front of the sow creaked on their hinges, and dropped landward, forming two draw-bridges, over which reeled to the attack a dozen body knights, mingled with soldiers bearing scaling ladders.

They recoiled. Between the ends of the draw-bridges and the foot of the rampart was some two fathoms' breadth of black ooze. The catastrophe which The Wake had foreseen was come, and a shout of derision arose from the unseen defenders above.

"Come on, leap it like men! Send back for your horses, knights, and ride them at it like bold huntsmen!"

The front rank could not but rush on: for the pressure behind forced them forward, whether they would or not. In a moment they were wallowing waist deep: trampled on; disappearing under their struggling comrades, who disappeared in their turn.

"Look, Torfrida! If they plant their scaling ladders, it will be on a foundation of their comrades' corpses."

Torfrida gave one glance through the openings of the boarding, upon the writhing mass below, and turned away in horror. The men were not so merciful. Down between the hoarding-beams rained stones, javelins, arrows, increasing the agony and death. The scaling ladders would not stand in the mire; if they had stood a

moment, the struggles of the dying would have thrown them down. And still fresh victims pressed on from behind, shouting "Dex Aiel On to the gold of Ely!" And still the sow, under the weight, slipped further and further back into the stream, and the foul gulf widened between besiegers and besieged.

At last one scaling ladder was planted upon the bodies of the dead, and hooked firmly on the gunwale of the boarding. Ere it could be hurled off again by the English, it was so crowded with men that even Hereward's strength was insufficient to lift it off. He stood at the top, ready to hew down the first comer; and he hewed him down.

But the French were not to be daunted. Man after man dropped dead from the ladder top,—man after man took his place; sometimes scrambling over each other's backs.

The English, even in the insolence of victory, cheered them with honest admiration. "You are fellows worth fighting, you French!"

"So we are," shouted a knight, the first and last who crossed that parapet; for, thrusting Hereward back with a blow of his sword-hilt, he staggered past him over the hoarding, and fell on his knees.

A dozen men were upon him: but he was up again and shouting:

"To me, men at arms! A Deda! A Deda!" But no man answered.

"Yield!" quoth Hereward.

Sir Deda answered by a blow on Hereward's helmet, which felled The Wake to his knees, and broke the sword into twenty splinters.

"Well hit!" said Hereward, as he rose. "Don't touch him, men! this is my quarrel now. Yield sir! you have done enough for your honor. It is madness to throw away your life."

The knight looked round on the fierce ring of faces, in the midst of which he stood alone.

"To none but The Wake."

"The Wake am I."

"Ah," said the knight, "had I but hit a little harder!"

"You would have broke your sword into more splinters. My armor is enchanted. So yield like a reasonable and valiant man."

"What care I?" said the knight, stepping on to the earthwork, and sitting down quietly. "I vowed to St. Mary and King William that into Ely I would get this day; and in Ely I am; so I have done my work."

"And now you shall taste—as such a gallant knight deserves—the hospitality of Ely."

It was Torfrida who spoke.

"My husband's prisoners are mine; and I, when I find them such gallant knights as you are, have no lighter chains for them than that which a lady's bower can afford."

Sir Deda was going to make an equally courteous answer, when over and above the shouts and curses of the combatants rose a yell so keen, so dreadful, as made all hurry forward to the rampart.

That which The Wake had foreseen was come at last. The bridge, strained more and more by its living burden, and by the

falling tide, had parted,—not at the Ely end, where the sliding of the sow took off the pressure,—but at the end nearest the camp. One sideways roll it gave, and then, turning over, engulfed in that foul stream the flower of Norman chivalry; leaving a line—a full quarter of a mile in length—of wretches drowning in the dark water, or, more hideous still, in the bottomless slime of peat and mud.

Thousands are said to have perished. The armor and weapons were found at times, by delvers and dykers, for centuries after; are found at times unto this day, beneath the rich drained corn-fields which now fill up the black half-mile; or in the bed of the narrow brook to which the Westwater, robbed of its streams by the Bedford Level, has dwindled down at last.

William, they say, struck his tents and departed forthwith, "groaning from deep grief of heart." Eastward he went, and encamped the remains of his army at Brandon, where he seems to have begun that castle, the ruins of which still exist in Weeting Park hard by. He put a line of sentinels along the Rech-dyke, which men now call the Devil's Ditch; and did his best to blockade the isle, as he could not storm it. And so ended the first battle of Aldreth.

The Vesper Hour*

Conducted by Chancellor John H. Vincent

Baccalaureate Sermon

Delivered to the C. L. S. C. Class of 1910, Chautauqua, N. Y.,
August 14, 1910, by Chancellor John H. Vincent.

TO the members of the C. L. S. C. Class of 1910: Greeting and benediction! If gladness be your portion today, with health and unbroken family circles and what we call prosperity, I congratulate you in the name of the good and great God.

If you have any measure of anxiety, of trouble, of fear and solicitude for any reason whatsoever, I have a message for you in a text found in 1 Peter, 5:7.

"Casting all your care on Him." 1 Peter, 5:7.

The word here translated "care" is the same that in the Sermon on the Mount is rendered "thought,"—"take no thought,"—no thought with the dark thread of anxiety

*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year.

drawn through it. Certain men, misguided, seeing that Jesus did say it, as they misinterpret Him, have become fanatics, and by their theories and policies, by wrong emphasis on the law of self-denial and self-crucifixion, by an unjustifiable withdrawal from the world Christ commissioned them to reform and regenerate, have dishonored Him and injured His church. If ever a thoroughly sane man walked in the ways of human life, it was Jesus. There was no touch of asceticism in Him. He was a man, a most manly man, delighting in nature, in children, in social life, and, like all true men today, in communion with God His Father. He trod the highways, climbed the mountains, crossed rivers and seas, and found both beauty and wisdom in stones, flowers, walls, fountains, flocks and shepherds. He was peculiarly and keenly alive to the evils that filled the world. He lived and suffered for human good. He was the only real priest the world ever knew, and no one then knew it. He looked rather the peasant. He wore no priestly garb, no scholar's gown, and on his breast was no badge of distinction. He was a true man, living in a false world. You might have known it by the smiles and looks—the sadness, that, as Browning says, “happened on His face.”

He was courageous, denouncing sin, oppression, Pharisaeism and all forms of human pretense and selfishness. He commended simplicity, moderation, industry, and faith in the loving providence of the Father in heaven. He insisted that, as the disciples and children of God, we take no thought, have no “anxiety” about tomorrow nor about today.

This casting all one's anxiety on God is really committing to Him, the entire contents of life, with all its relations, responsibilities, solitudes and endeavors. In Christ's time these words were sorely needed by all classes of people. Life then was not full as now of facilities and felicities. To be sure, ours is a very different age, but we have not outgrown “care.” Our civilization has increased our sensitiveness. We shrink more readily from inconvenience, discomfort and

pain. The words of the text are still needed: "Casting all your care on God."

And this gracious provision covers all perplexity, financial and commercial; all sorrow that comes from natural limitations, defects, incapacity, inherited weaknesses, glooms of despair, failing projects, solitudes about the children, about dreams and success never to be realized, about achievements long cherished in spite of warning from others, now fading slowly but surely from the expectant vision.

Care creeps into our lives from so many and such various sources and conditions; the lack of sympathy, the chill of apathy, the sad consequences of our own folly, our hasty words with stings in them, and others' hasty, malicious words concerning us, our indiscreet deeds with bitter consequences following them, our personal eccentricities which, even when we do not mean it or know it, give offense to those we love best; then the rumors running about from neighbor to neighbor, sometimes from friend to friend, rumors that reflect on reputation, and the retailer of them never seems to care how or whom they hurt.

And measure if you can the solicitude born of human affection or bereavement, the ineffably sad forelook of tomorrow, the love lavished on one's own children, to which, alas, sometimes no response is made, the disappointment that comes now and then to parents from unappreciative and sometimes heartless children.

And we must not forget (we cannot forget) what our own folly and willfulness and selfishness have wrought; secret sins that only you and God know; kindled fires that you are impotent to extinguish, ambitions burning in your soul for a bag of gold or a place of power in spite of, in defiance of, the voice of conscience and the counsels of wisdom, habits that hold you in their unmerciful grip, sad consequences today of some imprudent act of a long past,—these are some of the personal cares that in our favored civilization and notwithstanding all our advantages and comforts,

invade our homes, burden our memories, pierce our hearts and darken our skies.

And there are other cares now graciously concealed, although we feel the presence of the shadow they already cast; the voice tremulous through failing force and that must soon be silent forever; the chill of neglect, the whisper of insinuation that, though you do not hear it, soils the reputation; and the truly wise man is he who learns how to cast all his anxieties on the all-knowing, the all-loving and powerful God.

And he is to be pitied whose soul is so deadened to the reality of life as to give no serious thought to any serious problem, but who does his best to enjoy himself in utter frivolity and indifference to the needs of others, lives only for self-gratification, with no sympathy for those to relieve them. He should remember: No cares, no ideals; no cares, no philanthropies; no cares—no crowns.

And again, there is care caused by solicitude concerning our own selfishness, our sensitiveness, our apathy, our actual sins and the secret sins that cast black shadows within. Some one has said: "Your sin may not be found out by others, but it is sure to find you out." And nothing is more heavy as a burden to bear than the consciousness of sin,—the sting of it, the remembered details of it, the weaknesses and distress it has wrought in you; the vivid picture of it burning in your own soul and the light of God's law blazing upon it. How this remembrance makes one hunger for help—"Casting all your care on Him."

Cast your sin on him and resolve to face and bear all the consequences. Do not deny it,—cast it on God. Do not excuse it,—cast it on God. Do not palliate it. Be honest with yourself as you must be in the final judgment, and cast all on God, the patient and loving Father who is also Mother to the soul of man.

Do face facts as a sane man and cast on God as a wise man, with at least a modicum of common-sense, cast on God

according to God's way as set forth in His Word, all your care, all your follies, all your infirmities, all your offences, all your bitter memories,—cast all on God, and say concerning the consequences of every act, "Thy will, O God, be done." Let the contents of your selfish life flow into the bay and the tides that roll in from the infinite ocean of God's illimitable love will bear them all away.

Do you murmur, never so softly, in protest against this reference at this time to some of these melancholy and inevitable experiences of human life?

Do you hint that the pulpit is no place for this strain of sadness? Forgive me, but this is the only place outside the secret chambers of the soul or the sacred precincts of the domestic circle where these subjects may and must be considered. It is the house of God which is nigh to the gate of heaven. And here should come the memory of our human cares and here be demonstrated the old saying, "Earth has no sorrow that heaven cannot heal." Or do some of my older hearers intimate that young life, especially young student life, knows nothing of cares—to the young all things are bright. Anxiety is a stranger at that door. How little, then, do you know of youth! Or how much have you forgotten! Youth knows as well as age what it is to gaze on gloom, to forecast evil, to imagine all possibilities of misfortune and to suffer as keenly as age under the pressure of fear and foreboding. No class more really needs the help that comes from religious conviction, from faith in a God of righteousness, of loving providence and perfect vision.

Now how does and how should human nature deal with this dark side of life?

1. Well, first of all, there is a stoicism with its marble heart and impassive countenance, ignoring both sorrow and consolation. With it are neither tears nor smiles, only indifference,—silence.

2. And then we have a word from asceticism, with its isolations and austerities, "forswearing the full stream of

the world," as Shakespeare states it, thinking to gain merit by sorrow, and lay up through selfish self-sacrifice treasure in heaven. It confuses, more and more, present care with more ultimate gain, and it wraps its robes of sackcloth around it and dares to smile in selfish contentment.

But above all the inventions of men,—icy stoicism, merit-making asceticism, the pride that smiles and the pseudo-science that denies—there is a lovely law of Grace Divine. And this is my message today,—“Casting all your anxieties on God, for He careth for you.” Here is a soft pillow to rest upon, and here God giveth His beloved sleep.

Read what Paul says to the Philippians in chapter iv:6 and in Romans, chapter viii:28, and what the Psalmist says in Ps. 84:11 and in Ps. 55:22, in Ps. 35:5. And hear Paul in II Corinthians, 1:3, 4, “Blessed be the God of all comfort who comforteth us in all our troubles, that we may be able to comfort them that are in any trouble by the comfort wherewith we ourselves are comforted with God.”

Let us learn the highest of all wisdom: to cast every little care, every great anxiety, every sore bereavement, every dark foreboding on God, the gentle, the generous and the strong. Let us learn to make every sacrifice that duty demands, and remember how many people have a harder lot than ours and forget our sorrow in remembering theirs. Consider that if we gain more courage and self-command that we are gaining more in character-building than if in everything we had our own easy way. Nothing weakens the executive forces more effectually than the habit of worry. We are at our best when we forget ourselves, casting all our care on God, trying to lighten the brother's burden.

Gird thyself, therefore, whoever thou art, favorite of fortune, child of poverty, in vigorous health or victim of disease, and with heroic will cast all your anxieties on God.

Think of God's self-revelation in Christ. It is easier to cast one's care on God when one knows Christ as the manifestation of God to the world. Paul says God is re-

vealed in the face of Jesus Christ. As the face is revelation of man's spirit and character, so is Christ the revelation to humanity of the wisdom and love of God. Therefore commune as with God continually. Talk to him in the darkness of the night as to a friend, casting all your care on him. Going to the church is well; going to God is better.

Dear members of the Class of 1910: May you have breadth for the future, and warmth in your hearts, blotting out the sins of the past and may each one of you be able to sing as you look in the face of God,

"I praise thee while my days go on,

I love thee while my days go on

Through dark and death, through fire and frost

With emptied arms and treasures lost

I thank thee while my days go on."



THE HARVEST MOON

It is the harvest moon! On gilded vanes
And roofs of villages, on woodland crests
And their aerial neighborhoods of nests
Deserted, on the curtained window-panes
Of rooms where children sleep, on country lanes
And harvest-fields, its mystic splendor rests!
Gone are the birds that were our summer guests;
With the last sheaves return the laboring wains!

—Henry Wadsworth Longfellow.

1910 AT CHAUTAUQUA

The Gladstone Class is graduated. With the class president, Mr. Arthur E. Bestor, on the grounds from the very beginning of the season, 1910 had reason to hope for many good times before the diplomas were given out. Day by day newcomers registered at the C. L. S. C. office. The first general meeting was at Mr. Bestor's house and thereafter gatherings were of frequent occurrence.

On the Sunday before Recognition Day Bishop Vincent preached the Baccalaureate sermon which will be found in the Vesper Hour of this number. The Amphitheater was crowded and the graduates felt that they had the sympathy of all who heard the inspiring address and realized its especial meaning for the 1910's. That evening the class held its Vigil in the Hall of Philosophy. Dr. Jesse L. Hurlbut explained the historic custom, dating back to early days of the C. L. S. C., when, like the young knights of old who watched beside their armor before they received the accolade, the students about to be graduated pondered on the experience that lay just before them. While the Athenian fires flared against the trees, verses of inspiring poetry were read by Prof. S. H. Clark of the Chautauqua School of Expression. The next day the most enthusiastic meeting of the season listened to Mr. Frank Chapin Bray, Managing Editor of Chautauqua Press, who spoke on the value of the reading courses. A large proportion of his hearers expressed their intention of keeping on with the reading. On the same evening a reception was given to the class by Mr. and Mrs. Bestor, Bishop Vincent being in the receiving line.

On the evening before Recognition Day the class gave a reception in the council room of Alumni Hall. The walls were decorated with boughs of beech, the class emblem, and an electric "1910" blazed on one side of the room. The class banner, which was designed by Mr. Henry Turner Bailey of the Chautauqua School of Arts and Crafts,



Flower Girls in Recognition Day Procession

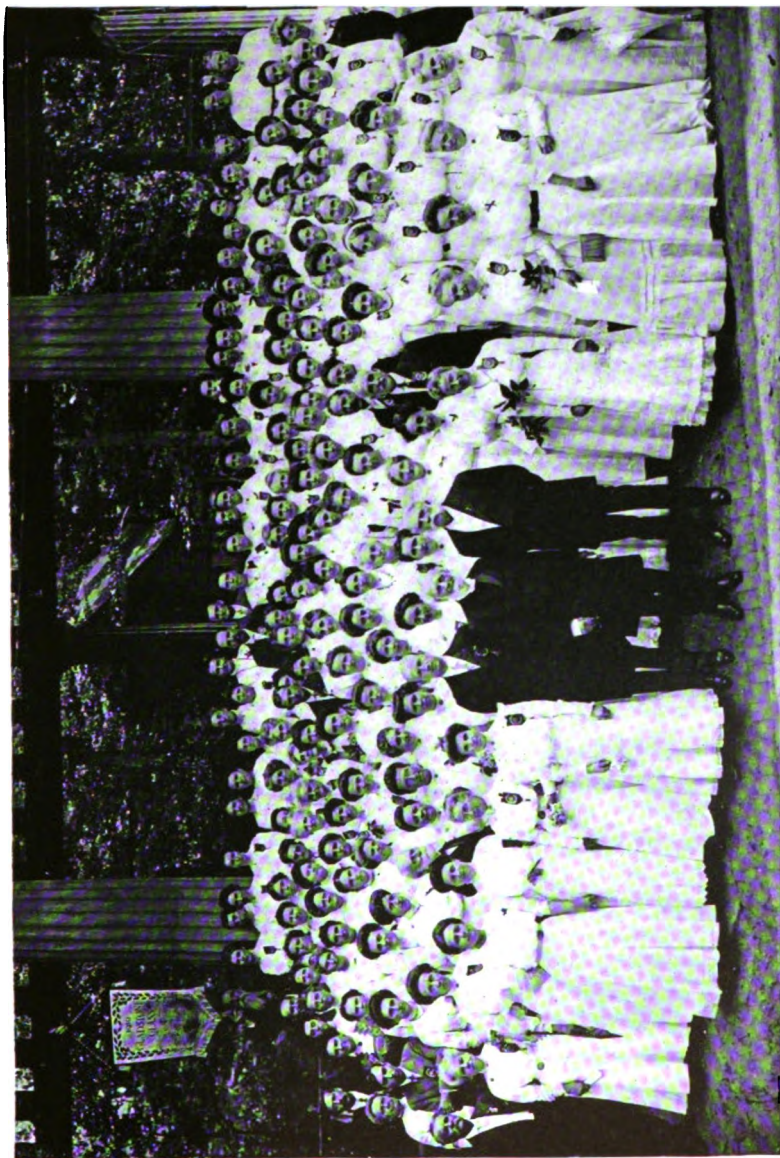
and embroidered under his supervision, stood against the wall for the admiration of all beholders. C. L. S. C. members, after visiting the other rooms, in all of which classes were entertaining, gathered here to offer their congratulations to the 1910's.

Recognition Day is like Harvard Class Day, always clear. Under beautiful skies the class gathered before the Golden Gate and marched between the flower girls and the choir under the arches and up the steps of the Hall of Philosophy, decorated for them by the juniors, where they were met by the Chancellor. Seated together with graduate and undergraduate friends about them, they "assisted" at the dedication of their tablet and listened to the familiar words of the beautiful Recognition service. At the end of the hour, their banner borne by Mr. John T. Rowley, they led the way to the Amphitheater, where, grouped beneath their motto, "Life is a great and noble calling," they listened to the Recognition Day address on "Literature and

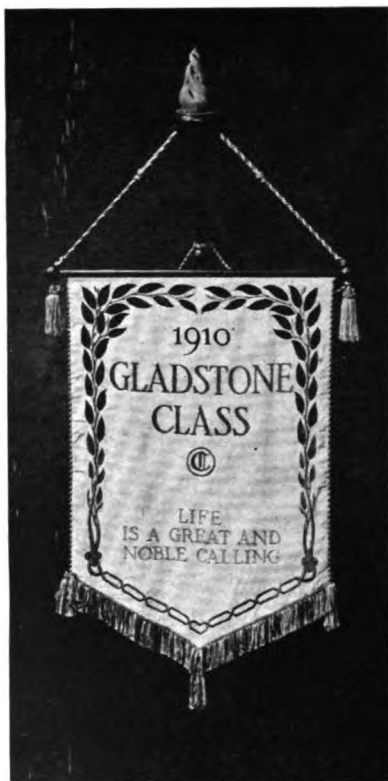


Chancellor Vincent at Head of Recognition Procession

Culture" by Mr. Edward Howard Griggs. In the afternoon the graduates gathered again in the Hall of Philosophy, where Bishop Vincent gave them their diplomas. Being now full-fledged members of the Society of the Hall in the Grove, they joined their fellows in the evening at the annual banquet at the Hotel. Mr. Bestor achieved his usual laurels as toastmaster. The speakers were Dr. Hurlbut, Mr. E. H. Blichfeldt, a vice-president, who responded to the toast to the "Class of 1910," Miss M. E. Landfear of South Africa, Mr. J. W. Bengough of Canada, Miss Mabel Campbell, president of the Decennial Class, Mrs. Frank Beard, and Mr. Edward Howard Griggs. An interesting feature of the day's procession was the fact that through the Gate passed representatives of every class but two previous to 1900.



Representatives of the Class of 1910 Who Received Their Diplomas at Chautauqua, New York



1910 Banner



1910 Tablet



Mr. Boynton



Mrs. Jonson



Mr. Brooks



Dr. Howell



Lady Ramsay



Dr. Black

Holders of C. L. S. C. Round Tables



Mr. Bray



Miss Harris



Mr. McCoy



Mr. Bestor



Mr. Jonson



Mr. Corbett

Some of the Council Speakers



Mr. Blichfeldt



Mrs. Day



Mr. Yoakum



Mr. Griggs

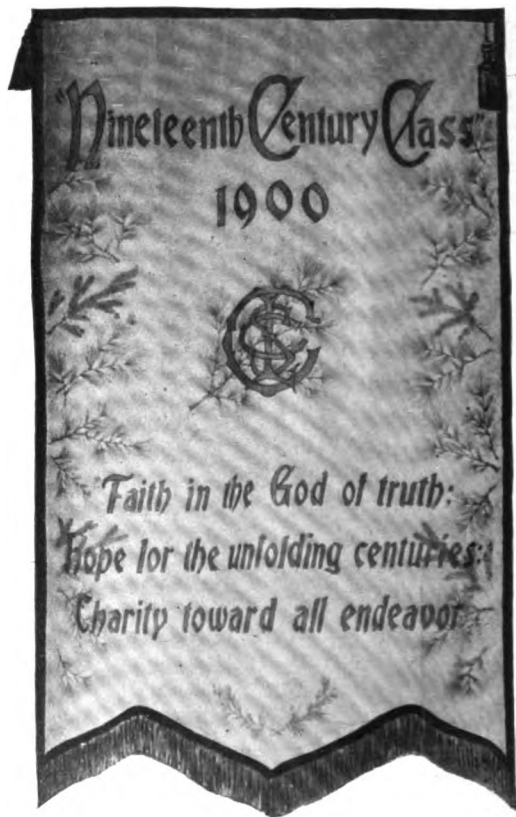


Mr. Lavell



Mr. Fletcher

A Group of C. L. S. C. Speakers



Banner of the Decennial Class

1910's Class Poem

In Memoriam: The Rt. Hon. W. E. Gladstone

Some, in the promise of an early prime,
Ere yet the first assault is dared and won,
Death takes with envious hand before their time,
Leaving the task undone.

Some, ripe in manhood, at their army's head,
As even now they touched the topmost tower,
With shining harness on have fallen dead
In victory's crowning hour.

But you, O veteran of a thousand fights,
Whose toil had long attained its perfect end—
Death calls you not as one that claims his rights,
But gently as a friend.

For though that matchless energy of mind
Was firm to front the menace of decay,
Your bodily strength on such a loss declined
As only Death could stay.

So then with you 'tis well, who after pain,
After long pain, have reached your rest at last;
But we—ah, when shall England mould again
This type of splendour past?

Noble in triumph, noble in defeat,
Leader of hopes that others held forlorn,
Strong in the faith that looks afar to meet
The flush of Freedom's morn—.

Could we, Her own, forget you to our shame,
Lands that have lived to see Her risen sun
Remembering much should witness how your name
And Freedom's name are one.

But we shall not forget, nor Time erase
Your record deep in English annals set:
What severance marred your labour's closing days
Alone we shall forget.

And now, with all your armour laid aside,
Swift eloquence your sword, and, for your shield,
The indomitable courage that defied,
The fortune of the field—

As in the noontide of your high command,
So in the final hour when darkness fell,
Submissive still to that untiring Hand
That orders all things well—

We bear you to your resting-place apart
Between the ranks where ancient foe and friend,
Kin by a common sorrow at the heart,
Silent together bend.

From London *Punch*, May 28, 1898.

RALLIES AND ROUND TABLES

C. L. S. C. activities began early at Chautauqua this season with a reception on July 8 to Rev. John Monroe Gibson of London, one of the original Counselors of the C. L. S. C. The next day marked the beginning of the regular C. L. S. C. Round Tables. Mr. Percy H. Boynton, Secretary of Instruction of Chautauqua Institution and the author of the "Reading Journey in London" which is running in THE CHAUTAUQUAN this year, spoke on the "London of Literature." An hour on Monday afternoons throughout the season was reserved for C. L. S. C. class meetings, but occasionally, in order to catch some speaker who could not give his message at any other time, that hour was filled by a platform talk. Such was the case on Monday, the 18th, when Mr. John Graham Brooks spoke on "Hints from English Reforms." On Thursday of the same week the C. L. S. C. delegates met in Alumni Hall and brought messages of greeting to each other and to the Assembly from widely separated groups of readers. The second Round Table was given by Mrs. G. C. Ashton Jonson of London, an English woman who, with her husband, did much to make the season pleasant in Chautauqua. Mrs. Jonson is a political enthusiast, amply qualified to talk of the English situation as it is now. Her audience was keenly responsive to her charm of manner and simplicity and earnestness of speech, both at this Round Table and at the questionnaire on "English Politics" which she held later in the season.

Rallying Day was marked by the presence of delegates from local circles and of hundreds of readers who met in the Amphitheater in the morning and listened to an address by Chancellor Vincent and to brief speeches by Mr. John Graham Brooks, Mr. E. H. Blichfeldt, Assistant Managing Editor of Chautauqua Press, Mr. Horace Fletcher, "Peripatetic Professor of Vital Economics," Mr. Frank Chapin Bray, and Mrs. Smith of THE CHAUTAUQUAN. In the afternoon the Hall of Philosophy was bright with decorations

emblematic of the different sections of the country whose representatives stood beneath them. Distinguished guests called in the course of the afternoon and new readers became acquainted with each other, while many "barbarians" became filled with enthusiasm and enrolled straightway.

The week following Rallying Day was devoted to English Affairs, and Chautauquans were fortunate not only in receiving a visit from Ambassador Bryce, who addressed an enormous audience, but also in having on the grounds a group of English people representative of the most advanced English thought of the period. Mrs. Philip Snowden of London, well-known in this county for her lectures on equal suffrage in England, gave a series of addresses lasting throughout the week. Sir William Ramsay of Aberdeen, Scotland, the archaeologist, spoke three times, while Lady Ramsay discussed the "Present Day Trend of Religion in Great Britain" and held a question box on "English Conditions" at the Friday Round Table. Mr. J. A. Macdonald, Editor of the *Globe*, Toronto, Canada, wound up the week with an address on "Lessons from Britain for Life in America," which stirred enthusiastic comment.

The Round Table of the following Friday was held by Dr. Hugh Black who conducted a lively discussion on "Religious Problems in England." Other English people who helped to spread knowledge of their country during the summer were Mr. and Mrs. Ashton Jonson, Mr. J. W. Bengough of Toronto, Rev. Alfred E. Lavell of Norwich, Canada, and Miss Mary E. Merington of Buffalo.

Dr. D. W. Howell, the General Secretary of the C. L. S. C., upon his return from a round of western assemblies reported their activities at another Round Table, and Mrs. Smith, who edited the Dickens book to be used in the Course for the coming year, gave an informal talk on Dickens at the last Round Table of the season.

The usual C. L. S. C. evening reception was held at the Hotel on the first day of August.

On the afternoon of Recognition Day short speeches were made in the Amphitheater by Dr. D. W. Howell, General Secretary of the C. L. S. C., and by Prof. F. C. Lockwood of Allegheny College, President of the Class of 1913, and a part of the annual report from the office of the Executive Secretary was read.

C. L. S. C. COUNCILS

The Council Hours extended from the Monday after Rallying Day through the day after Recognition Day. The conferences included not only general discussions of circle and individual problems regarding work and entertainment, but also a series of talks introductory to the books of the coming English Year. Mr. Frank Chapin Bray explained the Course as a whole at the first meeting. In connection with Cheyney's "Industrial History," Miss Ada Van Stone Harris, Assistant Superintendent of Schools of Rochester, New York, described methods of presenting to Circles the physical geography of England, and Mr. Adrian W. McCoy of Meadville, Pennsylvania, who is in the service of the Factory Inspection Commission of that state, sketched the rise of industrialism in England. Mr. Don C. Corbett of Clarion, Pennsylvania, recalled experiences of travel in London, suggesting the "Reading Journey in London" series in the Magazine, as did Mr. Boynton's reading of Chaucer. Mr. Arthur E. Bestor, Director of Chautauqua Institution, spoke on the various "Theories of Government" which serve as a background for all modern economic beliefs. By way of helping Circles to a preliminary study of Cathedrals, Dr. S. Hamilton Day of the local Chautauqua church, gave a talk on the "Elements of Cathedral Structure," illustrating it with pictures of certain of the cathedrals which are to be taken up in the series of the winter. Dr. Day also spoke at a later meeting on "London and its Art." The volume on "Social Ideals in English Literature" was reviewed by Mr. Ashton Jonson of London. Mrs. Smith spoke on the "Studies in Dickens," and Mr. Yoakum, Assistant Profes-

sor of Psychology in the University of Texas, gave many practical hints for the enrichment of the volume on "Mental Growth and Control."

Definite problems were taken up by Mr. E. H. Blichfeldt of the Chautauqua Press, who explained the possibilities of connection between "The Press and the Circle," and by Mrs. S. Hamilton Day of the local Chautauqua Circle, who discussed "The Circle in a Country Community." Other speakers were Miss Mary E. Merington of Buffalo, and Mr. J. W. Bengough of Toronto, who gave special attraction to a Dickens meeting. These Councils met in the Hall of Philosophy and although the time was inconvenient, yet the open air place of meeting made the hour especially pleasant.



C. L. S. C. VERANDA

Mrs. S. Hamilton Day, wife of the pastor of the local church, was the hostess of the C. L. S. C. Veranda this summer, and her pleasant personality made the corner under the awning an agreeable spot for chat and conference on Reading Course matters. Beside taking many enrolments, Mrs. Day addressed class meetings, spoke before a Council, conducted a Circle Object Lesson, and was an indispensable helper in the organization of the new class. Her portrait will be found on another page.



TRIBUTE TO MISS KIMBALL

The warm affection in which Miss Kate F. Kimball, the Executive Secretary of the C. L. S. C., is held, was never more cordially shown than by the enthusiastic reception given during the Recognition Day exercises to the reading of her letter to the graduating class. Upon the suggestion of Mr. Bestor the audience gave the Chautauqua salute in Miss Kimball's honor, and voted to send her greetings by cable.

SOCIAL SIDE OF THE C. L. S. C.

The C. L. S. C. was uncommonly festive this summer. The lightsome spirit was shown early in the season when all the classes on the upper floor of Alumni Hall united in a weekly tea served in the Council Hall to all people interested in the Reading Course. On one afternoon the Woman's Club was entertained. Special class gaieties—teas and boat rides and suppers—were of frequent occurrence all summer, and the idea spread among the "barbarians" that belonging to the C. L. S. C. was a thing to be desired for more reasons than one.

CLASS GIFTS

The Class of 1912 is rejoicing because its mosaic tablet for the pavement of the Hall of Philosophy has been provided for by the generosity of the class president, Mr. Victor Rhodes of St. Louis. Like most infants 1914 received gifts from admiring friends. Mrs. S. M. Keplinger of Franklin, Pa., gave the class some teaspoons for the equipment of its room in Alumni Hall, and Miss Una B. Jones of Stittville, New York, whose advice was of great service during the days of swaddling clothes, suggested the keeping of a 1914 scrap book and presented the class with a collection of cuttings which she had taken the trouble to clip from *The Daily*.

THE GUILD, THE LEAGUE, AND THE ORDER

The graduate orders were active this year. The members of the Guild of the Seven Seals, who are justly proud of the fourteen seals upon their diplomas, decorated a section of the Hall at the afternoon reception on Rallying Day and further adorned it by their presence in numbers. Later they met with the Order of the White Seal, which demands four seals, and the League of the Round Table which calls for seven. At one meeting of about thirty of these chronic readers eighteen said that they intended to take up the reading of the coming year.

THE IRREPRESSIBLES

The '84's are always up to something. This summer they added to their long list of original activities the consummation of a beautiful thought. For several years a home for Methodist missionaries has been projected at Chautauqua as a memorial to Lewis Miller, one of the founders of Chautauqua Institution. As a possible site for the new building the '84's have offered to the trustees of the proposed home the two lots upon which their class house is situated. They stipulate that two rooms in the Home shall be reserved for the use of members of the Class of '84. The '84's may well be happy that they are able to perform an act so gracious and one that contemplates so valuable and lasting a service. Dr. C. E. Welch, Westfield, N. Y., is treasurer of the Lewis Miller Memorial.

TWENTY-FIFTH ANNIVERSARY OF THE CLASS OF '85

The C. L. S. C. Class of 1885 celebrated the twenty-fifth anniversary of graduation in its octagonal building which is one of the three separate headquarters erected by the first classes of the C. L. S. C. before the union class building now known as Alumni Hall was projected. A small but enthusiastic gathering of representatives of the class enjoyed the occasion, including the president, Mrs. Charles Hinckley; vice-president, Mrs. W. S. Ensign; secretary and treasurer, Mrs. L. J. Bentley. Mr. E. C. Dean was the presiding officer and happily introduced several speakers. Dr. Jesse L. Hurlbut brought greetings from the Pioneer Class of 1882 and gave interesting reminiscences of the early days. Mr. Frank Chapin Bray, managing editor of the Chautauqua Press, spoke of the present day courses and the encouraging increase of C. L. S. C. readers. Director Arthur E. Bestor spoke of the evolution of Chautauqua as an Institution and the work of adapting it to present conditions. Refreshments were served and the occasion was one of congratulation and renewed interest in

the work of the C. L. S. C., a large proportion of those present having signified their intention of taking up the work for the new English Year.

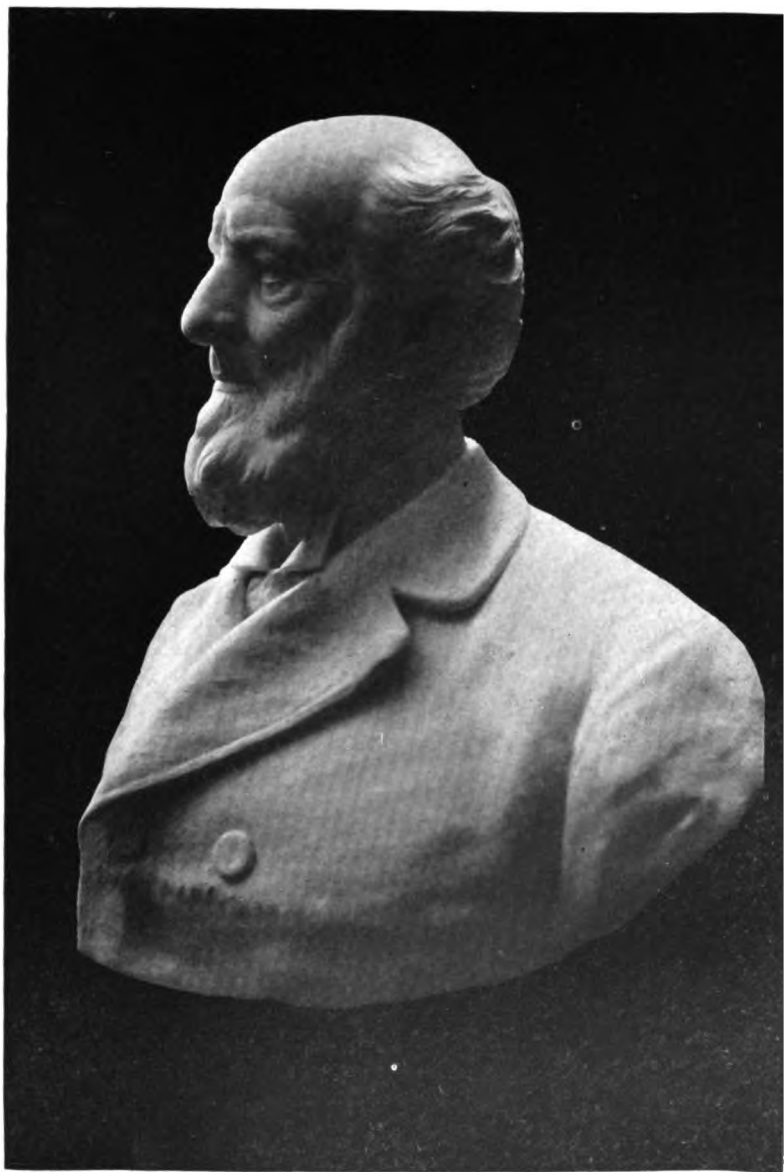
THE DECENNIAL CLASS

"May all good things be yours, dear 1900's," wrote Miss Kimball to the Nineteenth Century Class which celebrated its decennial this year. "Life moves on for all of us, and you who have been 'redeeming the time' all these years, fear, I am sure, neither present nor future."

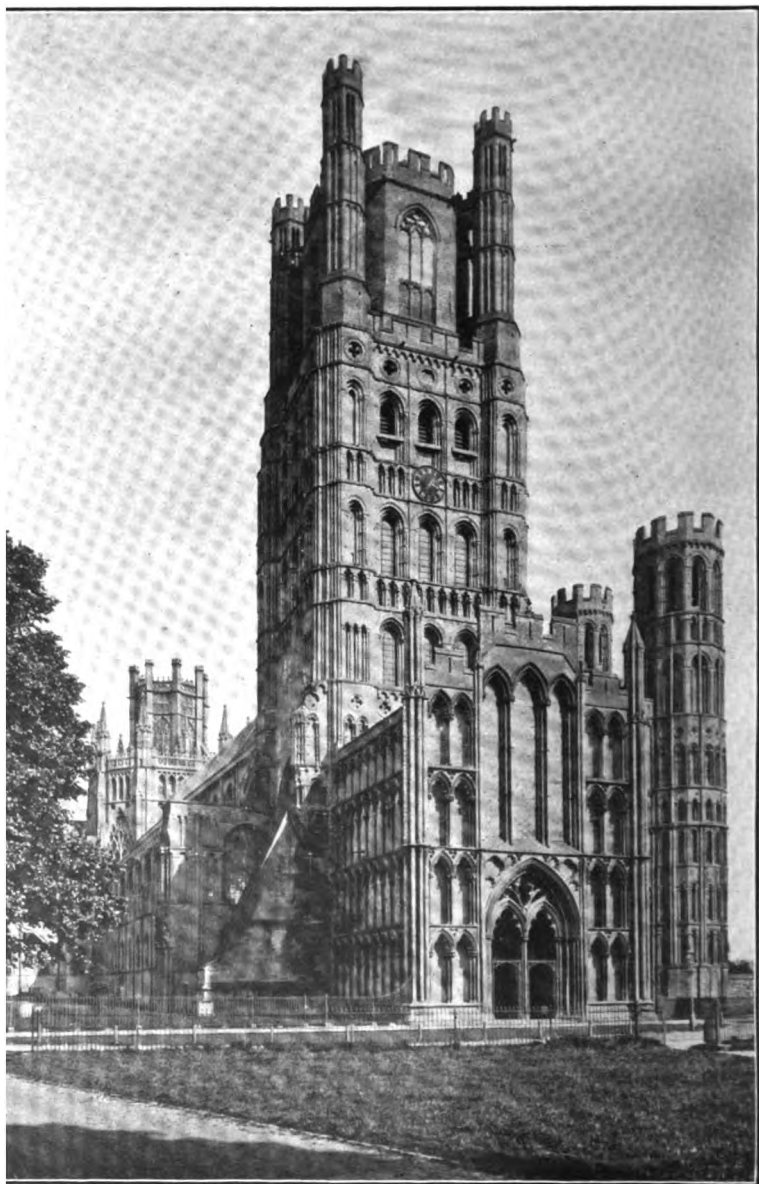
Looking on it as a symbol that the pine tree which it planted in St. Paul's Grove in 1903 is still flourishing, the 1900's met, strong in spirit, to celebrate the tenth anniversary of their graduation. They are planning a gift to the Hall of Christ as a memorial. Their festivities included a supper to which were asked their room-mates, 1892 and 1908, and a "talk-fest" which gave opportunity to the presidents of other classes to offer birthday congratulations. An especial feature of this gathering was a personal greeting from Chancellor Vincent—"a greeting delayed ten years," as the president, Miss Mabel Campbell, said, because the Bishop was in Europe in 1900. Dr. Hurlbut spoke tellingly of the chief traits of the nineteenth century, and Mr. William Ives, who graduated with the class when he was eighty-three years old, gave to his hearers from the stores of wisdom that generous Time had bestowed on him. A cut of the pine cone banner is shown on another page.

VERSE FOR THE SOPHOMORES

Will all members of the 1913 Class gifted with the art of writing poetry, either rhyme or blank verse, contribute an original poem, sending it to Mrs. Ethel G. Viall, Willoughby, O.? This can be done at any time within the next ten months. From these poems may be selected by a committee the two best, one to be the class poem, the other the class song.



Bust of Bishop Vincent



Tower and Octagon, Ely Cathedral

BUST OF BISHOP VINCENT

The C. L. S. C. Platform Meeting in the Amphitheater on the afternoon of Recognition Day was made memorable by the presentation to the Institution of a bust of Chancellor Vincent, a replica of the one in the church attached to the Methodist Mission in Rome. Rev. Fred Winslow Adams of Schenectady, New York, representing a group of some forty donors, spoke with cordial appreciation of the work of Bishop Vincent, of his influence, and of the affection in which he is held.

Dr. Jesse Lyman Hurlbut introduced by Mr. Bestor as "the only man in Chautauqua who could fittingly accept this bust," in behalf of the trustees of Chautauqua Institution received "this portrait in enduring marble of one who is dear to us all."

On another page is to be found a reproduction of the bust which is to be placed in Higgins Hall.

1913'S TREASURER SPEAKS

During one of the business meetings of the 1913 Class a volunteer subscription was taken to pay the \$100 tax on Alumni Hall. Forty-three dollars were paid in to the Treasurer, leaving a balance still due of \$57. This amount should be raised and paid in before June, 1911. All members of the 1913 Class who have not given toward this fund are kindly asked to make as large contribution as they can, sending it as soon as possible to Rev. W. E. McKnight, Treasurer, Nottingham, Pa. The '13's hope to have a clear record, with all that is required of a class furnished and paid for by 1913. The banner has been provided for, there is \$7 annually to pay for janitor service for Alumni Hall, \$100 for the tablet in the Hall of Philosophy, and the \$100 for Alumni Hall of which \$43 was raised. Each individual member should feel a responsibility in this matter and contribute accordingly. This spirit is what keeps up a class and makes it worth while.

CLASS OF 1909

Although the year after graduation always is considered an off year, yet the number of 1909's on the grounds this season was unusually large. Frequent and enthusiastic class meetings were held and at all of the C. L. S. C. receptions the 1909's were in pleasant evidence.

Having a little money in the treasury they raised a sufficient balance to purchase a one-hundred-dollar bond of the Institution, the interest on which will make a convenient sum toward the small annual expense of the class here. Among the visitors from a distance were Mr. and Mrs. B. A. Allen of Washington. Mr. Allen was the first treasurer of the class.

THE DANTE CLASS

Readers of the July CHAUTAUQUAN will recall the reproduction of the bookmark designed after the Dante banner, and sent to every member of 1909 by an anonymous giver. Members of the class at Chautauqua this summer, with the president, prepared the following letter of thanks:

Chautauqua, August 26, 1910.

Dear Unknown:

About fifty members of our class are here this season, and each of us has received the Dante bookmark from you.

We all think it beautiful, and much enthusiasm prevails, as we realize the loving fellowship which prompted you to put into form the happy suggestion made by Bishop Vincent at the unveiling of the Dante banner.

We hope that in the near future you may be persuaded to reveal your identity, so that we may have the added pleasure of the personal touch.

It has been a disappointment to learn that you are not with us this season. Please be sure to come next year.

Heartily, your classmates of 1909,

Per Wm. Channing Brown, President.

ASSEMBLY PICTURES

The Round Table will be glad to receive photographs recalling any C. L. S. C. activities at the assemblies throughout the country. C. L. S. C. headquarters, Recognition Day processions, groups of graduates, Golden Gates—anything that would interest readers will be welcome.

CLASS DUES

Undergraduate classes are accustomed to undertake certain obligations. They contribute to the upkeep of Alumni Hall which is their class home at Chautauqua, they place in the pavement of the Hall of Philosophy a mosaic tablet, and they provide themselves with a class banner. Four hundred dollars cover these demands and the casual expenses of the Secretary and Treasurer, and to meet them a small voluntary contribution is asked from each member. It is especially desirable that the undergraduate classes set their financial houses in order before their last summer, so that those weeks may be left free for sentiment with no admixture of book-keeping. Following are the names of class treasurers, to whom contributions may be sent:

1911—Dues, fifty cents. Treasurer, Mrs. Margaret Jackman, Utica, N. Y.

1912—Dues, twenty-five cents. Treasurer, Miss Julia Douglas, The Morgan Hospital, 17th St. and 2nd Ave., New York City.

1913—Dues, any amount. Treasurer, Rev. W. E. McKnight, Nottingham, Pa.

1914—Dues, fifty cents. Treasurer, Dr. N. J. Lennes, Columbia University, New York City.

1914—THE FRESHMEN

A week before Rallying Day a dozen of the newly enrolled met in the early evening on the C. L. S. C. Veranda and made a good beginning toward acquaintanceship amid the informalities of a lively shower. 1914 had its corner in the Hall of Philosophy at the Rallying Day reception, and followed up its activities by a reception to its room-mates in Alumni Hall, by a teacup shower to furnish the room with equipment for entertaining, by a boat ride, and by a breakfast at the Colonnade. At the 1914 Rally early in August Rev. A. E. Lavell, a Canadian, brought "Greetings from Greater Britain" to the new English Year readers. Just before Recognition Day the class effected a formal organization, electing the board of officers listed in the back of this magazine, and choosing for the class name "Dickens," for

the motto a quotation from Dickens's "Chimes"—"The voice of time cries to man 'Advance'"—for the emblem the wild rose, and for the color Eton blue. In the Recognition Day procession the 1914 contingent won ample applause from the onlookers for its well planned temporary banner (which had the distinction pointed out by Dr. Hurlbut of being the only triangular banner in the line) and for its yell:

Chautauqua, Chautauqua,

Chau-tau-qua

1914, rah, rah, rah.

"Christmas Carol," Dickens, A-a-ah!

1914's are sympathetic and responsive, and it looks as if the class would be a record breaker for enthusiasm.

FROM THE CHANCELLOR TO THE CLASS OF 1914

Dear Members of the New Class:

I take the liberty thus early to greet the members of the new Class of the C. L. S. C.—those whose names were recorded at Chautauqua before the adjournment of the 1910 Assembly—and those whose names shall be enrolled later on.

You begin a new experiment in taking up this course of reading. It is a good thing to *begin*. It is much better to *continue*. It is best to *complete* what one begins. I take for granted that it is your fixed and unalterable purpose to carry this course to its end.

Let me say, first of all, that it is perfectly easy thus to persist. It requires only this: The stout "I will" of a man or woman who has a WILL. You have begun. The act of beginning is the fruit of a resolve. It was right in you to resolve. May I say "You will not, you dare not 'back down' or change your mind" in the matter. Having as a man or woman, a sane thinker, decided to do this thing, having *willed* you will not *wilt*, but are sure to say when tempted to drop the matter "I WILL CONTINUE."

Remember that every such decision necessarily increases your personal power and must increase your self-respect. To persist in any worthy thing, against discouragements and to

renew your resolve with a more positive "I WILL" is to grow—to grow in knowledge, but what is far better—it guarantees a greater gain than you can get from any ten pages you may read. The discipline of your personality ensured by such persistency for thirty or more minutes a day is worth more to you than any knowledge you can acquire.

Therefore learn to appreciate the value to you of a positive, persistent "I WILL" as you take in hand your C. L. S. C. book from day to day for at least three hundred days of the coming year.

Put this WILL POWER into all that you attempt and do not fail to use it every time you bow the knee or close the eyes or summon your thoughts for prayer to Our Father in Heaven.

Yours in the love and service of the C. L. S. C.,

JOHN H. VINCENT.

MISS KIMBALL'S GREETING

The following letter from the C. L. S. C. Executive Secretary was read to the new class on the day of their organization:

Dear Members of the Class of 1914:

It has been my privilege to witness the dawning of life in so many C. L. S. C. Classes that I cannot refrain from sending a message of greeting from across the sea to you, the Class of 1914—youngest child of Chautauqua. *The Chautauquan Daily* tells me that you are rapidly emerging from the swaddling bands of infancy and by the time this letter reaches America, you will doubtless be assuming responsibilities with that joyous abandon which belongs only to youth.

I congratulate you that your introduction to the C. L. S. C. Course is to be through the English Year. No tie that can bind us to our past heritage can be too strongly cherished. The oneness of the English speaking race impresses me more and more as I come in contact not only with the people of the British Isles but with wanderers from the colonies—Canada or New Zealand, far away cousins who like ourselves come back to the common Mother Country for inspiration. England is being stirred to her depths, but no one can look upon the historic monuments on every hand without realizing that she has met and overcome problems even more difficult than those of the present. Education has been slowly lifting the race and to the scattering of the English speaking peoples is due that rapidly growing world consciousness which is the most hopeful sign of the times. England, while herself carrying

out experiments of a most far reaching character, looks eagerly across the seas for the latest words from the other English speaking groups of the world family. You will enjoy your study of the "English Year" and you will find it the best possible preparation for the American Year which will succeed it. Four years from now many of you will come back to Chautauqua to graduate and you will feel that Chautauqua has made the world a new place to you. I have seen the miracle worked so many times that I dare assure you it is certain to happen again. With renewed congratulations to you that you are Chautauquans and to Chautauqua that she has a Class of 1914. I am cordially yours,

KATE F. KIMBALL, Executive Secretary C. L. S. C.



C. L. S. C. MOTTOES

"We study the Word and the Works of God."

"Let us Keep Our Heavenly Father in the Midst."

"Never be Discouraged."



C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November, second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August, first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



OUTLINE OF REQUIRED READING FOR NOVEMBER

FIRST WEEK—OCTOBER 29-NOVEMBER 5.

"The Agriculture, Commerce, and Industry of Seventeenth, Eighteenth and Nineteenth Century England" (Cheyney, Chapters VII and VIII).

SECOND WEEK—NOVEMBER 5-12

"The Extension of Government Control" (Cheyney, Chapter IX).

"The Child and the State" (THE CHAUTAUQUAN, "Democratic England," II).

THIRD WEEK—NOVEMBER 12-19

"Voluntary Association at the Present Day" (Cheyney, Chapter X).

FOURTH WEEK—NOVEMBER 19-26

"Shakespeare's London" (THE CHAUTAUQUAN, "Reading Journal in London," II).

"Ely" (THE CHAUTAUQUAN, "English Cathedrals," II.)

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

FIRST WEEK—OCTOBER 29—NOVEMBER 5.

1. *Review*. "The Expansion of England" (Cheyney, chapter VII).
2. *Map Talk*. "Early English Colonies in America" (Warner, chapter XI; Coman's "Industrial History of the United States;" Bancroft's "History of the United States").
3. *Paper*. "English Industries" (Warner, chapter XII; Cunningham's "Outlines of Industrial History;" Price's "A Short History of English Commerce and Industry").
4. *Quiz*. "English Finance" (Cheyney; Warner, chapters IV and XIII).
5. *Review*. "The Industrial Revolution" (Cheyney, chapter VII).
6. *Roll Call*. "Machinery of the Factory System—Good and Bad Results" (Toynbee's "The Industrial Revolution of the Eighteenth Century in England;" Cooke-Taylor's "The Modern Factory System;" Rogers's "Industrial and Commercial History;" Warner, chapter XVII).
7. *Summary* of Miss Brandt's article on "Social Work in America" in September CHAUTAUQUAN.

SECOND WEEK—NOVEMBER 5-12

1. *Review*. "Factory Legislation" (Cheyney, chapter IX, paragraphs 66-72; Jevon's "The State in Relation to Labor;" Warner, chapters XVII and XVIII).
2. *Story*. Synopsis of "Mary Barton" by Mrs. Gaskell.
3. *Quiz*. "The Land" (Cheyney, Chapter IX, paragraph 72 to end of chapter; Shaw-Lefevre's "English Commons and Forests;" Warner, chapter XVI).
4. *Review*. "Democratic England," II. "The Child and the State" in October CHAUTAUQUAN.
5. *Summary* of article on "Social Work for Children in the United States" in October CHAUTAUQUAN.
6. *Reading*. Elizabeth Barrett Browning's "Cry of the Children."

THIRD WEEK—NOVEMBER 12-19

1. *Review*. "Voluntary Association" (Cheyney, chapter X).
2. *Readings* from "Shirley" by Charlotte Brontë.
3. *Paper*. "Modern Problems" (Webb's "The History of Trade-Unionism;" Gilman's "Profit Sharing between Employer and Employee;" Webb's "Problems of Modern Industry").
4. *Contest*, between sides, judgment to be on amount of information and on interest. "English Expansion." Discussion to cover Canada, India, Australia, Africa, New Zealand.
5. *Book Reviews*. A group of stories of the English dependencies: Gilbert Parker's "Seats of the Mighty" (Canada); Kipling's "Plain Tales from the Hills," and Mrs. Steele's "On the Face of the Waters" (India); and Olive Schreiner's "Peter Halket, Trooper" (Africa).

FOURTH WEEK—NOVEMBER 19-26

1. *Roll Call*. "Shakespeare's Life."
2. *Recitation*. "Anne Hathaway."
3. *Quiz*. "Events of Elizabeth's Reign." (See Kendall and Coman; Joy's "Twenty Centuries of English History.")
4. *Readings* from Shakespeare's comedies, selecting allusions to London. (See the plays and "Shakespeare's London" by T. Fairman Ordish.)

- 5 *Review.* "Ely" in October CHAUTAUQUAN.
- 6 *Story.* Summary of Library Shelf in October CHAUTAUQUAN.



TRAVEL CLUB

Travel Clubs should be provided with Baedeker's "London," with a large map of London, and with individual outline maps of London which each member may fill in as the study progresses. Photographs, picture postcards or pictures in books of all buildings and places mentioned should be exhibited.

FIRST WEEK

- 1 *Roll Call.* Reigns of English Kings between Chaucer's death (1400) and Shakespeare's death (1616). Henry IV, Henry V, Henry VI, Edward IV, Edward V, Richard III, Henry VII, Henry VIII, Edward VI, Queen Elizabeth, James I. (See general histories of England.)
- 2 *Oral Story.* "The Wars of the Roses." (Coman and Kendall's "Short History of England;" Thompson's "Wars of the Roses.")
- 3 *Readings* from Shakespeare's "Henry V."
- 4 *Book Review.* Mark Twain's "Joan of Arc."
- 5 *Description.* "Caxton and the Printing Press." (See Blader's "Caxton;" Guernsey's "The Earl Printer.")
- 6 *Biography* of "Warwick the Kingmaker." (See Oman's "Warwick.")

SECOND WEEK

- 1 *Story.* "The Career of Wolsey." (See Creighton's "Cardinal Wolsey;" Coman and Kendall.)
- 2 *Recitation.* "Flodden Field," Canto V, Scott's "Marmion."
- 3 *Quiz.* "Great names of the Early Tudors." Columbus, the Cabots, Morton, Wesley, Colet, Erasmus, Sir Thomas More, Luther, Cranmer the Duke of Somerset, Wyatt Jane Grey. (See general histories; encyclopedias; Creighton's "Cardinal Wolsey;" Roper's "Life of Sir Thomas More;" Froude's "History of England;" Ainsworth's "Tower of London;" Tennyson's "Queen Mary.")
- 4 *Paper.* "The Reformation in England." (See Creighton's "Tudors and the Reformation.")
- 5 *Readings* from Shakespeare's "Henry VIII."

THIRD WEEK

- 1 *Map Talk* showing increase in size of London between Chaucer's time and Shakespeare's time. (See "Shakespeare's London" by T. Fairman Ordish, chapter I.)
- 2 *Roll Call.* "Events of the Reign of Elizabeth." (See Creighton's "Age of Elizabeth;" Harrison's "England;" Yonge's "Chaplet of Pearls" and "Unknown to History;" Scott's "Kenilworth;" Macaulay's "Armada.")
- 3 *Story.* "A Queen of Romance." (See Rait's "Mary Queen of Scots;" Mackintosh's "Story of Scotland;" Scott's "The Monastery" and "The Abbot;" Whyte-Melville's "The Queen's Maries.")

4. *Paper*. "Adventures by Sea." Hawkins, Frobisher, Drake, Gilbert, Raleigh. (See Coman and Kendall; encyclopedias; Kingsley's "Westward Ho!"; Corbett's "For God and Gold;" Longfellow's "Sir Humphrey Gilbert;" Corbett's "Drake;" Hume's "Sir Walter Raleigh;" Barnes's "Drake and his Yeomen.")
5. *Reading*. Macaulay's "Armada."

FOURTH WEEK

1. *Synopsis* of "Shakespeare's London," illustrated with the map.
2. *Description*. "Elizabethan Theaters." (See Ordish; Hughson's "Walks through London.")
3. *Enlarged Map* of "Cheapside." (See Baedeker.)
4. *Roll Call*. "Allusions to London in Shakespeare's "Historical Plays." (See the plays; Ordish.)
5. *Readings* from Shakespeare's comedies, selecting allusions to London. (See the plays and Ordish.)



REVIEW AND SEARCH QUESTIONS ON NOVEMBER READINGS

DEMOCRATIC ENGLAND. CHAPTER II. THE CHILD AND THE STATE

1. Why is England behind several of the continental countries in her welfare work for children? 2. How has the Englishman's belief that his "house is his castle" affected the making of good citizens? 3. What is the position of the true democrat toward the child? 4. Discuss the change of attitude toward the "child problem" since the accession of Queen Victoria. 5. With what does the Children's Act of Mr. Herbert Samuel deal? 6. Discuss infant mortality. 7. Describe the experiment of the Mayor of Huddersfield and explain the working of the notification of Births Act. 8. Discuss municipal milk depots. 9. What new educational provisions are being made for the little child? 10. Speak of school hygiene and of the connection between poverty and physical health. 11. What interesting experiments were tried in connection with the Provision of Meals Act? 12. What are some of the applications of compulsory medical inspection of school children? 13. What are some of the provisions for weak and defective children? 14. What are the three classes of child workers? 15. Discuss Child Labor in England. 16. What methods have been employed in the bringing up of the Poor Law child? 17. What three reforms in the treatment of juvenile offenders have been of especial value? 18. Discuss reformatory and industrial schools. 19. With what other problems is the "child problem" interwoven?

A READING JOURNEY IN LONDON. II. SHAKESPEARE'S LONDON

1. State the changes that had taken place in the size and population of London between Chaucer's time and Shakespeare's. 2. What was the spirit of the people in the reign of Elizabeth? 3. Describe the process of secularization of England and London. 4. Of what change of outlook was this the result? 5. Under what auspices were the early theatrical performances given? 6. What was the position of the Puritans toward the theater? 7. Describe the architecture of the theaters. 8. How was St. Paul's Cathedral misused? 9. Describe Cheapside. 10. What contrasts were made

evident by the Lord Mayor's show of 1617? 11. What businesses were housed in the Royal Exchange? 12. What were the activities of the apprentices? 13. What was the history of the Temple? 14. What was the usefulness of Temple Bar? 15. What interests were catered to in the buildings of the Palace of Whitehall? 16. What incidents attended the presentation of the masque, "Pleasure Reconciled to Virtue?" 17. What was the condition of the London streets in Shakespeare's day? 18. Why was the Thames a popular route in passing from one end of the city to the other? 19. What was the Pool? 20. What combination of display and primitiveness was evident in the dwellings? 21. What extravagances in dress were usual? 22. What contrasts and what likenesses exist between Elizabeth's day and our own?

ENGLISH CATHEDRALS. II. ELY

1. What are the characteristics of the region about Ely? 2. What is the nature of the monastery precincts? 3. What features of the Cathedral at first impress one? 4. What was the history of Ely previous to the Conquest? 5. Who was Hereward the Wake? 6. Why did Ely hold out when other monasteries yielded? 7. How did William I try to reach Ely and with what result? 8. What interior features of the Cathedral are at once noticeable? 9. Give some account of the building of its oldest portions. 10. When did Ely cease to be an Abbey? 11. What were the respective duties of Bishop and Prior? 12. What has been the history of the West Tower? 13. What prevented Ely from becoming a complete Norman building? 14. Describe the West porch. 15. What danger at one time threatened it? 16. Describe Bishop Northwold's Presbytery. 17. What are the essential differences between the Norman and the Gothic? 18. What charming qualities has the eastern facade? 19. Describe the great work of Alan of Walsingham. 20. What are striking features of the Lady Chapel? 21. What recollections of Cromwell's time are recorded in Ely's history? 22. How important were the Bishops of Ely?

SEARCH QUESTIONS

1. Who was Robert Owen? 2. Of what nationality was Pestalozzi? 3. What modern educational system is associated with the name of Froebel? 4. What was "the most democratic Parliament which has ever assembled at Westminster?"

1. Of the crosses erected to mark the progress of Queen Eleanor's body from Grantham to Westminster Abbey two remain. Where? 2. When was Westminster Abbey a cathedral? 3. What is the meaning of the name "Cheapside?"

1. What well known Roman history was written by a Dean of Ely? 2. Why were the few people especially loyal to Harold? 3. How did Etheldreda's tomb finally disappear from Ely? 4. What connection had King Canute with Ely? 5. What King of England was a boy in Ely's Convent School? 6. What brother of Abbot Simeon was also a famous Cathedral builder? 7. What office connected with Ely did Cromwell inherit? 8. What order did Cromwell issue when Governor of the "Isle" in 1642? 9. How did Ely get its name? 10. For what scholarly works is the present Dean known?

ANSWERS TO SEARCH QUESTIONS IN THE SEPTEMBER CHAUTAUQUAN

1. Individualism believes that "every man should remain and be allowed to remain free, unrestricted, undirected, unassisted so that he may be in a position at any time to direct his labor, ability, capital, enterprise, in any direction that may seem to him desirable."

2. Collectivism believes that the good of the community should be considered above the good of the individual. 3. Arthur James Balfour is a British Conservative. He was president of the Local Government Board, 1885-86; secretary for Scotland, 1886-87; chief secretary for Ireland, 1887-91; first lord of the treasury and leader of the House of Commons, 1891-92 and 1895-1906; and prime minister, 1902-05. He was a member of Parliament for the Eastern Division of Manchester, 1885-1906, and for the City of London, 1906-.

ANSWERS TO SEARCH QUESTIONS ON CANTERBURY

1. He was a Canon of the Cathedral for seven years from 1851-8. 2. A Roman boy of noble family, martyred at fourteen in the reign of Diocletian. 3. A church for lepers built by Archbishop Lanfranc for his leper hospital there. 4. The head of Sir Thomas More is buried here in the Roper vault. 5. "The Chequers of Hope" where Chaucer's pilgrims lodged. 6. That he refused to give it at the wish of the Archbishop when the stone miraculously leapt from his ring and embedded itself in the Shrine. 7. The ampulles or bottles supposed to contain blood of St. Thomas mixed with water. 8. The winter festival December 29, the date of his death, and July 7, when the great Shrine was dedicated. 9. He built the Westgate, rebuked the Pilgrims for their devotion to relics and was beheaded in Wat Tyler's rebellion. 10. As the author of "Ten Thousand Times Ten Thousand" and other well known hymns.

1. Smithfield of Smooth-field was originally a tournament ground. The Bartholomew Fair, with all the accompaniments of a "fair" even to the miracle play, was held here for many generations. For many years also it was the place of execution, William Wallace and other famous men losing their heads on this spot, while the "fires of Smithfield" burned Protestants and Nonconformists in turn as each fell under the ban. Later Smithfield was the cattle market of London, and now is appropriately occupied by the London Central Meat Market. 2. The Tabard Inn received its name from its sign, a tabard or sleeveless coat. The front of the building was burned in 1676 after which Aubrey says, "The ignorant landlord or tenant instead of the ancient sign of the Tabard put up the Talbot or Dog." In 1766 the sign of the talbot was removed as a street obstruction and in 1866 the inn was demolished and a freight depot was built on the spot.



BIBLIOGRAPHY

The best Guide Book to Ely is by Charles W. Stubbs. It is published at Ely and can be secured at any book dealers in the town for a shilling. It was prepared on the spot by the present Bishop of Truro, formerly Dean of Ely. Other valuable books

are: Bell's Cathedral series, Ditchfield's "Cathedrals of Great Britain," Van Renselaer, and The Penny Guides. In every cathedral town the traveler will find on sale for a penny a valuable booklet published by the Society for the Promotion of Christian Knowledge. The series is called "Notes on the Cathedrals" and covers all of them. Each pamphlet contains in sixteen pages a brief history of the cathedral, excellent illustrations, lists of important dates, people, features to be noticed, and so on. "Hereward* the Wake" by Charles Kingsley should be read by every student of the region. It is a stirring tale of the last great struggle of the English against William the Norman. "The Camp of Refuge" by Charles MacFarlane is a story based upon the exploits of "Hereward the Wake." It is more historically accurate than Charles Kingsley's novel, but lacks his dramatic quality. The introduction gives the facts regarding the actual history of the period, showing how differently the two authors used the material.

*Pronounced Hehryward.



NEWS FROM READERS AND CIRCLES

"Here's an ambitious Missouri graduate," exclaimed Pendragon looking up from a letter as the seats filled around the table:

"I am planning a course for myself now beginning with Chaldea and Babylon and coming down the ages, taking the countries as they come and reading of any given country, first its history, then a book of travels describing it, then the lives of some of its noted men, its literature and any historical fiction I find bearing on the subject. At the same time I shall follow another line of lighter miscellaneous reading for recreation and variety, whatever is of interest to me at the passing moment,—poetry, essays, a little fiction, some nature books, some of Darwin's works, and some of the sciences. I shall take it slowly and think it will be very interesting."

"I should say that would be interesting," agreed a listener. "We in Falconer (New York) are looking forward with interest to next year's work. We expect more new members to join us, and, with our old ones, to be even more vigorous than usual. We aren't going to let Missouri distance us in enthusiasm."

"The Middle West is both active and appreciative," said Pendragon. "Listen to these verses from our Wichita, Kansas, delegate, Mrs. Hiram Imboden."

A CHAUTAUQUA DREAM REALIZED.

For years I had heard about it,
That great Chautauqua scheme,
And it seemed like a fairy story,
Or a fair Acadian dream.

They told of the beautiful classic grove,
On Lake Chautauqua's shore,
Where people came from far and near,
With each year more and more

To study in God's great temple,
Upon the virgin sod,
With wise men for their teachers,
"The word and works of God."

They received an inspiration,
A vision came to bless,
There is no end of learning;
Their motto was "Progress."

The people left that Assembly
With their very souls on fire,
Each determined to do his part
In raising life's standards higher.

Four years they worked and studied,
Four years they strove with will
To conquer self and destiny,
And of knowledge get their fill.

Then as the graduates gathered,
And on Recognition Day
Marched through all the arches,
With songs and banners gay,

The little children strewing
Their path with flowers bright,
While they sang a song of victory,
O! 'twas a rapturous sight.

And why were they so happy?
And why those songs, so gay?
Ah! they had fought a battle,
And they had won that day.

At last they reached the golden gate,
The goal for which they'd striven,
The emblem of that other gate
That opens into Heaven.

And as their friends surround them,
And say "your labor's done,"
Their answer comes, with beaming face,
"Dear friends, we've just begun."

"Chautauqua has been 'dropping into verse' frequently during the last year," continued Pendragon as the listeners nodded approval. "Here is a valentine from Nebraska:

"Chautauqua circle friends of mine
I will write for you a valentine.
As we have met from week to week
To learn the wisdom of the Greek,

C. L. S. C. Round Table

Or study ways of races gone,
 Who left their monuments in stone,
 Or give from out our garnered store,
 Of modern thought, or ancient lore,
 We've learned to value friendship's claim,
 And know the object and the aim
 Of life to little mortals here
 Who plod upon this mundane sphere.
 We've learned to love the heart that's kind,
 The gentle word and cultured mind.
 Because I value all these things
 I see that little god with wings
 Shooting at all these friends of mine
 To make them, each, my valentine."

"In Seattle the readers join hands to form a real Chautauqua Circle, and sing the following verses original with one of the members."

"Should auld Chautauqua be forgot
 And never brought to ken?
 The "Iliad" and "Odyssey"
 In the course of 1910.

Chorus:

Chautauqua days we love, my dear,
 Chautauqua love we sing.
 We'll take a course o' readin' yet,
 For Chautauqua is the thing.

The "View of Life" we've seen with Greek,
 From mornin' sun till dine;
 Now we're in "Social Life at Rome"
 While the "Friendly Stars" do shine.

So here's a hand, my trusty friend,
 Gie us a hand o' thine;
 You all will prove, if you will read
 That Chautauqua work is fine."

"Chautauqua affection is unlike any other," declared the New Yorker from Jamestown. "We live near by it, and we Plus Ultras know." "I live farther off," said a Tennessean, "but I know something about the bonds of Chautauqua, too. It has satisfied the greatest longing of my life, and though not in touch with it in recent years, yet I look back upon it as one of the greatest blessings that has come into my life." "This is my third year in the Chautauqua work," said a member of the Columbia C. L. S. C. of Santa Clara (California), "and I enjoy it more each year. I feel it is just what we all need, next to our church work, to help us keep in touch with the best of everything. Long live the Chautauqua Idea!"

Everybody stood up and hailed this sentiment with delight.

"Although Santa Clara does not boast of as many points of interest as most California towns," continued the Columbian, "I believe we can claim to have one of the best Chautauqua Circles on this coast—not only in numbers and sociability, but in the earnest and conscientious work done by the members." "You've inherited some of the spirit of the '49ers," suggested Pendragon. "Perhaps we have. At any rate we are resourceful. For instance, at first, last winter, the story of the 'Iliad' did not appeal to all of the members. Our president saw this difficulty and wisely assigned about three chapters each week to some member who had to be prepared to tell the story in her own words at the next meeting. Then at the monthly review following the study of this book, all who had prepared a lesson were asked to give a brief outline of the parts assigned them. Tableaux illustrating the most important events were given after each outline. In this way all present obtained the completed story. The 'Odyssey' was studied profitably in the same manner as the 'Iliad.' On review day after the completion of this book, one of our members read selections from the story as told in poetry, while those who had given the lessons, dressed in costume, acted the various parts. The last Thursday of each month is known in Santa Clara as 'Chautauqua Review Day.' It is always a gala day with us. We formed an Alumni Association this year, and our three graduates of 1910 joined it at once."

"Long ago I reached the conclusion that there must be great stimulus in the air of the Pacific Coast," said Pendragon. "Here is a wonderfully enthusiastic report from the Educando Circle of Pacific Grove, which is proud of its president's having taken the Chautauqua prize for the essay on 'International Peace.' The secretary says:"

"Our reading for last year has been very instructive. Dead and buried though the Egypt of the Pharaohs is, enough has been uncovered to show us the wonders wrought by those mighty builders. The papyrus hidden in her ancient tombs proves conclusively that we are not the only people, that these ancients had reached a high degree of civilization and culture. The habits, the customs, the needs of the home life, are shown so clearly in these long buried papers, that my little daughter after reading the items of a grocery bill exclaimed, 'Why mamma, did they have asparagus and lettuce 1500 years before Christ?' They thought and felt, lived and loved and suffered just as we do today. Our initiation into the social life of the Rome long ago was a revelation in that it differed so greatly from our manner of living. The 'Friendly Stars,' the story of the starry heavens, so beautifully told, only whetted our appetites for more of that kind of knowledge. Then the 'Iliad!' To those who love the clank of armor and the rush of battle, it was fascinating,

while all enjoyed the beauty of description and the unexcelled flights of oratory. We are glad to have had the Classical Year. Like a visit from home it broadens our horizon. Just as home is dearer when we return, so we can the more fully appreciate the good things of the higher life, which are ours if we will, and for which having nothing better, these people substituted their gods and their myths."

"Next month I hope to show you a picture of a band of Chautauqua workers in the Yosemite, and also a portrait of one of their latest recruits," smiled Pendragon. "Just wait until you see it, and you'll realize more than ever how comprehensive is the Chautauqua spirit."

Talk About Books

DANIEL BOONE AND THE WILDERNESS ROAD. By H. Addington Bruce. New York: The Macmillan Company. \$1.50.

When an inhabitant of Eastern North Carolina today speaks of going "out West" he does not refer to the land on the sunset side of the Rockies, or even to the country beyond the Mississippi; he means the western end of his own state. His phrase retains the boundary of 150 years ago when Daniel Boone's career against the French the Indians, and the obstacles offered by nature opened to pioneers the fastnesses of the mountain districts of North Carolina and Tennessee and Kentucky. Boone himself said "the history of the Western country has been my history," and H. Addington Bruce in his volume entitled "Daniel Boone and the Wilderness Road" has connected the life story of the ardent fighter with the national drama in which he was cast as first huntsman. He was with Brad-dock at the time of his memorable defeat; he fought the Cherokees and was a figure in the successive struggles that ended in the elimination of "France as a factor in New World colonization." He explored Kentucky fastnesses, and was captured by the savages; he moved his family across the mountains from the Yadking Valley of North Carolina, and settled there amid the hardships of eastern Tennessee; he cut the famous Wilderness Road, and over it guided Judge Richard Henderson into the interior of Kentucky that he might establish there his Transylvania Colony. There Boone helped in the settling of hamlets, one of them Boonesborough, named after himself, and shared in the administration. Boone shared the fortunes of Transylvania, rejected as a fourteenth colony, and, stirred to internal dissension by the commercialism of some of its leaders, engaged in constant fighting with the Indians. When pioneering troubles slackened the days of the Revolutionary struggles had fully dawned. Life offered continual excitement to the great hunter, and

he availed himself of every chance. When time had filled the wild country of his affection and man had proven himself ungrateful he moved still further west, and died in Missouri, the new land of his choice.

Mr. Bruce's book is comprehensive and pleasantly written, if somewhat too detached in tone. His investigations of local material seems to have been extensive.

THE AMERICAN RURAL SCHOOL. By Harold Waldstein Foght. New York: The Macmillan Company. \$1.25 net.

The two-fold relation of the country to the city, as purveyor of citizens and as refuge for the crowded-out, is a frequent theme of the modern economist and of the magazine writer. The value of the rural school to country dwellers of both classes is one of the aspects of the discussion on the organization of rural life whose importance has been classed by Col. Roosevelt as being second only to that of the conservation of the national resources. Harold Waldstein Foght, professor of education at Midland College, in a survey of "The American Rural School" has written a book which he describes negatively as "not a treatise on school methods, nor yet on school management," and positively as being "more of the nature of an educational history, setting forth what has already been accomplished, indicating what is yet to be done." The twentieth century problem, as the author sees it, is the instilling in the country boys and girls a love for the country and all that pertains to country life so that not only they may be content to live in the rural districts, but that they may live there intelligently. This problem is one demanding the coöperation of educators and social philosophers alike.

After a historical sketch of the organization, administration and maintenance of rural schools as they are found in different parts of the country, with suggestions for improvement, Mr. Foght discusses the vital question of the rural teacher. He enters into the necessity of his relating the work of the school to the farm work of the community, and the importance of providing him with sufficient salary so that he may be free from financial anxiety and may have enough money for self-improvement without stunting himself for the necessities. Other subjects taken up by the author are the buildings in which rural schools are housed and their indoor furnishings, making them sanitary and artistic, possible for use as social centers as well as for educational purposes; the cultivation of school grounds both for esthetic reasons and for practical use as laboratories or garden and farm experiment work; the establish-

ment of agricultural and industrial clubs among the school children; the conduct of manual training; the practical application of the school library idea, and the position of the country teacher as physician, nurse, sanitary inspector and professor of hygiene. A panacea for existing ills caused by scattered or disintegrated population is school consolidation which admits of better buildings, stronger teaching forces, and thorough grading.

MANUAL TRAINING FOR COMMON SCHOOLS. By Eldreth G. Allen. New York: Charles Scribner's Sons. Pp. 217. \$1.00 net.

Tools, their use, and some of the most advisable objects to be attempted by a beginner in wood-working are clearly described in the text and well presented in the illustrations of this volume. It is progressive in its treatment, going from the simplest objects and operations to those slightly more difficult, and is designed for use as a first course in manual training. The author is instructor in Wood Working in the Manual Training High School, Indianapolis, Indiana, and has embodied in his book the results of class-room experience. It may well serve as an introduction to the use of ordinary tools by others than school pupils.

RELIGION RATIONALIZED. By Rev. Hiram Vrooman. Philadelphia, Pa.: Nunc Licet Press. 75c.

There can be no doubt, theologically speaking, that religion needs restatement. The emphasis has been changed within a few years. But how this restatement is to be made, and who is to make it, does not yet appear. No great systematizers are yet in sight. John Calvin, Robert Watson, and Charles Hodge rest quietly upon the shelves of the clergymen of today. The sciences, especially the science of theology, are receiving the most astute attention. The science of theology in any wide or comprehensive sense awaits broad, wise and logical treatment.

The book before us, "Religion Rationalized," is one among many attempts to restate religion in terms of present day thinking. The author claims that a species of unreality has gathered about many of the most familiar terms connected with the spiritual life and consequently that these terms need definition. His contention is that the twentieth century awaits discoveries in the as yet "unexplored realms of spiritual reality." He insists upon the relationship between the facts of science (physical science) and "the facts of the realm of spirit."

There is little that is new in this well-intended intellectual effort. Anybody recognizes, or should recognize, the importance of the increasing knowledge of spiritual things and the necessity of a persistent application of this knowledge to life. While recognizing the fairness and the rationality of Mr. Vrooman, it is difficult to see in what respects his work is superior to, or clearer, than Fichte not to say Drummond, on similar lines of thinking.

The volume closes with the announcement that a larger, fuller and logical continuation of this work will be published in a few months.

C. L. S. C. Class Directory

CLASS OF 1914—"DICKENS"

Motto: "The voice of time cries to man 'Advance.'" Emblem: Wild Rose. Color: Eton Blue.

President, Mrs. Mabel S. C. Smith, 23 Union Sq., New York City.

First Vice-president, Mrs. Harry Wilson, Clarion, Pa.

Second Vice-president, Mrs. G. C. Ashton Jonson, Batts Corner, Farnham, Surrey, England.

Third Vice-president, Mrs. J. M. Elwin, Merrimacport, Mass.

Fourth Vice-president, Mr. H. E. Cogswell, Indiana, Pa.

Fifth Vice-president, Mrs. A. M. Palmer, Paris, Ill.

Secretary, Mrs. H. A. Deardourff, Jamestown, N. Y.

Treasurer, Dr. N. J. Lennes, Columbia University, New York City.

Trustee, Mr. E. Allard Compton, Stephenville, Texas.

CLASS OF 1913—"ATHENE"

Motto: "Self reverence, self knowledge, self control. These three alone lead life to sovereign power." Emblem: Owl.

President, Rev. W. E. Howard, Fayette City, Pa.

First Vice-president, Mrs. J. D. Wilkinson, Shreveport, La.

Second Vice-president, Mr. G. G. Spitzer, Owosso, Mich.

Third Vice-president, Miss M. Brinkerhoff, Hamilton, O.

Fourth Vice-president, Prof. F. C. Lockwood, Meadville, Pa.

Fifth Vice-president, Mrs. S. Z. Cashman, North East, Pa.

Honorary Vice-presidents, W. J. Callahan, Japan; Mrs. Chas. F. Jeff, Central America; Rev. Charles C. Walker, Siam.

Secretary, Miss Grace R. Cooper, Chautauqua, N. Y.

Treasurer, Rev. W. E. McKnight, Nottingham, Pa.

Trustee, Mrs. Ethel Viall, Willoughby, O.

CLASS OF 1912—"SHAKESPEARE"

Motto: "To thine ownself be true." Emblem: Eglandine.

President, Mr. Victor Rhodes, St. Louis, Mo.

Vice-presidents, Mrs. J. E. Robinson, Oil City, Pa.; Harvey Brugger, Fremont, O.; Mr. C. W. Wright, Cave Springs, Ga.; Mr. Alfred E. Lavell, Norwich, Ontario, Canada; Mr. Andrew Cant, Buffalo, N. Y.

Secretary, Mrs. George Frey, Cleveland, O.

Treasurer, Miss Julia Douglas, The Morgan Hospital, 17th St. and 2nd Ave., New York City.

Trustee, Rev. A. E. Lavell, Norwich, Ontario, Canada.

CLASS OF 1911—"LONGFELLOW"

Motto: "Act, act in the living present." Emblem: The young Hiawatha. Flower: Chestnut with burr.

President, Miss Mary E. Merington, 535 Massachusetts Ave., Buffalo, N. Y.

Vice-president, Dr. L. L. Campbell, Cambridge, Mass.

Secretary and Treasurer, Mrs. Margaret Jackman, Utica, New York.

Trustee, Miss Mary E. Merington, Buffalo, New York.

CLASS OF 1910—"GLADSTONE"

Motto: "Life is a great and noble calling." Emblem: The Beech.

President, Mr. Arthur E. Bestor, Chicago.

Vice-presidents, Mr. E. H. Blichfeldt, Chautauqua; Mrs. Clifford Lanier, Montgomery, Ala.; Miss G. Emily Reynolds, New York; Miss Mary E. Downey, Columbus, O.; Mrs. Mary C. Shulze, New York; Mr. John T. Rowley, East Cleveland, O.; Dr. Adelia Barber, New York.

Secretary, Mr. James Bird, Marietta, Ohio.

Treasurer, Mr. J. J. McWilliams, 11500 Euclid Ave., Cleveland, O.

Trustee, Mr. J. B. Winters, Logansport, Ind.

CLASS OF 1909—"DANTE"

Motto: "On and fear not." Emblem: The Grape Vine.

President, W. Channing Brown, Littleton, Mass.

Vice-presidents, Mrs. E. T. Tobey, Memphis, Tenn.; Mrs. Bertha Kunz Baker, Staten Island, N. Y.; Mrs. Emily M. Bishop, New York City; Mrs. Clara Z. Moore, Cincinnati, O.; Mr. B. A. Allen, Washington, D. C.; Mrs. Thomas R. Hill, Philadelphia, Pa.; Miss Leonora Cox, Bermuda Isles; Mrs. R. M. Clamson, Tarpon Springs, Fla.; Mrs. S. A. Peavey, Great Valley, N. Y.; Mr. John L. Wheat, Louisville, Ky.; Miss Adele Brewer, Stockbridge, Mass.;

Mrs. Lytle J. Hunter, New York City; Mrs. E. W. Allen, Fostoria, O.; Mrs. Anna G. Dustin, Pittsfield, Ill.; Miss Carolyn Tufts, Cedar Rapids, Iowa; Miss Emma Blair, Palo Alto, Cal.

Secretary, Mrs. L. L. Ottaway, Westfield, N. Y.

Treasurer and Trustee, Mr. Chas. B. Cover, Johnstown, Pa.

CLASS OF 1908—"TENNISON"

Motto: "To strive, to seek, to find, and not to yield." Emblem: The Red Rose.

Honorary President, Prof. S. C. Schmucker, West Chester, Pa.

President, Miss Una B. Jones, Stittville, N. Y.

Vice-presidents, H. P. Hartley, Beaver, Pa.; Fannie E. Curda, East Orange, N. J.; Mrs. Alice J. Holmes, Beaver, Pa.; Mrs. M. M. T. Runch, Nipomo, Cal.; Mrs. Clara Byington, Lockport, N. Y.; Mrs. Olive Arms Valenzuela, Concepcion, Chili.

Secretary and Treasurer, Miss Sarah E. Ford, 169 Court St., Binghamton, N. Y.

Trustee, Rev. S. T. Willis, LL. D., New York City.

CLASS OF 1907—"GEORGE WASHINGTON"

Motto: "The aim of education is character." Emblem: The Scarlet Salvia.

President, Rev. Charles A. Clark, D. D., Punxsutawney, Pa.

First Vice-president, Mrs. George W. Coblenz, Clarion, Pa.

Second Vice-president, Miss Rannie Webster, Oil City, Pa.

Third Vice-president, Mrs. J. C. B. Stivers, Cleveland, Ohio.

Fourth Vice-president, Mrs. C. E. Smith, Franklin, Pa.

Fifth Vice-president, Mrs. P. A. Shackelford, Paris, Ky.

Secretary and Treasurer, Rev. Loren T. Bush, 129 Honore St., Chicago, Ill.

Trustee, Mrs. George W. Coblenz, Clarion, Pa.

CLASS OF 1906—"JOHN RUSKIN"

Motto: "To love light and seek knowledge must be always right." Emblem: The Lily.

Honorary President, Bishop W. F. Oldham, India.

President, Mrs. Theodore Hall, Ashabula, Ohio.

First Vice-president, Mr. C. B. LePage, Stamford, Conn.

Second Vice-president, J. H. Windsor, Brocton, N. Y.

Third Vice-president, Mr. Allen Freehafer, Dayton, Ohio.

Fourth Vice-president, Mrs. C. H. Russell, Toledo, Ohio.

Secretary, Treasurer and Trustee, Miss Irena I. F. Roach, 261 Fourth Avenue, Troy, New York.

CLASS OF 1905—"THE COSMOPOLITANS"

Motto: "A man's reach should exceed his grasp." Emblem: The Cosmos.

Class Poet: Robert Browning.

Honorary member, Mr. Edward Howard Griggs, Spuyten Duyvil, N. Y.

President, Dr. James A. Babbitt, Haverford, Pa.

Vice-president, Mrs. Evelyn Snead Barnett, Louisville, Ky.

Secretary and Treasurer, Miss Eleanor McCready, 167 Highland Ave., Buffalo, N. Y.

CLASS OF 1904—"LEWIS MILLER"

Motto: "The horizon widens as we climb." Emblem: The Clematis.

President, Rev. J. M. Howard, D. D., Waynesburg, Pa.

Vice-president at Large, Mrs. Helen L. Bullock, Elmira, N. Y.

Vice-presidents, Mr. Francis Wilson, New York City; Mr. J. O. Pace, Bowling Green, Ky.; Mrs. Hortense P. Burke, Philadelphia, Pa.; Mrs. Louise C. McCullough, Pittsburg, Pa.; Mr. Harry L. Markell, Michigan; Mrs. Katherine Hopkins Chapman, Selma, Alabama; Mrs. M. H. Cozzens, Cleveland, Ohio; Miss Louise Noeholton, Arcola, Ill.; Mr. Scott Brown, South Bend, Ind.; Mrs. M. K. Walker, Pennsylvania.

Secretary, Miss Jennie S. Laqueer, Classen Ave., Brooklyn, N. Y.

Treasurer, Miss Susie Parker, Brooklyn, N. Y.

Trustee, Rev. J. M. Howard, Waynesburg, Pa.

CLASS OF 1903—"QUARTER CENTURY"

Motto: "What is excellent is permanent." Emblem: The Cornflower. Three Ears of Corn (red, white and blue).

Honorary President, Mrs. Alice M. Hemenway, Edgewood, Providence, R. I.

President, Mr. Frank Chapin Bray, 23 Union Sq., New York City.

Vice-presidents, Mr. William E. Magill, Erie, Pa.; Mrs. J. H. Wheeler, Union City, Pa.; Mrs. Martha C. Ford, Cleveland, Ohio; Mrs. A. D. Nicholson, Rochester, N. Y.

Secretary, Mrs. Ida M. Quimby, East Orange, N. J.
Treasurer, Mr. J. W. Clark, New Castle, Pa.

CLASS OF 1902—"THE ALTRUIANS"

Motto: "Not for self but for all." Emblem: The Golden Glow.

President, Mrs. Carlton Hillyer, Augusta, Ga.

Vice-presidents, Dr. G. M. Brown; Mrs. A. P. Norton, Chicago; Miss Sarah E. Mulets, Norfolk, Neb.; Mrs. R. T. Thorne, Louisville, Ky.; Miss E. Kay, New York City.

Secretary and Treasurer, Miss Julia Parker, Brooklyn, N. Y.
Trustee, Mrs. Carlton Hillyer, Augusta, Ga.

CLASS OF 1901—"THE TWENTIETH CENTURY"

Motto: "Light, Love, Life." Emblem: The Palm.

President, Dr. Wm. Seaman Bainbridge, 34 Gramercy Park, New York.

Vice-presidents, Miss Margaret A. Hackley, Georgetown, Ky.; Miss Caroline Apperson Leech, 1249 First St., Louisville, Ky.; Mrs. Samuel George, Wellsville, W. Va.; Miss Clara Mathews, Brooklyn, N. Y.; Miss F. A. Sparway, Brooklyn, N. Y.; Mrs. John Brown, 1978 E. 116th St., Cleveland, O.; Miss Mary C. Harrington, Griggsville, Ill.; Mrs. Benjamin F. Veach, 914 Sandusky St., Pittsburg; Mrs. Mary S. Cullum, Meadville, Pa.; Miss Annie Nagel, 2527 S. Grand Ave., Los Angeles, Cal.

Secretary and Treasurer, Mrs. M. W. Jamieson, Warren, Pa.

Class Trustee, Mrs. Clara Lawrence, 155 Woodruff Ave., Brooklyn, N. Y.

CLASS OF 1900—"THE NINETEENTH CENTURY"

Motto: "Faith in the God of Truth; hope for the unfolding centuries; charity toward all endeavor." "Licht, Liebe, Leben." Emblem: The Pine.

President, Miss Mabel Campbell, New York City.

Vice-presidents, Mrs. J. Preston Hall, Dunkirk, N. Y.; Mrs. Hannah I. Shur, El Paso, Ill.; Mrs. R. M. Brown, Shelbyville, Ky.; Mrs. Cornelia Truehart, Portsmouth, Ohio; Mrs. Eliza D. Ayres, Sturgis, Mich.

Secretary, Treasurer and Trustee, Miss Ella V. Ricker, Fredericksburg, Va.

CLASS OF 1899—"THE PATRIOTS"

Motto: "Fidelity, Fraternity." Emblem: The Flag.

President, Mrs. S. R. Strong, Chautauqua, N. Y.

First Vice-president, Rev. Martha Bortle, Hamilton, Ohio.

Second Vice-president, Captain P. W. Bemis, Westfield, N. Y.

Third Vice-president, Mrs. John Prendergast, Chautauqua, N. Y.

Secretary, Mrs. E. F. Richards, 160 S. Arlington Ave., East Orange, N. J.

Treasurer, Mrs. J. V. Ritts, Butler, Pa.

Trustee, W. J. Ford, Warren, Ohio.

CLASS OF 1898—"THE LANIERS"

Motto: "The humblest life that lives may be divine." Emblem: The Violet.

President, Mrs. M. M. Findley, Franklin, Pa.

First Vice-president, Mrs. E. S. Watrous, Brooklyn, N. Y.

Second Vice-president, Mrs. R. P. Hopper, West Toronto, Canada.

Third Vice-president, Miss Julia A. Wilmot, Cleveland, Ohio.

Fourth Vice-president, Mrs. Isabella M. Hazeltine, Warren, Pa.

Fifth Vice-president, Miss Ella Scofield, Warren, Pa.

Secretary, Mrs. F. M. Nichols, Atlantic, Iowa.

Treasurer and Trustee, Miss Fannie B. Collins, Grand View, Ohio.

CLASS OF 1897—"THE ROMANS"

Motto: "Veni, Vidi, Vici." Emblem: The Ivy.

President, Miss Mary Wallace Kimball, 27 W. 38th St., New York City.

Vice-presidents, E. P. Mackie, New Orleans, La.; W. H. Blanchard, Westminster, Vt.; Mrs. E. P. Crossgrove, Pilot Point, Texas.

Secretary, Miss Ella E. Smith, New Haven, Conn.

Assistant Secretary, Mrs. C. M. Thomas, Grove City, Pa.

CLASS OF 1896—"THE TRUTH SEEKERS"

Motto: "Truth is eternal." Emblem: The Forget-me-not, The Greek Lamp.

President, Mr. Frank D. Frisbie, Newton, Mass.

Vice-presidents, Mrs. Margaret A. Seaton, Cleveland, O.; Mrs. Cynthia A. Butler, Pittsfield, Ill.; Miss Sarah E. Briggs, New Haven, Conn.; Mrs. Frances

Wood, Chautauqua, N. Y.; Mr. Sidney R. Miller, Union City, Pa.; Mrs. C. E. Danforth, Brookline, Mass.; Miss Irene D. Galloway, Waxahachie, Texas; Mrs. Mary H. Ludlum, St. Louis, Mo.; Mrs. John D. Hamilton, Coraopolis, Pa.; Mr. H. W. Sadd, Wapping, Conn.; Miss Mabel Fullagar, Penn Yan, N. Y.; Dr. George W. Peck, Buffalo, N. Y.; Mrs. C. M. Lemon, Bedford, Ind.

Secretary and Treasurer, Miss Emily E. Birchard, 28 Penrose Ave., Cleveland, Ohio.

Trustee, Mr. John R. Connor, Chautauqua, N. Y.

CLASS OF 1895—"THE PATHFINDERS"

Motto: "The truth shall make you free." Emblem: The Nasturtium.

Honorary President, Mr. Robert A. Miller, Ponce, Porto Rico.

President, Mrs. M. Hukill, Oil City, Pa.

Second Vice-president, Mrs. E. H. Peters, Newark, N. J.

Third Vice-president, Miss Mary Miller, Akron, Ohio.

Secretary and Trustee, Miss Catharine Lawrence, 153 Woodruff Ave., Brooklyn, N. Y.

Treasurer, Miss F. M. Hazen, Chautauqua, N. Y.

CLASS OF 1894—"THE PHILOMATEANS"

Motto: "Ubi mel, ibi apes." Emblem: The Clover.

President, Rev. A. C. Ellis, Oil City, Pa.

Vice-presidents, Rev. J. B. Countryman, Penfield, N. Y.; Miss M. L. Monroe, Southport, Conn.; Mrs. J. W. Kallston, Danville, Ill.; Mrs. J. M. Coble, Dallas, Tex.; Mr. James A. Moore, Allegheny, Pa.; Mrs. A. P. Clark, Zanesville, Ohio.

Secretary and Treasurer, Miss Anna M. Thompson, Chautauqua, N. Y.

Trustee, Mrs. A. P. Clark, Zanesville, Ohio.

CLASS OF 1893—"THE ATHENIANS"

Motto: "Study to be what you wish to seem." Emblem: The Acorn.

President, Rev. M. D. Lichter, Harrisburg, Pa.

Vice-presidents, Dr. George E. Vincent, Chicago, Ill.; Mrs. M. B. Ashton, Hamilton, Ohio; Mr. Henry Levy, Jamaica, N. Y.; Mr. W. H. Coonrod, Port Jervis, N. Y.; Mrs. Daniel Paul, Washington, D. C.; Mrs. John Richards, Syracuse, N. Y.; Miss Fannie B. Wilson, Chicago, Ill.; Mrs. H. C. Pharr, Berwick, La.; Prof. T. H. Paden, New Concord, Ohio; Mrs. J. H. Roblee, St. Louis, Mo.

Secretary, Mrs. Anna R. Silvers, Belfast, N. Y.

Treasurer, Mrs. Julia H. Thayer, Sherman, N. Y.

Class Trustee, Prof. T. H. Paden, New Concord, Ohio.

CLASS OF 1892—"THE COLUMBIANS"

Motto: "Seek and ye shall find." Emblem: The Carnation.

President, Mrs. Eloise L. Cotton, Springfield, Mo.

First Vice-president, Mrs. Clara L. McCray, Bradford, Pa.

Second Vice-president, Mrs. Eveline Eaton, Southport, Conn.

District Vice-presidents, Mrs. J. L. Hurlbut, Newark, N. J.; Mrs. M. R. Crim, Galion, Ohio; Mrs. L. H. Wundt, Burlington, Iowa; Mrs. Louise Beardsley, Derby, Conn.; Mrs. M. M. High, Pittsburg, Pa.

Secretary and Treasurer, Mrs. Lilian D. Clark, Andover, N. Y.

Trustee, John A. Peters, Empire, Ohio.

CLASS OF 1891—"THE OLYMPIANS"

Motto: "So run that ye may obtain." Emblem: The Laurel and White Rose.

President, Mrs. George Guernsey, Independence, Kans.

First Vice-president, Mrs. A. E. Watts, Baldwinville, Mass.

Second Vice-president, Mrs. G. E. Wetzel, Jr., St. Louis, Mo.

Recording Secretary, Mrs. Lilian Hunter, Tidloute, Pa.

Treasurer, Miss M. A. Daniels, New Britain, Conn.

Trustee, Mrs. Wm. Breeden, Jamestown, N. Y.

CLASS OF 1890—"THE PIERIANS"

Motto: "Redeeming the time." Emblem: The Tuberose.

President, Mr. Z. L. White, Columbus, Ohio.

First Vice-president, Mrs. Emma G. Martin, Los Angeles, Cal.

Second Vice-president, Mrs. Emma Y. Ainsworth, Addison, N. Y.

Third Vice-president, Mrs. Rosina A. Kinsman, Lake Bluff, Ill.

Fourth Vice-president, Mrs. S. S. Fishburn, Pittsburg, Pa.

Secretary, Miss Mabel Hutchins, Blue Mountain, Miss.

Treasurer, Mrs. Z. L. White, Columbus, Ohio.

CLASS OF 1889—"THE ARGONAUTS"

Motto: "Knowledge unused for the good of others is more vain than unused gold." Emblem: The Daisy.

President, W. A. Hutchison, D. D., Oakland City, Ind.
 Honorary Vice-presidents for life, Mrs. Jennie R. Hawes, Elgin, Ill.;
 Mrs. Charles Douglas, New York.

First Vice-president, Mrs. James A. Leech, Louisville, Ky.
 Second Vice-president Rev. J. E. Rudisill, Columbus, Ohio.
 Third Vice-president, Mr. Sidney F. Daily, Indianapolis, Ind.
 Fourth Vice-president, Mrs. J. F. Griffith, Chicago, Ill.
 Secretary, Miss E. Louise Savage, 27 Rowley St., Rochester, N. Y.
 Corresponding Secretary, Mrs. Dora F. Emery, Greenville, Pa.
 Treasurer, Mrs. S. Hamilton Day, Chautauqua, N. Y.
 Trustee, Rev. S. Hamilton Day, Chautauqua, N. Y.

CLASS OF 1888—"THE PLYMOUTH ROCK"

Motto: "Let us be seen by our deeds." Emblem: The Geranium.

President, Rev. A. E. Dunning, D. D., Boston, Mass.
 Vice-presidents, Mrs. S. C. Johnson, Racine, Wis.; Rev. D. L. Martin,
 Jamestown, N. Y.; Mr. J. W. Selva, New York City; Mr. Arthur D. Horton,
 Wellsville, Ohio; Thomas Bailey Lovell, LL. D., Niagara Falls, N. Y.;
 C. P. Collins, Tulsa, Okla.

Secretary, Miss Thankful M. Knight, Hancock, N. Y.
 Treasurer and Class Trustee, Mr. Russell L. Hall, New Canaan, Conn.
 Class Chronicler, Mrs. A. C. Teller, Pittsburg, Pa.

CLASS OF 1887—"THE PANSY"

Motto: "Neglect not the gift that is in thee." Emblem: The Pansy.

President, Mr. H. E. Barrett, Syracuse, N. Y.
 First Vice-president, W. G. Lightfoote, Canandaigua, N. Y.
 Second Vice-president, Rev. G. R. Alden, Palo Alto, Cal.
 Third Vice-president, Mrs. Julia N. Berry, Titusville, Pa.
 Fourth Vice-president, Mrs. Lillian Salmon, Kansas City, Mo.
 Fifth Vice-president, Miss L. A. Clapp, Chautauqua, N. Y.
 Canadian Vice-president, Mr. W. B. Wickham, Brantford, Ontario, Canada.
 Corresponding Secretary, Cornelia Adele Teal, Chautauqua, N. Y.
 Assistant Corresponding Secretary, Alice Bentley, Meadville, Pa.
 Treasurer, Miss Letitia Flocker, 408 Jarvella St., Pittsburg, Pa.
 Assistant Treasurer, Miss Janette Wright, Pittsburg, Pa.
 Trustee, Mr. Samuel Pierpont, Pittsburg, Pa.

CLASS OF 1886—"THE PROGRESSIVES"

Motto: "We study for light to bless with light." Emblem: The Astor.

President, Miss Sara M. Soule, Soule College, Dodge City, Kans.
 First Vice-president, Dr. George W. Gerwig, Allegheny, Pa.
 Second Vice-president, Mrs. A. T. Bromhall, Troy, Ohio.
 Third Vice-president, Dr. Wm. A. Longanecker, Pittsburg, Pa.
 Fourth Vice-president, Miss Ida M. Tarbell, New York City.
 Fifth Vice-president, Mrs. Walter Widrig, Jamestown, N. Y.
 Secretary, Mrs. John T. Rowley, 44 Collamer Ave., East Cleveland, Ohio.
 Assistant Secretary, Miss Effie Danforth, Norwalk, Ohio.
 Treasurer, Mrs. J. A. Travis, 1008 E. Capitol St., Washington, D. C.
 Trustee, Dr. G. W. Gerwig, Allegheny, Pa.
 Class Poet, Mrs. Emily H. Miller, Evanston, Ill.

CLASS OF 1885—"THE INVINCIBLES"

Motto: "Press on, reaching after those things which are before." Emblem: The Heliotrope.

President, Mrs. Charles Hinckley, Delhi, N. Y.
 Vice-president, Mrs. W. S. Ensign, Chautauqua, N. Y.
 Secretary and Treasurer, Mrs. T. J. Bentley, Springboro, Pa.

CLASS OF 1884—"THE IRREPRESSIBLES"

President, Rev. William D. Bridge, Orange, N. J.
 Vice-president Emeritus, Mrs. John D. Park, Covington, Ky.
 Vice-president, Mrs. J. E. Bolard, Independence, Kans.
 Second Vice-president, Hon. John W. Fairbanks, Boston, Mass.
 Third Vice-president, Miss Mary F. Hawley, Philadelphia, Pa.
 Recording Secretary, Mrs. Adelaide L. Westcott, Holley, N. Y.
 Corresponding Secretary, Mrs. W. D. Bridge, Orange, N. J.
 Trustees for three years: George W. Miner, Buffalo, N. Y.; Mrs. R. B. Powers, Cincinnati, Ohio.

CLASS OF 1883—"THE VINCENTS"

Motto: "Step by step we gain the heights." Emblem: The Sweet Pea.

President, Mrs. Thomas Alexander, Franklin, Pa.

Secretary, Miss Ann C. Hitchcock, Burton, Ohio.

Treasurer, Miss M. J. Perrine, Chautauqua, N. Y.

CLASS OF 1883—"THE PIONEERS"

Motto: "From height to height." Emblem: The Hatchet.

President, Mrs. B. T. Vincent, Denver, Colo.

Vice-presidents, Dr. Jesse L. Huribut, Newark, N. J.; Mrs. M. Bailey, Jamestown, N. Y.; Mrs. James McCloskey, Cleveland, Ohio; Mrs. L. D. Wetmore, Warren, Pa.; Miss Eudora Connolly, Selma, Ala.

Secretary, Mary E. Wightman, 238 Main St., Pittsburg, Pa.

Treasurer, Miss Loretta Armstrong, Chautauqua, N. Y.

Trustees, Miss L. Armstrong, Chautauqua, N. Y.; Rev. B. F. Wade, Cleveland, Ohio; Mrs. Isabella Park, Chautauqua, N. Y.; Miss Luella Beaujean, Chautauqua, N. Y.; Mrs. John G. Allen, Rochester, N. Y.; Mrs. P. W. Bemis, Westfield, N. Y.

GRADUATE ORDERS

THE SOCIETY OF THE HALL IN THE GROVE

Honorary President, Chancellor John H. Vincent.

President, Dr. Jesse L. Huribut.

Vice-presidents, the Presidents of the C. L. S. C. Graduate Classes.

Secretary, Mr. Frank D. Frisbie, Newton, Mass.

Advisory Board, Dr. George E. Vincent, Miss Kate F. Kimball, Mr. Scott Brown, Mr. Frank Chapin Bray.

Directors, Mr. W. H. Scott, Mrs. M. L. Ensign, Mr. J. R. Connor, Mrs. A. C. Teller, Rev. E. W. Morton, Miss Ella V. Ricker, Mrs. C. H. Russell, Mr. John L. Wheat.

THE ORDER OF THE WHITE SEAL

President, J. D. Croissant, Washington, D. C.

Vice-president, Mrs. Ella M. Warren, Minneapolis, Minn.

Secretary, Mrs. E. M. Woodworth, Elgin, Ill.

THE LEAGUE OF THE ROUND TABLE

President, Mrs. A. H. Chance, Vineland, N. Y.

First Vice-president, Miss R. W. Brown, Brooklyn, N. Y.

Second Vice-president, Mrs. C. T. Hard, East Liverpool, Ohio.

Executive Committee, Miss M. C. Hyde, Friendship, N. Y.; Miss C. E. Whaley, Pomeroy, Ohio; Miss Mary W. Kimball, New York City.

GUILD OF THE SEVEN SEALS

President, Mrs. R. B. Burrows, Andover, N. Y.

Vice-presidents, Mrs. N. B. E. Irwin, Chautauqua, N. Y.; Mrs. T.

B. Hoover, Oil City, Pa.

Secretary, Miss Una B. Jones, Stittville, N. Y.

Assistant Secretary, Miss L. Armstrong, Chautauqua, N. Y.

Treasurer, Miss E. C. Dewey, New York City.

ALUMNI ASSOCIATION

President, Dr. G. W. Gerwig, Allegheny, Pa.

First Vice-president, Mr. John R. Connor, Chautauqua, N. Y.

Second Vice-president, Captain J. A. Travis, Washington, D. C.

Third Vice-president, Russell L. Hall, New Canaan, Conn.

Secretary and Treasurer, Miss Irena I. F. Roach, 261 Fourth Ave., Troy, New York.

Building Committee, J. R. Connor, G. W. Gerwig, Miss Roach.

43

GENERAL LIBRARY
UNIV. OF MICH.
NOV 9 1910

The CHAUTAUQUAN

NOVEMBER 1910

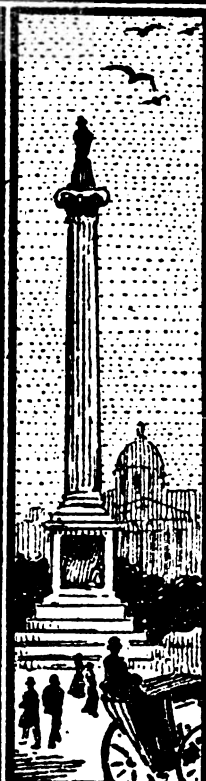
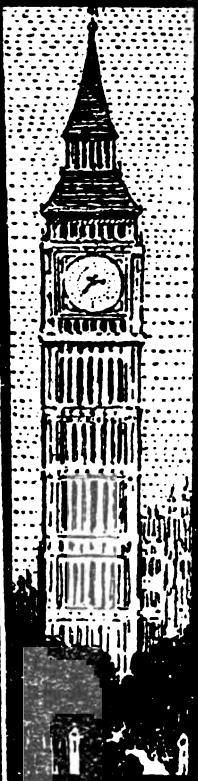
The Problem of Sweating
In England and The
United States

Milton's London

Westminster Abbey

Homes and Haunts of
Early Britons

PRICE 25 CENTS



CHAUTAUQUA PRESS
CHAUTAUQUA
NEW YORK

BOOKS TO READ

IN CONNECTION WITH AND
BEARING ON

ENGLISH YEAR

C. L. S. C. HOME READING COURSE

The English Government, by T. F. Moran	- - -	\$1.50
Literary Leaders of Modern England, by W. J. Dawson	- - -	\$1.00
What is Shakespeare? by L. A. Sherman	- - -	\$1.00
Twenty Centuries of English History, by James Richard Joy	- - -	\$1.00
Ten Englishmen of the XIXth Century, by James Richard Joy	- - -	\$1.00
Reading Journey Through English Counties, by Katharine Lee Bates	- - -	\$1.00
(6 Numbers of The Chautauquan Magazine)		

CHAUTAUQUA PRESS

CHAUTAUQUA

NEW YORK

240



A Chainmaker at Cradley Heath. Wages from One to Two Dollars a Week. See "The Problem of Sweating," page 337

THE CHAUTAUQUAN

Vol. 60.

NOVEMBER, 1910.

No. 3.



Dickens and Our Debt to Him

NEXT year the centenary of the birth of Charles Dickens will be observed in all English-speaking countries, and plans for the celebration are already under consideration. It happens that not many months ago the British government found it necessary to grant annual pensions—very small ones—to some of the descendants of the great novelist and humorist, their circumstances being lamentably poor and narrow. It has occurred to one writer that if the copyright law of Dickens's time had been more just and liberal, as just and liberal as it is today in most countries and as it is proposed to make it in England, not only would Dickens himself have enjoyed larger pecuniary rewards, but he would have been able to properly provide for his children and grand-children—to protect them against destitution and dependence on public or governmental alms. It is also recalled that there was no international copyright act in existence in his lifetime to prevent the "piratical" or unauthorized and unpaid for publication of his works in this country, where he was very popular. In short, the present indigence and embarrassments of the descendants of Dickens are attributable, at least in part, to defective legislation and bad governmental policies. Does not the world, then, owe the Dickens family "conscience money?" And if we do, would it not be a handsome thing to do to convert the centenary into an occasion for a tactful gift to that family? Accordingly, the writer already alluded to suggests the

printing of an artistic specially designed Dickens stamp in connection with the centenary and the purchase of it, say, at one penny, by each possessor of a Dickens volume, to which volume it is to be affixed. The cost even to the possessor of a Dickens set would be insignificant, yet as several million copies of Dickens's works are in circulation or in use, the total proceeds of the sale would constitute a very considerable sum, and this sum could be turned over to the descendants of the great author, humanitarian and reformer.

This idea has commended itself to many eminent authors and to several leading British newspapers. Of course, other thinkers and writers—poets, novelists, historians, critics—have endured poverty and neglect and the injustice or inadequacy of law, and we owe conscience money to groups of "descendants" besides those of Dickens. That fact, however, does not affect the practical value or merit of the plan for a Dickens centenary stamp as a feature of next year's celebration. As has been said, our affections for Dickens and our gratitude to him are so deep that there will be no disposition to institute comparisons and parallels, to inquire into fine logical implications of an idea inspired by such emotions.



Florence Nightingale and Modern Nursing

"The angel of the Crimea" and "the lady of the lamp" died at the age of ninety after many years of quiet, serene life in her London home. Florence Nightingale, the most famous and beloved woman in the world perhaps, succumbed to disease at the age of ninety. Her career presents a story that is in truth much stranger than fiction. Certain of her experiences and struggles would seem incredible to young men and women of our day if they did not know from records and reminiscences of older persons that there is no exaggeration in the accounts of them. In her work of charity, humanity, mercy, life and health saving, in her consecrated heroic activities Florence Nightingale had at

the outset to overcome bitter official opposition, raillery, ignorance, superstition, cynicism. The nursing of soldiers, the dressing of wounds, the organization and conduct of camp hospitals were things women could not and should not undertake. It was "shocking" to think of it; it meant the unsexing of women, their degradation. Besides, it was silly sentimental nonsense to think of such ministering to wounded and stricken soldiers' needs. It was "babying them." Soldiers who are wounded or fall ill must die or get well without too much trouble to the state. Such were the notions Florence Nightingale encountered when she first took up the profession that subsequently made her fame imperishable.

She was the daughter of well-to-do and educated parents. She was a delicate, cultivated, gentle but brave and determined girl, and acquaintance with prison reform work under Elizabeth Fry caused her to turn her attention to hospital reorganization and nursing. The Crimean war tested her heroism, her efficiency and her genius, and she achieved results that made her an idol of military men and civilians the world over.

In addition to creating the modern war hospital and Red-Cross service, Florence Nightingale practically created the modern profession of nursing and the modern schools of nursing. They might have come into existence as one of the consequences of woman's "invasion" of the liberal professions and new trades, but perhaps there would have been less of the element of "concentration" in trained nursing. The text-books and other writings of Miss Nightingale are valued by every competent teacher or superintendent of nurses.

In recent years what is called "district nursing" has developed as a species of scientific and humane charity. Trained nurses are assigned, under proper direction, to a given district, visiting daily and ministering to the poor and frequently ignorant patients who require their services.

This work demands great tact and patience; it is generally hard and unpleasant, being done in filthy and depressing surroundings. But the nurses feel that no work is nobler or more worthy of the example and principles of Florence Nightingale. They not only attend the sick but teach many cleanliness, hygiene, economy and order. Their influence pervades and elevates the entire home and family.



The Hague Court and the Fisheries Dispute

The submission by the United States and England of the Newfoundland fisheries dispute to arbitration by the so-called permanent international court at The Hague was one of the greatest triumphs of the cause of peace and reason in international relations. The controversy over the rights of American fishermen in Newfoundland waters was old, complicated and difficult. It involved not only interpretation of an obscure treaty concluded nearly a century ago, but the application of unsettled doctrines of the law of nations. It is highly improbable that the two nations concerned would ever have gone to war over the dispute; certainly all the developments and tendencies of the last two decades preclude any other view. Still, the matter has been a source of friction and trouble between Newfoundland and this country, and a source of vexation to England. It was under President Roosevelt that Secretary Root agreed to submit the whole dispute to The Hague Court.

That tribunal was empowered to decide all the issues or points of the case on principle and in accordance with international law, and to avoid "diplomatic compromises" or the policy of "splitting differences." The case was exhaustively and ably argued before it, and in September it rendered its award. The decision is so creditable and satisfactory that it cannot fail to stimulate the movement of arbitration, or for the conclusion of the broadest and most comprehensive treaties looking to arbitration.

Two of the "points" submitted were decided in favor of

Great Britain (or of her colony), and the remaining five in favor of the United States. But on every point the award is reasonable and conscientious—right, and not merely “expedient.” The privileges of American fishermen have not been curtailed, but the sovereign rights of England have been upheld. Newfoundland may pass reasonable regulations in regard to fishing, but neither she nor England is to be the sole judge of the “reasonableness” of regulations passed. All regulations must conform to the treaty, and whether they conform or not is a question for an impartial tribunal. The decision, in fact, provides for the organization of such tribunals.

The other points are too technical to be treated here. The important facts to be noted are these—that the award is sound and acceptable, that arbitration has been justified in an exceptionally knotty case, and that another argument has been furnished for eliminating “exemptions” from arbitration treaties. Why should not questions of “honor” and “vital interest” be arbitrated? Why exclude them? What humiliation or loss of dignity is there in submitting such questions? The objections to arbitration without ifs and buts and reservations are, or have become, childish or hypocritical.



Anti-Trust Law in the United States and Canada

Our troubles with the trusts and the efforts to regulate them are known to all men. After twenty years the federal anti-trust act still remains a sort of Chinese puzzle. Few know exactly what it prohibits and what it means, and at this time two important trust cases—Standard and Tobacco—are before the Supreme Court—to be reargued this fall—which, when decided, are expected to throw much needed light on the scope and effects of that act. Amendments of the law legalizing “reasonable” restraints of trade and competition have been vigorously advocated for years, but the general public is hostile to such proposals,

and the Taft administration has, after much hesitation and reflection, taken the position that the trust act is satisfactory as it stands and in no need of any substantial change. Business interests and business organs assail this view as contrary to fact, but they are forced to admit that as matters have shaped themselves Congress would not be justified in revising the law.

Meantime trusts increase and multiply, and the hope of mending or ending them is vanishing. There are those who believe that our methods have failed utterly. But are there other methods available? England relies on the common law against corners and artificial monopoly, and is quite satisfied with the results, claiming, indeed, to have no trusts at all. In other countries governments sanction syndicates and combinations while undertaking to control them. Canada, having watched the various methods, appears to have found them all wanting and to have decided on a "new departure" or unique experiment. She has now adopted an act in relation to attempted monopoly or restraint of trade which has excited much interest and comment in this country. It is to some extent modeled on her labor arbitration act, which is semi-compulsory and seeks to prevent strikes and lockouts largely through publicity and appeal to public sentiment.

The combinations act provides, briefly, for the prompt investigation of any charge of monopoly made by a given number of persons against any corporation or group of corporations. The complaint must be made to the minister of commerce, who must thereupon ask a court to appoint a body of judges. The complainants may select one judge, the defendants another, and the court a third, to act as president and to represent the public. The board must examine the charges and evidence, hear both sides, and make a report. Where a case of attempted extortion, monopoly, unfair dealing, is made out, the board must order the defendant to desist from or abandon the objectionable practice

or method. The refusal of any defendant to obey, if proved, renders it liable to a heavy daily fine and to loss of the benefits of any protective tariff duties it may have enjoyed.

It is hardly necessary to underline the novel elements of this scheme—the selection of the investigators, the opportunity offered to both sides to bring out all the facts they may respectively wish to bring out, the order of the board, the tacit trust in public sentiment, and, finally, the penalties for wilful disobedience. The act bids fair to be effective, and yet it is not too rigid, nor too sweeping. American thinkers will follow its application with deep interest, although one similar to it would probably be invalid under our Constitution. After all, no country or nation can think for another or solve another's problems. The physical conditions may be the same in both, but tradition, habit, temperament, a thousand subtle and moral influences go to determine legislation and policies. It is remarkable how little the United States and Canada imitate each other, but it is not strange on reflection. However, a law which cannot be copied may contain useful hints or suggest modifications to men who live under different laws and in a different atmosphere.



Australia's "Labor" Government

The Commonwealth of Australia is now governed by a labor cabinet and a labor parliament. The last elections resulted in the capturing by the labor party of the house as well as the senate, and this naturally involved the formation of a labor ministry, with Mr. Andrew Fisher, the labor leader who began life as a miner, as premier.

Australia has had labor cabinets before, but not a labor majority in parliament to back them and shape legislation and policy. The two previous labor ministries were short-lived and rather powerless, dependent on the support of members of other parties. Today there are only two great

political parties in Australia—labor and “fusion.” Fusion is the newly formed combination of the protectionist-conservatives whose leader is Alfred Deakin, former premier, and the liberals and free traders. Fusion was achieved for the avowed purpose of resisting the radical labor party, but it appears that, owing to industrial troubles and strikes, as well as to the support of labor by the women voters, that party scored a remarkable victory.

It is recognized, however, by intelligent observers, that there is no “menace” to Australian industry or property rights in the political supremacy of the labor party. It is a fact that there is little real difference now between the labor party and the fusionists as regards immediate and practical questions. The labor party stands for high protection, severe restriction of immigration, a “white Australia,” uniform federal labor laws, conscription, liberal appropriations for naval and military defense. It also believes in nationalization of all public utilities and monopolies, in taxing the unearned increment of land and unimproved land held for speculation, in enforcing certain wage standards and withholding protection from employers who fall below such standards. This last plank is known as “the new protection”—meaning the policy of protection which insists on direct and actual sharing of the profit due to tariff duties with labor, and is not satisfied with the mere theory or assumption that protection begets big wages and better labor conditions.

To give to this and other important labor policies legal effect the constitution of Australia will need to be amended. This is a long process. The things the labor government can do at once, under existing law, do not alarm the moderate men. But the control of the great colonial federation by labor is a phenomenon of acute interest to the whole British empire, as well as to other Democratic and free countries. It is the result of universal suffrage, free and general education, the growing claims of the toiling millions, and the

sympathy of many men and women in other social classes with the demands of trade unions and democracies. One effect of such a phenomenon is to make the moderate and conservative political groups more and more liberal and responsive to the needs of the greater number. Another effect is to make the radical parties more constructive and reasonable. Responsibility is sobering—and so is defeat.



Korea Annexed by Japan

The independence and sovereignty of Korea, a mere fiction for some years, ceased to exist even as a fiction at the end of August, when "the Hermit Kingdom" was formally annexed by Japan and made a mere continental province of that empire. Even the name of Korea was changed. It is now *Cho sen*—the Land of the Morning Calm. The annexation was effected by treaty, apparently without serious opposition from the people of Korea. The great powers, including the United States, offered no objection, though their treaties with Korea entitled them to raise objections and put obstacles in Japan's way. They refrained from doing this because, no doubt, the annexation had long been expected and regarded as inevitable. The war with Russia and the Portsmouth treaty of peace determined the fate of Korea; the real power in external and internal affairs passed out of the hands of the Seoul court and ministry. Step by step the control and "guidance" of Japan were extended, in spite of verbal disclaimers and professions, and finally, to facilitate "reform" and progress, annexation was decreed. That was the last act in a drama which had for its features the war between Japan and China in the last decade of the nineteenth century, the intervention of the powers in the interest of China and Russia, the subsequent encroachments of the last-named power in Korea and Manchuria, the war between it and Japan, the abandonment of Russia's projects in the Far East, the recognition of Japanese supremacy in Korea, and the division, for the present, of Manchuria by these nations.

The future may bring fresh surprises and turns. China will insist on the retrocession to her of Manchuria and the transfer of the railroads now operated by Japan and Russia. It is possible, if not probable, that she will seek to reopen the Korean question. The American and European powers may find their commercial interests threatened by Japan in Korea and by both Japan and Russia in Manchuria. "The open door" is still as vague and disturbing an issue in the Far East as it ever was. At this stage, however, no violation of the open door principle has occurred. The annexation of Korea leaves the local tariff and other commercial rights and privileges enjoyed by the powers in force for a period of ten years. At the end of that period new tariff treaties will be negotiated, and their character will depend on Japanese general economic and political policy. There are those who fear and predict grave conflicts of interest between the United States and Japan, and they are not likely to modify their prophecies by the latest events in the Far East. However, the factors in the situation are obscure, unstable and numerous, and the alarmist talk of trouble and war is idle and objectless save as an argument for a still bigger navy, heavier taxes and greater expenditures for defense and attack. It would be absurd to take such argument seriously, however, for any action by Japan at all hostile to China or to the open door policy, in so far as that policy is sound and just, will affect the vital interests of England, Germany, France and Russia as well as our rights and opportunities. China, slowly but surely arousing herself, will have her own part to play, and that part will not be inconsiderable.



The Future of "Conservation"

The recent conservation conference at St. Paul served to make one thing perfectly plain—namely, that the movement has passed what President Taft called the rhapsody

stage. That is, it is no longer necessary to preach conservation in general terms, to denounce waste of natural resources, to protest against private exploitation of the people's assets in the shape of coal lands, oil lands, water power, etc. The educational work has been remarkably well done, as Mr. Roosevelt, the initiator of the movement in the national field, acknowledged at St. Paul.

What the movement needs now is a program, a practical and constructive policy. *How* to conserve is the question, for conservation does not mean the indefinite locking up of natural wealth for the benefit of future generations and the sacrifice of present interests. How to develop while conserving, or how to conserve and develop at the same time, is the question. On this all agree, the idealists and the practical men alike, Messrs. Roosevelt and Pinchot and President Taft and his cabinet.

Aside from the question of water power sites, the control of which, in connection with the proper utilization of water power, raises issues of federal vs. state jurisdiction, there is now little chance for controversy even on the positive and constructive aspects of conservation. The President has declared himself in favor of a system of leases, indeterminate or determinate, in place of titles of ownership, where land other than agricultural is concerned. He believes that private capital would develop coal mines and oil lands and other stores of natural wealth if it were assured of a fair return on the investment, some compensation for risk, and reimbursement of outlay in the event of re-occupation by the government. Self-interest would impel capital to accept proper contracts or leases, with ample safeguards against unfair exploitation or waste, as several leading financiers have frankly admitted. This is true even of Alaska, neglected and backward Alaska, where coal lands of fabulous value are awaiting opening and without which transportation facilities cannot be extended.

It will be the duty of the administration and of Con-

gress to work out a proper and reasonable system of leases, contracts, or short-term franchises covering natural resources. The question of federal vs. state control, a most contentious one at present, is not coextensive with conservation, and it is not necessary to settle it in haste or passion. Mr. Roosevelt and others fear that secret enemies of conservation are advocating state control of water power sites because they think the states inefficient and indolent and state legislatures more susceptible to improper influence than Congress. President Taft sees real objections to federal control and insists on coöperation between the states and the general government. Such coöperation will be found necessary in any event, however, and the platform of the St. Paul congress recognizes this in a number of planks in spite of its indorsement of federal jurisdiction and control where the states' power is inadequate.

No doubt there are foes and hypocritical friends of conservation in the movement, even among delegates and speakers at the conferences. But opportunities for chicanery and misrepresentation are being restricted more and more, and on certain essentials practical agreement has been reached. Statesmanlike action would seem to be assured, no matter which party wins or secures control of Congress in the near future.



Roosevelt and the Progressive Platform

Col. Roosevelt's western tour has raised many interesting political questions, but it has also settled certain ones. It has given the country a platform which the progressives and the insurgents in the Republican party, with perhaps some exceptions have eagerly adopted. There has been much uncertainty regarding the meaning of "insurgency," and it has been pointed out that the term means one thing in California, another in New England and still another in the Middle West. Are all insurgents tariff reformers in the new sense? Are all insurgents in favor

of the referendum and recall, of direct primaries, of radical legislation for the control of corporations? These questions will be answered, are indeed being answered, by the attitude of the progressives, radicals and insurgents in the several states toward the Roosevelt platform as it was deliberately and directly put forward by the ex-President in the Osawatomie speech. Mr. Roosevelt prefers to describe himself as a progressive, but insurgent organs and leaders claim him as their national leader, and the mere matter of names sinks into insignificance beside the question of things, aspirations, policies. Here, with a few omissions, is the platform:

Complete publicity of corporate affairs.

Laws prohibiting the use of corporate funds directly or indirectly for political purposes; and thorough enforcement of them.

Government supervision of the capitalization of public service corporations, particularly railways; and of all corporations doing an interstate business.

Effective regulation of railways based on information which shall include physical valuation.

Similar control over all combinations which control necessities of life or deal in them on an important scale.

Personal responsibility of officers and directors of corporations for violation of the law.

Large increase of power for the Federal Bureau of Corporations and the Interstate Commerce Commission.

An expert tariff commission.

Revision of the tariff, one schedule at a time, as fast as the commission can make recommendations.

A graduated income tax on big fortunes.

A graduated inheritance tax on big fortunes, increasing rapidly in amount with the size of the estate.

Comprehensive workmen's compensation acts; State and national laws to regulate child-labor and the work of women. The right to regulate "the terms and conditions of labor."

Direct primaries, associated with a corrupt practices act and publicity of election expenses.

An easy way to remove unfaithful or incompetent public servants.

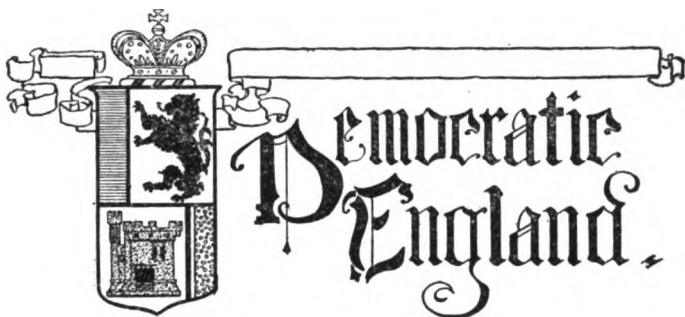
Forbidding of the receipt by any national officer, elected or appointed, of any compensation, directly or indirectly, from interstate corporations.

This, all agree, is a very radical platform. Conservatives find plenty of "socialism" in it and declare that neither Bryan, La Follette nor Hearst ever promulgated a more

radical one. The generality of the progressives in all parties hail it as the message of hope, emancipation and reconstruction. It may take twenty years, they say, to carry it out, but it points to the goal and shows the way. It is necessary and inevitable, they continue, if government is to be made popular and representative again, if the Republic is to stand once more for equal opportunity and justice, and if the predatory corporate interests are to be driven out of politics and compelled to obey the law instead of dictating it.

Whether or not Mr. Roosevelt intends to become, or may be forced by events to become, a candidate for the presidency in 1912, in spite of the anti-third term tradition, and in spite of his own pledge, continues to be a subject for animated speculation and even rancorous controversy. In some quarters Mr. Roosevelt has been violently assailed on the assumption that he is already a candidate; in others he is regarded as a moral crusader and leader who is using his prestige and strength to promote reforms to which he is sincerely devoted. From any point of view his platform is a great fact to reckon with, as is his influence, his amazing popularity. His active leadership of the progressive forces against the control of the Republican party by the "old guard" in New York State furnished a spectacular re-entrance into practical politics.





The Problem of Sweating*

By Percy Alden, M. P.

FOR many years the question of Sweating, especially in home industries, has perplexed the minds of our leading statesmen, but it was not until 1909, that any real attempt was made (apart from factory legislation) to remove the worst evils resulting from employment and under-payment. The Trade Boards Act of that year, modelled to some extent upon the remedial legislation already in force in Victoria (Australia), is a first step in the direction of State interference with wages so far as the individual employer is concerned.

The term "sweating" is so vague, that it may be as well to define what is intended by economists when they use that expression. At the time of Charles Kingsley it was applied to a system of sub-contract, in which the middleman was in the habit of cutting down the wages of the workers to the lowest point possible. The more hopeless they were and the more unorganized, the more pressure was put upon them to accept a small wage and to work under insanitary conditions. This somewhat narrow use of the term has now disappeared in England, or, at any rate, has been super-

*This is the third in the Democratic England series, the first, "Introduction," having appeared in the September CHAUTAUQUAN, and the second on "The Child and the State," in the October issue.

seded since there are many sweated trades in which there is no sub-contractor and no middleman. A wider and more correct definition is that stated in the Fifth Report from the Select Committee of the House of Lords, appointed in 1888 to investigate this subject. This Report, which appeared in 1890, came to the conclusion that without being able to assign an exact meaning to "sweating," the evils known by that name were shown to be:

- (1) An unduly low rate of wages.
- (2) Excessive hours of labor.
- (3) The insanitary state of the houses in which work was carried on.

It is not improbable that many of the evils of sweating are survivals of the industrialism which preceded the factory system, but the beginnings of the industrial revolution were accompanied not only by long hours and low wages, but by the complete degradation and misery of women and children. Prof. J. S. Nicholson in the "Effect of Machinery upon Wages," commenting upon the conditions which prevailed in those days, says, "England's apparent prosperity was like the luxurious vegetation which rises from the poisonous swamps of the Tropics: at a distance, to the casual observer, her trade thrived and prospered, but below it rested on the absolute misery of thousands of her inhabitants."

The early steps that were taken from 1890 onwards to regulate the hours of work for women and children, the self-sacrificing efforts of men like Oastler, Hobhouse, Sadler, Charles Kingsley, and the Earl of Shaftesbury, did result in a considerable improvement of their conditions, but we have only to read the report of the Commission on Children's Employment (1862-1866), to discover how slow was the process of reform and how many were the abuses to which these children were subjected. It was during the years 1888-9, when the House of Lords Select Committee made enquiries into the evils of sweating, that attention was



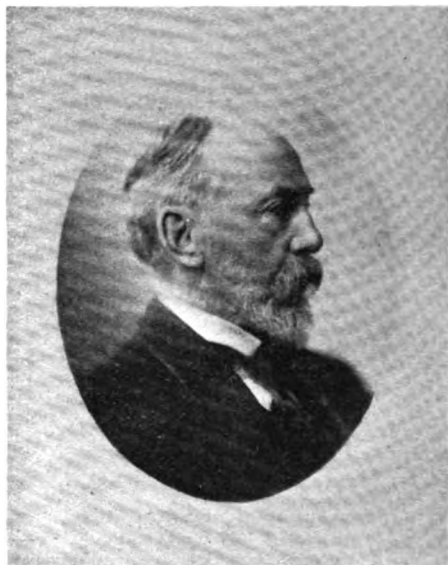
Domestic Workshop of Chainmaker



Making Wooden Match Boxes. The Woman Supplies Paste and String. She Earns Two Cents an Hour



Finishing Trousers at Three Cents a Pair. The Worker Supplies Soap to Stick down the Seam, and Cotton, and Can Finish Four Pairs in a Day



**Sir Charles Dilke, M. P., Who First
Introduced the Minimum Wage Bill**

attracted to the question and public opinion began to make itself felt. All the evidence went to show that there had been no exaggeration of the terrible evils accompanying labor in many trades, and the lives of the lowest class of workers were almost unbearable. Ceaseless toil, scanty wages, conditions insanitary and injurious to health, had been so common as to be unnoticed, and even today, although the extent of the evil has been lessened, there is still for vast masses of men, women and children, intense misery and suffering. We owe it partly to the exhibitions of sweated industries held in Berlin, by the *Daily News* in London and afterwards in British provincial towns, that the first real attempt was made to deal with one aspect at least, of this problem, that is, the unduly low rate of wages paid to the sweated workers.

We often say that everyone should receive a living wage or such a minimum wage as would enable the wage earner to purchase at least the necessities of life and to maintain himself or herself in a fair state of efficiency. The living wage naturally varies in accordance with the cost entailed of being kept efficient. It varies, obviously, as between an adult, young person, or child. "Any stinting of necessities," says Prof. Alfred Marshall, "is wasteful. We now recognize that a distinction must be made between the necessities for efficiency and the necessities for existence; and that there is for each rank of industry, at any time and place, a more or less clearly defined income which is necessary for merely sustaining its members; while there is another and larger income which is necessary for keeping it in full efficiency." Various estimates have been made of what is necessary for the efficiency of an ordinary unskilled laborer, as well as for a skilled artisan, and although these estimates may vary in detail, in the main they are agreed. Mr. Seebohm Rowntree estimates, in his book on "Poverty" that for an average family of man and wife and three children, the minimum necessary expenditure per

week in York, on the lowest possible basis, would be 21 shillings 8 pence. This allows nothing whatever for traveling, recreation, luxuries of any kind, or for sickness and funeral expenses. It is estimated that the minimum wage for a woman in a provincial town in England should be from 14 shillings to 16 shillings per week, and here again, the evidence is overwhelming, that, apart from the factory towns in the north of England (especially in the textile trades) it is only selected women who attain even to this minimum standard. The unskilled woman's wage is about 10 shillings a week. As to long hours, this much may be said, that the firms paying the highest wages, as a rule, employ their workers for the shortest number of hours. So far as women and girls are concerned, the legal maximum of 10 hours a day is probably the standard, although, of course, this does not apply to home industries where the hours may be anything from 8 to 18.

The investigations of Mr. Charles Booth, as well as the researches of Mr. Rowntree already alluded to, afford some idea of the extraordinary extent of under-paid labor. Mr. Charles Booth estimates that in London some 30.7 of the people are in poverty, while the classification given for York shows that some 33.6 per cent. of the working classes earn from 21 to 31 shillings a week, and some 4,492 people in a comparatively small town like York, were earning on the average 15 shillings and 1 penny per week.

The general conclusion to which we must come is that the unskilled laborer in the United Kingdom is a sweated worker; he does not obtain a wage sufficient to enable him to maintain himself and his wife and family in a state of efficiency. The result is that the children degenerate, growing up to become not able-bodied and intelligent workmen, but unemployables, both mentally and physically defective. As to the women (especially those who are engaged in home work) it would be safe to say that the tailoring, shirt-making, chair-making, match-box-making, and the vast

variety of other trades, are so underpaid that the women cannot, even by working twelve or fourteen hours a day, earn a subsistence wage, nor have they any "Trades Union" which would offer a check to the constant cutting of wages for piece-work. The Trade Boards Act is intended to deal with this difficulty. It is sometimes said that these women can do other work, and that therefore it is to their advantage to earn such wages as are possible, small though they be. This is the fallacy which underlies the defence of all sweated labor. It does not in the least follow that because wages are low and the hours long, that any increase in wages or decrease in the hours would mean either a diminution in the output or an increase in the cost of production. Let us further ask ourselves rather whether it is good for the community as a whole that it should protect the helpless victims of unrestricted competition, and if so, whether it is advisable to have recourse in any instance to the somewhat drastic remedy of legislation for fixing a rate of wages. The manufacturer argues that if wages are increased he will be unable to sell his goods at a low price, and that therefore, he will have to decrease the output or increase the cost to the general community. It is rather a large assumption to say that the increase of wages would mean a rise in price in *all* cases, but even if it were true that the consumer would have to pay more for an article which at present is being produced under sweated conditions, it may rightly be contended that the community would benefit in several ways, but chiefly in the improved health and well being of the workers engaged in this industry, who otherwise would gradually tend to become a burden upon the charitably disposed, or to have recourse to the Poor Law authorities. Because we do not always realize the evil effects of the system, it does not follow that they are non-existent, and it would certainly be an interesting experiment if the antecedents of all the women who are at present receiving Poor Law relief, could be investigated

with a view to ascertaining how far they have been brought to their present condition by under-payment and consequent diminished vitality. Any loss in productive efficiency is a direct economic loss to the nation. The whole problem of poverty in relation to sweating is of importance in the light of this fact.

The children of sweated parents have been shown in thousands of cases to have been suffering from diseases largely the result of mal-nutrition. The children, who both in height and weight compare unfavorably with the average school child, not only fail as citizens later on in life, but by reason of the fact that they are unable to assimilate the education which is imparted to them, are simply wasting the large sums of money expended for this purpose. You cannot separate the question of wages from the whole complex subject of social environment. If workers are underpaid their lives are spent in a vain attempt to manufacture bricks without straw. It is a physical impossibility that they should be able to compete with those who are well fed and well housed, and the result is a tendency to still further lower the standard, until in the end we arrive at a vast mass of poverty and misery unmitigated by even the hope that in the future the sufferers will be able to raise themselves to a state of independence and healthy living. If the degradation of labor is carried to a certain point it may be expected that self-respect and social ambition, and the hopefulness which accompanies them both, will eventually disappear. Whether it be charity, or the Poor Law, that comes to the relief of the sweated worker, neither offers anything more than a palliative for the time being. If assistance from the rates or from some charity means that the worker is able to continue to find occupation at a wage far lower than the trade should pay, that trade eventually becomes parasitic. The employer obtains labor on such terms as imply that his wages are being eked out from other sources. He himself is able to compete unfairly with employers who

pay *good* wages, while his workers tend inevitably to find a lower level year by year until at last even he can offer them no employment. It would be as well for us to consider for a short time what are the causes which produce sweating in certain industries, and what remedies can be applied for the cure of this evil which crushes the life out of so many thousands of our fellowmen.

Perhaps the first and chief cause is lack of organization. There is no ability to refuse a contract so far as the sweated worker is concerned. The employer may refuse to accept the terms offered by the workman, and may indeed, suffer inconvenience as a result, but the workman who delays to find a market for his labor cannot go on living as before; he must obtain money to meet his weekly rent, and buy food for his family. If he belongs to no organization, and if the competition for labor in his trade is severe, he is compelled by starvation to accept not what his work is really worth, but what he can obtain from the employer in competition with other men and women who are out of a job, and equally pressed by hunger and want. The very fact that he is not organized shows that he lacks independence and is apathetic. The greater his apathy and ignorance the more likely are his wages to sink even below the subsistence level. No matter how huge the incomes may be which the master piles up as a result of the employment of this cheap labor, it is very unlikely in the great majority of cases, that he will go out of his way to pay any higher wage than that which is rendered necessary by competition in the labor market. Where there is some trades union organization and the power of collective bargaining, there is always the possibility of maintaining the standard level of wages, even in times of depressed trade, but where no such organization exists, a keen competition between badly paid men and women invariably results in reduction of wages for the unskilled, and sometimes affects wages in the higher grades of labor.

This whole argument especially applies to women who accept their hard conditions in a kind of fatalistic spirit. If a woman takes the place of a man she readily accepts a much lower wage for the same work, and she is not at all surprised when some other woman or girl, to whom the wage may be an absolute necessity, steps in and offers to cut even these low rates. The widow will sometimes make a lower bid because she is receiving help from the Poor Law or from charity. The girl, living in her own home and looking forward to marriage as a way of escape, will accept a low wage for the time being in the hope that it will soon be unnecessary for her to work at all. The married woman not dependent on the money she earns will often undercut the genuine worker. The anomalies in the wages of women are far more striking than in the cases of men, and it is clear therefore that no permanent reform can be expected, no adequate wage can be obtained while they are apathetic and disorganized. To this we may add in many cases, an ignorance which is appalling, for it is no uncommon thing to find two women living in the same street, doing exactly the same work at piece-work rates, and yet one receiving a wage almost twice as large as the other.

We have mentioned only the question of wage, but in dealing with small workshops we have also to remember that both men and women in these trades suffer physically as a result of long hours and insanitary conditions. Any attempt to remedy these evils is sure to fail just for the same reason that a demand for a higher wage fails. The unhealthy conditions to which the workers are subjected, compels them to accept, even to the detriment of their health, whatever terms are thrust upon them by one who is in a position to employ their labor.

Alien immigration may have an effect in intensifying competition in certain trades and is doubtless the cause of a certain amount of sweating, especially in the cheap tailoring trade. Naturally, the ambition of the Jew is to be-

come a master as speedily as possible, and as a small master he is sometimes hard and tyrannical: he certainly is a great believer in low wages when it becomes a question of paying others. Nevertheless, it cannot be said that sweating in England—with the exception perhaps of the East-end of London—is to any large extent the result of alien immigration. There can be little doubt that if the whole of the alien labor were excluded, sweating would not cease, since we find it at the present moment in districts where there is practically no foreign element. At the same time it must be remembered that legislative action would affect the foreign worker equally with his own countryman and the trades which have already been scheduled in the Trades' Board Bill are, in two cases at least, trades in which there is a good deal of foreign labor.

The Select Committee of the House of Lords summed up the situation with regard to low wages in the following passage:

"It may be said that the inefficiency of the workers, early marriage, and the tendency of the residuum of the population in large towns to form a helpless community, together with a low standard of life and the excessive supply of unskilled labor, are the chief factors in producing sweating. Moreover, a large supply of cheap female labor is available by the fact that married women working at unskilled labor in their homes, in the intervals between attending to their domestic duties and not wholly supporting themselves, can afford to work at what would be starvation wages to unmarried women. Such being the conditions of the labor market, abundant materials exist to supply the unscrupulous employer with his wretched dependent workers."*

It is this condition of things which we trust will be remedied, and which to some extent has already been remedied in Australia by legislative interference.

*Fifth Report from the Select Committee of the House of Lords on the Sweating System (1890), P. cvxxv.

It would perhaps be as well to say a few words about the possibility of dealing with the evil by some other method than that of legislation. Labor organizations, Consumers' Leagues and the Coöperative Movement have all been suggested as methods that have a certain value. With regard to trade unions for these unskilled, unorganized workers, there is a general feeling that it is impossible to find any common basis of union and action. It is true that some classes of women—especially the upper grades of the industrial world—have recently made progress in the direction of organizing themselves, but on the whole, it would be true to say that they only throw into relief the condition of the lowest ranks where every effort has failed to promote and maintain the spirit of coöperation. There is no community of interest amongst these poverty-stricken workers, compelled by want and poverty: any incipient organization is speedily disintegrated and finally broken into fragments. It is difficult not to be pessimistic with regard to unskilled labor, whether male or female. All that can be said is that where success has attended the efforts of the labor organizers, and the spirit of self-restraint and comradeship has taken possession of the workers, there, large and immediate benefits have accrued. Consumers' Leagues have been suggested as one method of solving the problem, and in New York, where the Consumers' League has been warmly supported as a humanitarian movement by people of position and wealth, a good deal of indirect success has attended their efforts. In the United Kingdom, however, the publication of a "White List" which is an English equivalent to a Consumers' League, does not seem to have had any great or lasting effect. The more complex the methods of modern production, the more likely it is that this attempt to abolish sweating will be futile, and indeed, it would be difficult to point to a single instance where the sweated worker is really benefited by any such action. What is interesting to note is that the very effort to organize such a

league as the Consumers' League indicates the change that has come over public opinion and the growing desire on the part of thoughtful and intelligent people to put an end to the wholly unnecessary hardships entailed upon the worker in certain industries.

The Coöperative Movement has also been alluded to, and here we are on perfectly safe ground so far as the workers in these trades are concerned. It cannot indeed be said that in every branch of coöperation the wages are always adequate and the conditions above reproach, but we may be sure that the working men and women who belong to these coöperative societies, will not long remain passive if the conditions under which their fellows work are unfair and unjust. The spread of the coöperative movement not only implies the crushing out of excessive competition within that movement, but also ensures the growth of other organizations to which the reformer can appeal, and finally, it means an educated democracy without which, all legislation would be in vain.

The Trade Boards Bill of 1909 was an immediate outcome of the Anti-Sweating League formed to secure a minimum wage. That league not only organized the Sweating Exhibition in connection with the *Daily News* which was held in London and visited by 30,000 people, but it also organized a Conference at the Guildhall, London, at which two millions of organized workers were represented. The league itself practically adopted the suggestions of Sir Charles Dilke, M. P., and it was his experimental bill that formed the basis for the Government scheme. The ideas contained in that bill were, in part at any rate, to be found in the system of Wages Boards first started in Victoria and then imitated by South Australia. It differs in some essential principles from the system of compulsory arbitration adopted in New Zealand. New South Wales and Western Australia have both followed in the footsteps of that colony although their measures have been modified to suit the conditions of their own countries.

Mr. W. Pember Reeves, the late Agent-General for New Zealand, in his "State Experiments in Australia and New Zealand," has given us by far the best description of this legislation and its effects. In Victoria, the law regulating wages and fixing a minimum wage came into force on the first of October, 1896. "In no other colony," says Mr. Reeves, "at that time at any rate, could such a measure have become law, and only the Melbourne newspapers' courageous exposure of the sweating that had been going on year after year in that city and elsewhere in Victoria, confirmed by the evidence given before the Board of Enquiry, in 1893, and backed by the agitation of the Victoria Anti-Sweating League, could have formed a public opinion ready to accept so strange and novel an experiment."

By the Act special boards were appointed to fix wages and piece-work rates for persons employed in making clothing or furniture, or in bread-making or baking, or in the business of a butcher or a seller of meat. Later on, by the Act of 1905, no regular trade could be included in the schedule except by a resolution passed by both Houses of Parliament. These boards have no less than four and not more than ten members with an impartial chairman. The board is so constituted that half the members are representatives of the employers and the other half of the work people. Each member of the board is paid a fee and traveling expenses. The boards have power not only to fix wages, either by time or piece-work, but also the hours of labor, and the number and wages of apprentices and improvers. Any decision of the board can only be challenged in the Supreme Court. A large number of trades have now been included in the schedule.

On the other hand, the Industrial Arbitration Act of New Zealand, passed in 1894, and since amended some half-dozen times, was a law by which labor disputes are referred to State tribunals. The decision of these tribunals may have the force of law and be binding, not only on those

concerned in the dispute, but also on all who are engaged in the trade in which the dispute has arisen. The award when once made lasts for three years. The advantages of the Act are obvious. In the first place, there is compulsory publicity, and publicity is perhaps the greatest safeguard of the underpaid worker. In the second place, there is compulsory reference to an impartial tribunal, and thirdly, there is compulsory obedience to the award of the Court. It is true that this Act has, in the main, been applied to trade disputes between employers and employed, and generally speaking, to disputes in which highly organized workers are engaged, but it has an important bearing on sweated labor. Under the Act it is possible for any organization to appeal to a conciliation board, and finally to an arbitration court. In almost all sweated trades it would be possible to form some permanent organization, however small, which would represent that trade. This was the experience in New Zealand. The tailoresses, doing the same work as men, were, by the arbitration court, declared to be entitled to the same pay as men, and under the award they gained an immediate increase of wages, estimated at fifteen per cent. The decision, moreover, could not be disputed for three years, at the end of which time there was much less likelihood of a reduction taking place. Many other illustrations could be given of the benefits conferred by this Act upon unskilled labor, both male and female, in New Zealand. There is probably no country in the world where the minimum wage for such labor is so high or the conditions so satisfactory. The New Zealand Arbitration Act has, however, not commended itself to English trade unionists up to the present time, who are strongly opposed to compulsory arbitration. In the not very distant future, a change of opinion will lead to the adoption of some modifications at least, of that Act, but it was thought wiser to base the English measure upon the method adopted by Victoria in its Wages Board.

The Trade Boards Act of 1909, resembles in many

respects, the colonial scheme. The Trade Board fixes a minimum rate of wages for time work, and a general minimum rate of wages for piece-work in certain trades. Six months' notice is given to the trade concerned, that a rate, obligatory in all cases, will be enforced, and that rate holds until it is revoked, such revocation being made possible by a general order of the Board of Trade to the Trade Board after giving three months' notice. Penalties can be enforced for not paying wages in accordance with the minimum rate which has been made obligatory. The most important section so far as sweated workers are concerned is Clause 10 of the Act:

10—(1) Any worker or any person authorized by a worker may complain to the Trade Board that the wages paid to the worker by any employer in any case to which any minimum rate is fixed by the Trade Board is applicable are at a rate less than the minimum rate, and the Trade Board shall consider the matter, and may, if they think fit, take any proceedings under this Act on behalf of the worker.

(2) Before taking any proceedings under this Act on behalf of the worker, a Trade Board may, and on the first occasion on which proceedings are contemplated by the Trade Board against an employer they shall take reasonable steps to bring the case to the notice of the employer, with a view to the settlement of the case without recourse to proceedings.

As in Victoria, the Board is constituted by putting upon it employers and workers in equal numbers, but in addition representative members are elected or nominated in accordance with the regulations. The chairman of the Board is appointed by the Board of Trade as is also the secretary. The Trade Board may establish district Trade Committees acting for such areas as the Trade Board may determine. In this case also there is provision for the equal representation for local employers and local workers. The trades at the present scheduled are the ready-made and wholesale be-spoke tailoring trades, the making of boxes, or parts thereof, of paper, cardboard, chip or similar material, machine-made lace and net finishing, and mending or darning operations of lace curtain finishing, hammered and dollied or tommied chain-making. Finally, "The

Board of Trade may make a Provisional Order applying this Act to any specified trade to which it does not at the time apply if they are satisfied that the rate of wages prevailing in any branch of the trade is exceptionally low, as compared with that of other employments, and that the other circumstances of the trade are such as to render the application of the Act to the trade expedient."

The one criticism that I should like to make of the Act is that it seems to be a comparatively slow and cumbrous method of affording relief to the sweated worker. If the officials who will have an important part to play in each trade, desire to create delays or in any way to hinder the settlement of an appeal, it seems only too probable that they could render the Act of doubtful value. At the same time it must be admitted that the average English official is fairly impartial, and would throw his influence upon the side of the employes if the conditions under which they worked were obviously unfair or unjust.

Public opinion is on the side of the sweated workers. Both Houses of Parliament have expressed their sympathy. There is scarcely a man who will venture to get up in the House of Commons and defend the lower wages which prevail in certain industries. We have good reason to hope, therefore, that the administration of the Act, which has already proved of value, will do much to remove some of the worst evils that have oppressed the life of this large class of the community. The regulation of wages will lead to the registration of all places where work is done, to better sanitary conditions, to a more humane treatment of the out-worker. The welfare of the State demands that the experiment should be made and it is to our common interest to ensure that the experiment is successful.



Milton's London*

By Percy Holmes Boynton

SHAKESPEARE'S dates were 1564-1616; Milton's 1608-1674. In Shakespeare's day London enjoyed a period of courtly splendor and opulence. Elizabeth was a spectacular monarch; she surrounded herself with people after her own heart. But she was also an astute monarch; and this she demonstrated by the success with which she maintained England's dignity among the nations, and postponed the imminent civil conflict which came to a head soon after her death. It threatened loudly while James was on the throne, it came to a climax with the death of Charles I. After eleven years of unrest the Commonwealth was overthrown by a retrogressive revolution which restored the crown to the Stuarts in the person of Charles II; and the whole series of events culminating in the unholy triumph of Puritanism and reaching its catastrophe in the still more unholy return of the Court, was witnessed and promoted and deplored by John Milton.

Moreover, in a limited degree the history of these two generations is reflected in little in his own career. For in many respects he was up to 1640 a belated Elizabethan,

*The first article in this series, "Chaucer's London," appeared in the September CHAUTAUQUAN; the second, "Shakespeare's London," in the October issue.

without question he was a Cromwellian for the next twenty years, and from 1660 to the end of his life he was the sternly undefeated champion of a lost cause. So too the whole history of the time is recorded in a series of brilliant tableaux which were enacted in his own home city. The London which enjoyed the masques of his young manhood, and wondered at the ecclesiastical zeal of Laud, and shuddered at the executions of Strafford and Charles, and witnessed with doubts and misgivings the sessions of the Short and Long and Rump Parliaments, and submitted to the two Cromwells, and exulted in the return of Monarchy in '60, and survived the Plague and the Fire in '66—this London is surely not without its own character and interest for the student of literary history.

In this growing town, for much of the time within the limits of the original city, Milton lived in no less than eleven houses. He was born, and dwelt until he was fifteen years old, in Broad Street, just off Cheapside almost under the shadow of St. Paul's. After his university career and his life on the continent, he moved to St. Bride's churchyard, on the Strand;* next to two successive houses near Aldersgate; then to Holborn, a half mile out beyond Newgate; further, in a series of rapid changes, to Whitehall, Westminster, twice more near Aldersgate, once again on Holborn, and finally at Artillery Walk, just outside Moor gate.

Like many another man who has risen to eminence he was in his youth a battle ground of sternly competing influences. His religious parents hoped that he might develop into a life of rich service in the church. Yet in his father was engrained a love of music, and an appreciation of the arts which were quite out of harmony with strictest Puritanism. To a generation which assumes that truth and beauty are at one in their higher manifestations the evidences of what was a real conflict in Milton seem almost

*The St. Bride's Church of Milton's youth was destroyed by the fire of 1666. The present St. Bride's, a picture of which accompanies this article, was completed shortly after Milton's death.

negligible. At the age of twenty-three he grieved over his thus far wasted life and resolved to live "as ever in my great Task-Master's eye." The death a few years later of his beloved friend Edward King moved him to one of the most stirring invectives ever launched at the established church. To one-half England these were delightful sentiments, but this half England could not take unqualified pleasure in Milton, for in *'L'Allegro* and *Il Penseroso*, which belong to the same general period of waxing maturity, when Milton referred to the church, he did it to record his pleasure not in the lining out of psalms or in the homiletics of hell-fire, but to recall his enjoyment of the "dim, religious light" that filled the richly decorated Gothic pile in which the most attractive of ceremonials was the wedding service. He invoked the gentler conjurations of music, and dwelt, in imagination at least, not only on tragedy as it was appearing on a degenerating stage, but on Ben Jonson's comedies and the pastorals of Shakespeare as well.

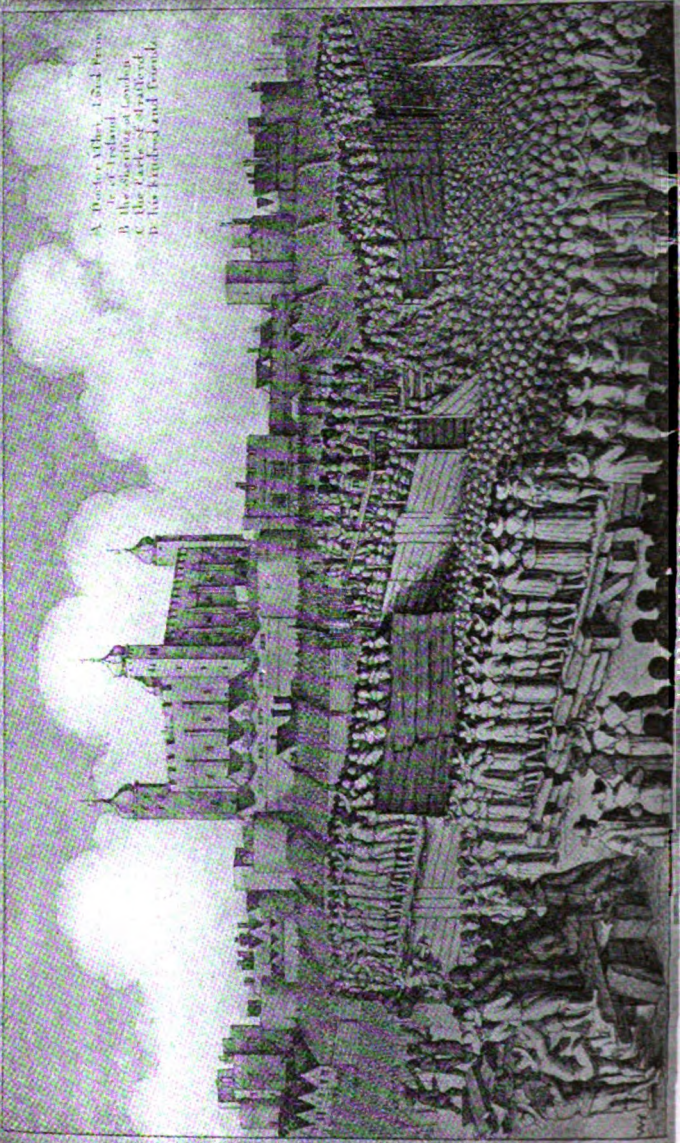
His interest in the stage, moreover, was not limited to speculation alone—*Arcades* and *Comus* in proof. Strange to relate, the coming Latin Secretary to Oliver Cromwell was actually a writer of masques—collaborator with Henry Lawes, composer, and Inigo Jones, architect. *Comus* is an especially significant straw in the rising wind. The charm of the production as it was presented must have depended very greatly on the beauty of the music and the tableaux, and, as far as Milton's share was concerned, on those introductory and connecting passages which formed a setting for the tedious casuistry of *Comus* and *The Lady*. For the thesis of this masque as a whole was painfully improving, the application of the text most laborious, and *The Lady*, a female who for rigid, angular, unamiability masquerading in the role of virgin loveliness, is hard to match in literature. Yet the evidence of the real discrepancy between what this masque was conventionally supposed to be doing and what it must have achieved is a clear index to what was going on



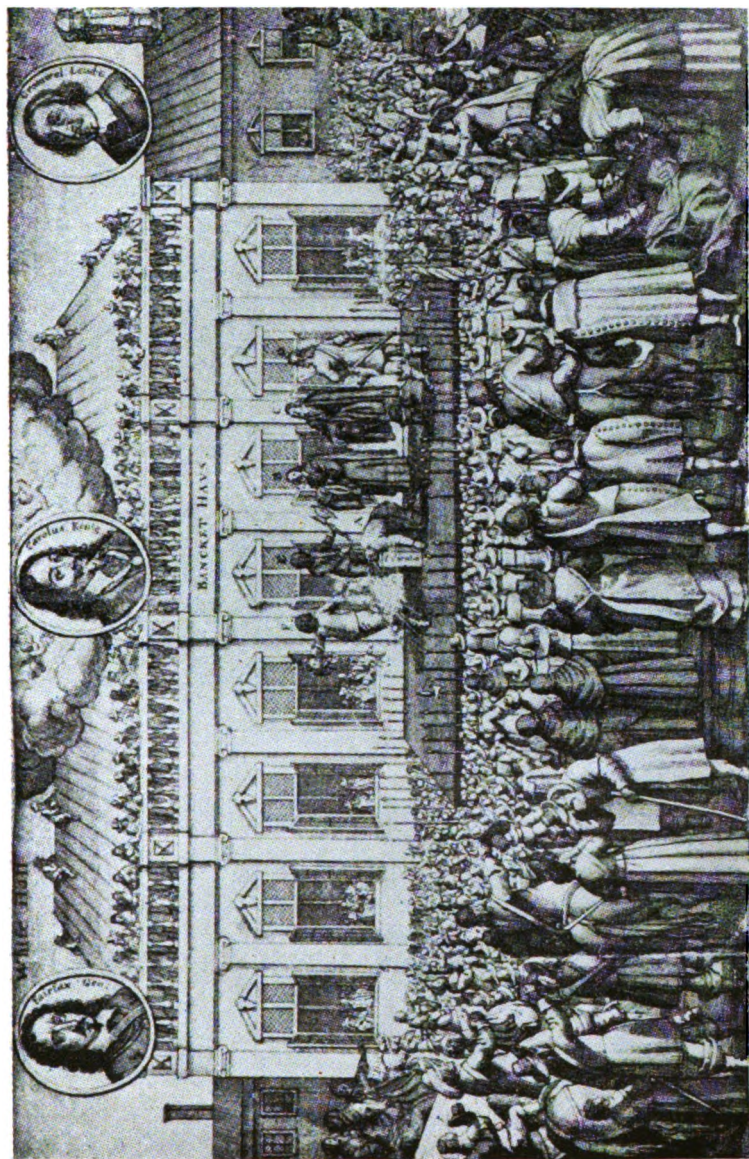
King Charles I. From the picture by Vandyke at Hampton Court Palace

THE TRUE MANNER OF THE EXECUTION OF THOMAS EARL OF STRAFFORD LORD
 Lieutenant of Ireland, upon Tower-hill the 12th of May 1633.

- A. Doctor Aylmer, Lord Prisoner
- B. the execution of London
- C. the Earle of Strafford
- D. his kindred and friends



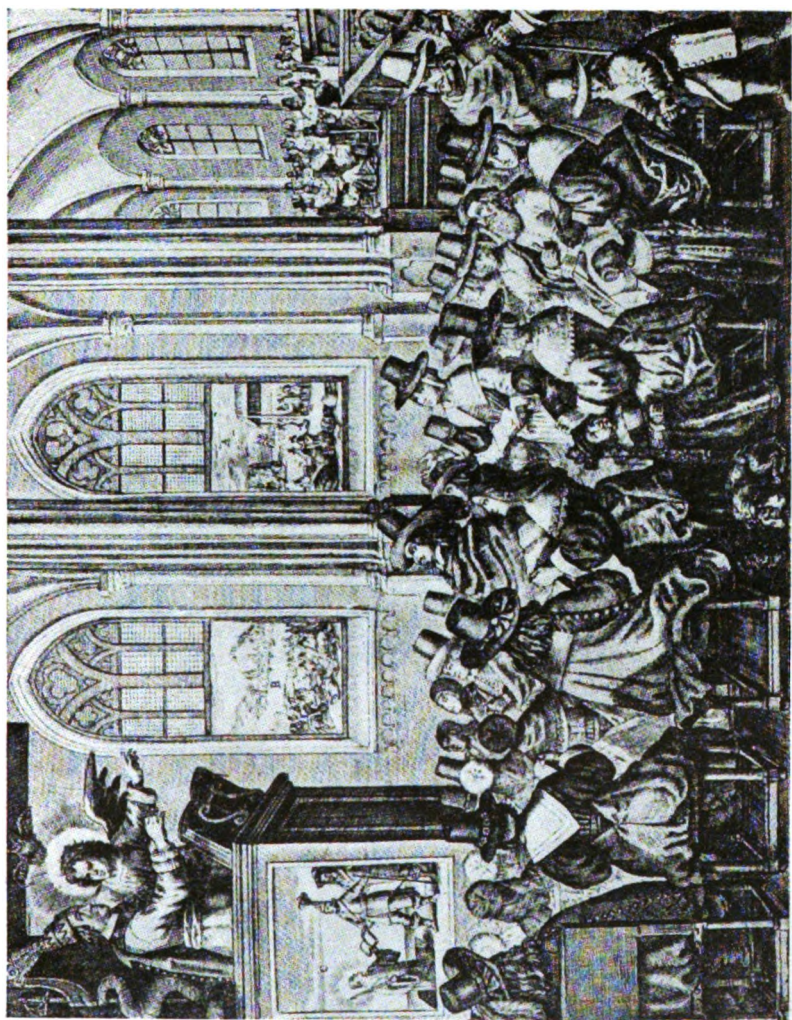
Execution of the Earl of Strafford. From an engraving by W. Hollar



Execution of Charles I. From a nearly contemporary Dutch engraving by Sebastian Furck



Oliver Cromwell. From a portrait at Sidney Sussex Cottage, Cambridge



Oliver Cromwell Preaching. From a satirical contemporary Dutch print



Oliver Cromwell Dissolving the Long Parliament. From a satirical Dutch print

The Fearefull Summer

OR,

Londons Calamitie, The Countries Discour-
tesie, And both their Miserie.

Printed by Authoritie in *Oxford*, in the last great Infection of the
Plague, 1625. And now reprinted with some Editions,
concerning this present yeere, 1636.

*With some mention of the grievous and afflicted estate of the famous Towne
of New-Castle upon Tyne, with some other visited Townes
of this Kingdome.*

By IOHN TAYLOR.



The Plague in London, 1625. Title-page to J. Taylor, "The Fearefull Summer"



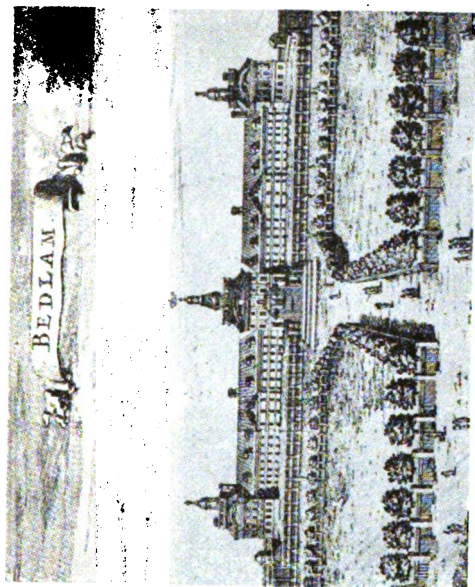
—
St. Bride's, Fleet Street
 (Christopher Wren, architect)



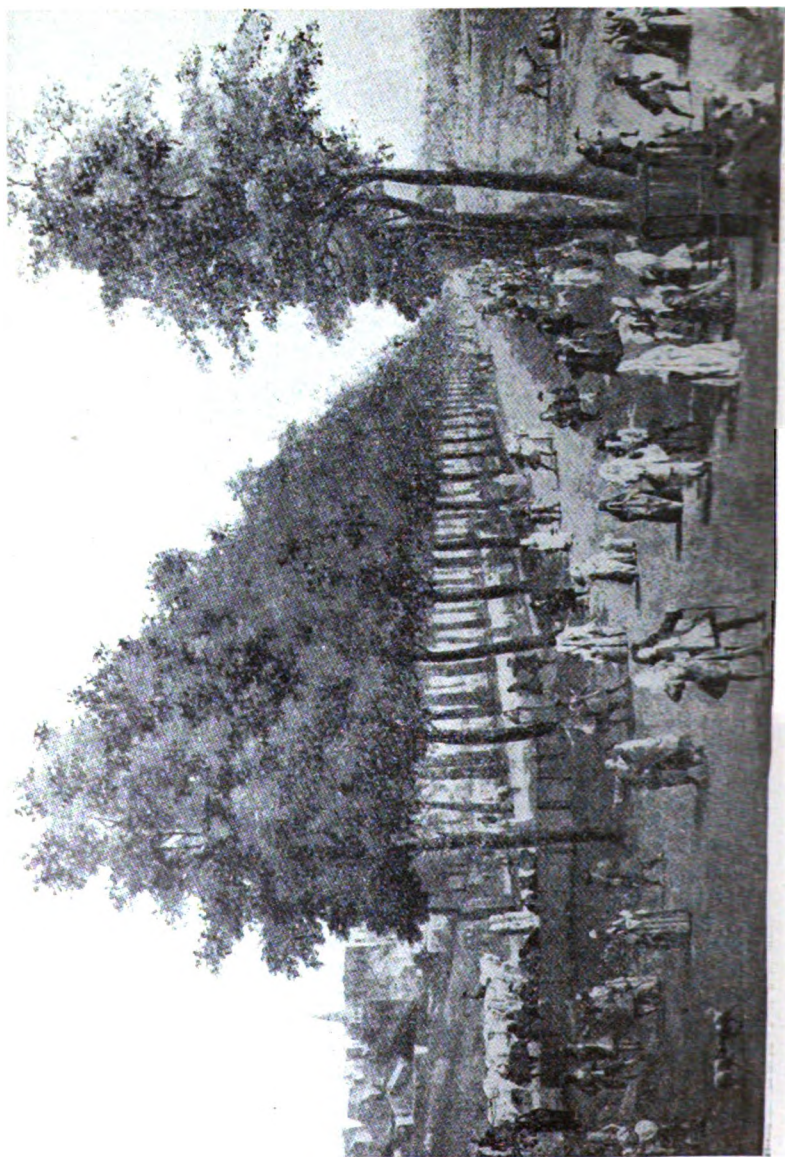
St. Mary Le Bow
 (Christopher Wren, architect)



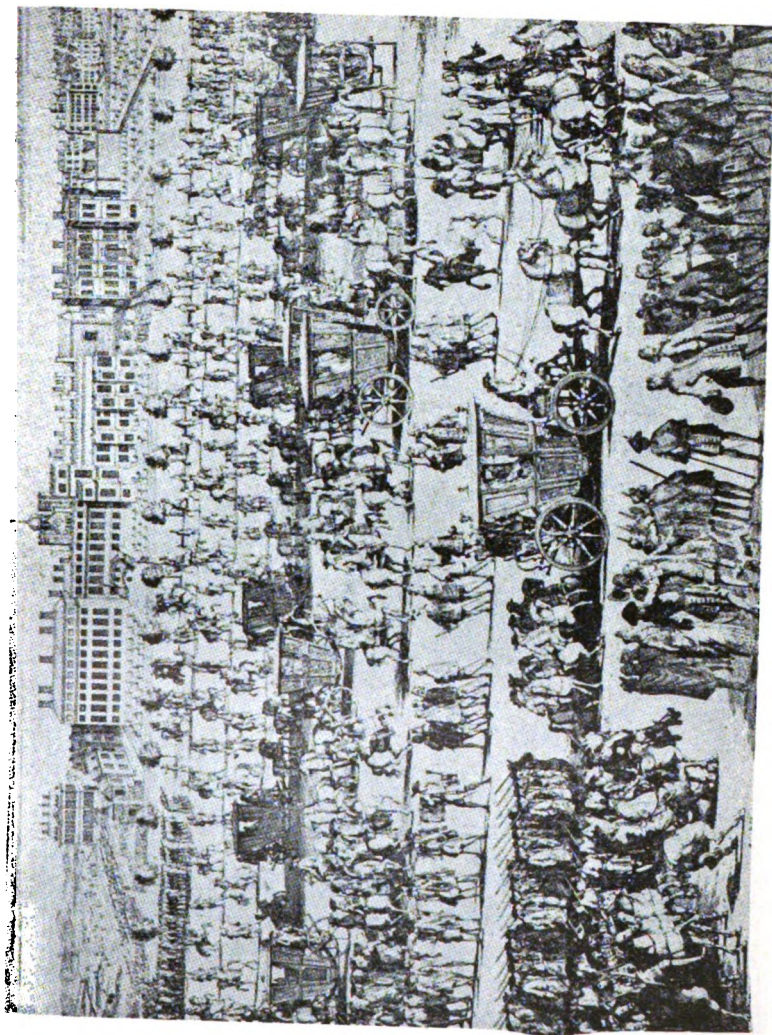
A Witch and Her "Familiars." From a contemporary drawing in a "Dis-
course of Witchcraft"



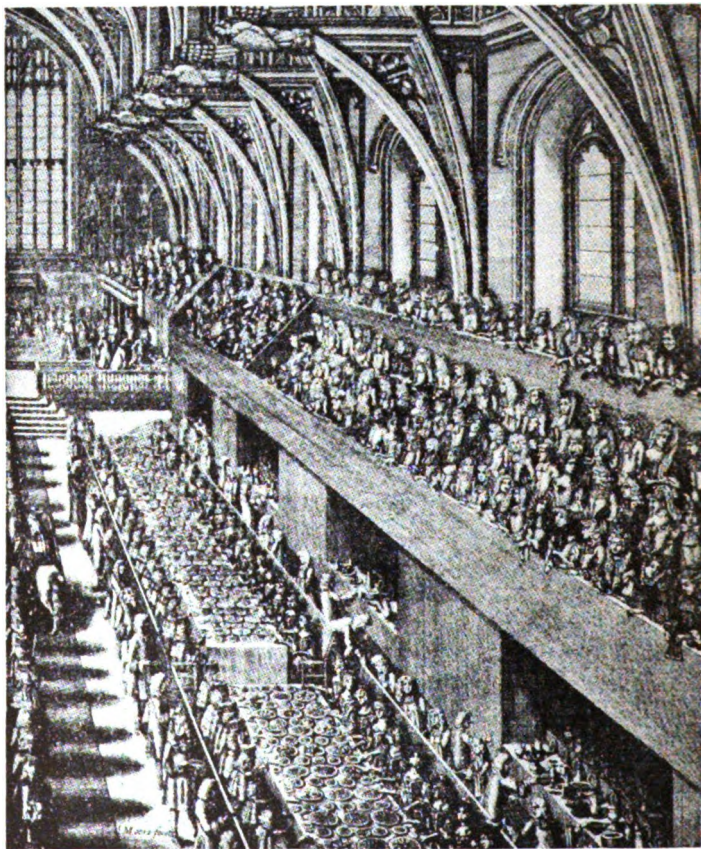
Bethlehem Hospital. From Mission "Memories," 1698



The Mall, by Marco Ricci



St. James's Park and Palace in 1689



Coronation Feast of James II. F. Sandford, "Coronation of James II," 1687

in the mind of a young man who was sharing with his generation the conflict between a wanton liberality which had belonged to the past, and a no less wanton straitness of bigotry which was the threat of the immediate future.

See how striking was the progress of events in the year or two before the production of *Comus* in September, 1634.

For a generation Puritan opposition to the drama had been growing in weight and strength, the theater during these years naturally increasing in hostility to its enemies. Early in 1633 the struggle became more bitter than ever because of the appearance of an extraordinary book by one William Prynne, an Utter Barrister of Lincoln's Inn. Its title is too long to print in full, but the purport of it may be gathered from these gleanings: "*Histrio-Mastix: The Player's Scourge, or Actor's Tragœdie . . . wherein it is largely evidenced . . . That Popular Stage Plays (the very groups of the Divell . . .) are sinful, heathenish, lewd, ungodly spectacles . . .; and that the profession of Play-Poets or Stage-Players . . . are unlawful, infamous and misbeseeming Christians. All pretences to the contrary are here likewise fully answered, and the unlawfulness of acting or beholding academical interludes briefly discussed . . .*" Under this enormous name many sins were committed. Playwrights and actors were offended, royalty affronted, and members of the Inns of Court more or less outraged because one of their own number had had the temerity not only to perpetrate the book but to dedicate it to the Benchers of Lincoln's Inn.

There was a great deal of time and talk wasted before, in November, ten months after this literary explosion, the principal members of the Society of the four Inns of Court (Lincoln's, Gray's, the Middle and the Inner Temple) joined together to produce if possible the most completely splendid masque ever staged in England. It seems to have turned out so. It was three months in preparation; it was pro-

duced under and by the most skilled antiquarians, artists, poets, musicians, singers, dancers and actors to be found anywhere; it was preceded by a street pageant from the Temple to Whitehall so gorgeous that the King and Queen must needs have it "fetch a turn round the tilt yard that they might see it all again." *The Triumph of Peace* was an intricately elaborate combination of pure allegory and social satire. What between Peace and Law and Justice and Genius, Opinion and Fancy who interpreted them, a succession of comic anti-masques, and the ultimately appropriate appearance of the Dawn "this earthly group and glory, if not vanity [was] soon past, over and gone, as if it had never been."* A week after the first performance before the Court at Whitehall, it was given at the Merchant's Hall in the city under the patronage of the Lord Mayor. And a week after that, again at Whitehall, the hardly less splendid *Coelum Britannicum* was put on. Thus was Prynne given the retort courteous.

Moreover, the powers were not content simply with theatrical vindications of their rights. They set out to punish as well as to rebuke offenders, and in the catalog of offenders they were disposed to include all opponents or dissenters to the reign of "Thorough" which Charles now instituted. To carry out his policies he had three stern and able men. The young Marquis of Hamilton represented him in Scotland, Wentworth, Earl of Strafford to be, governed Ireland with consummate skill and power, and Laud, the now spectacular Archbishop of Canterbury, was the right hand man in England. Against dangerous men of special eminence this Prelate carried on a vindictive campaign. Prynne, the author of *Histrionastix*, had his ears clipped on the public pillory, and then, still indomitable, lost the pitiful remnants of them and was branded on the cheeks S. L. (Seditious Libeller). His revenge was to come. Bishop Williams of Lincoln, indiscreet even after his removal from power, was

*It cost £21,000, equivalent in purchasing power today to £50,000, or a quarter of a million dollars.

next fined a fortune and imprisoned at the King's pleasure, and mulcted of eight thousand pounds more for receiving without protest letters which referred to Laud as "the little vermin" and "the urchin." At the same time Puritan laymen, church wardens, itinerant lecturers, parish ministers and curates,—whoever in position of trust or authority deviated from the strict discipline of the Established Church,—were shorn of power and subjected to fine or imprisonment. And finally a sort of guerilla warfare was carried on with the "ineradicable nests of Separatists sheltered in the recesses of London."

It is evident enough that this sort of game could not be played indefinitely. Sooner or later troubles were bound to gather round the head that wore the crown. Charles, after more than eleven years of autocratic rule, began to feel the ground slipping from under him so perilously that in the spring of 1640 he reluctantly called a Parliament. He wanted twelve subsidies, but, as they obstinately preferred to discuss their country's grievances, after three weeks of deadlock he sent them to their homes. This desperate expedient soon turned out to be by no means a wise one; the Gordian knot was too tough even for such a stroke. The members of Parliament were not to be mocked by wanton assemblings and premature adjournments; they were to convene on their own call and to sit till their business was accomplished; moreover, they were to determine what that business should be. And the needs of the nation, said Parliament, demanded the death of Wentworth, Earl of Strafford—the man, it was felt, in whom, more than in any other was the source of danger to come. Strafford,* foreseeing what was imminent came with misgivings to London on the King's guarantee "that not a hair of his head should be touched." Almost immediately, however, he was imprisoned in the Tower, and then after five months, beginning

*For a vivid dramatic account of his last days read Browning's tragedy, "Strafford."

in March, 1640-41, there followed the trial which was one of the most dramatic events enacted in Westminster Hall.

Picture the great stage at one end furnishing a green-covered background for the Peers who sat as his judges in crimson and ermine; trellised rooms behind for the King and Queen and Ladies of the Court; the black-garbed prisoner in the middle of the Hall; and long tiers of lengthwise seats filled with onlooking members of the House of Commons. Still as in the Courts of Elizabeth and James there was a strange commingling of gravity and indecorum. "Oft great clamour without about the doors. In the intervals, while Strafford was making ready for answers, the Lords got always to their feet, walked and clattered,—the Lower House men to loud clattering; after ten hours much public eating, not only of confections but of flesh and bread,—bottles of beer and wine going thick from mouth to mouth without cups; and all this in the King's eye." The days wore on, toward the luckless prisoner's doom. Royal assurances were not fulfilled with royal fidelity. Charles, no weakling on many occasions, yielded this time to popular pressure.

"The King was sorry; 't is no shame in him;
Yes, you may say he even wept, Balfour,
And that I walked the lighter to the block
Because of it."

So on Wednesday, the 12th of May, "that proud curly head, the casket of that brain of power, rolled on the scaffold on Tower Hill."

It was the beginning of the King's downfall. Before long he was at such loggerheads with Parliament that within a year the Civil War was on. By 1646 he had taken refuge with the Scots, a refuge that soon resolved itself into a captivity from which he was never to be freed. He was with the Scots seven months and with the English two years as a royal prisoner before finally the trial was begun. Then again Westminster Hall was used. He who might have saved the life of Strafford could not save his own. It was in vain that he refused to accept the authority of the court

and that he attempted to speak when sentence had been pronounced. A scant week after he had impatiently heard the charges filed against him, he was hustled by the guards away to Whitehall and thence to St. James across the narrow Park. Three days later he walked back to Whitehall Banquet House and stepped from an enlarged window onto the platform where he surrendered his life.

So England became a republic, passing into a new era quite as troublous as that which she had just survived. Cromwell worked indefatigably with the Council of State and the little Rump* Parliament until he was forced to carry on the government almost single handed. The young Charles was awkwardly successful in making friends. Proclamations of his succession to the Crown were read in Scotland and Ireland, and until he was invited to leave, his own Court was for a while assembled at the Hague. A heavy fusillade of controversial pamphlets beclouded the air, Milton serving as literary champion of the Regicides, and replying to *Eikon Basilike* with his *Eikonoklastes*, and to Salmاسius' *Defensio Regia* with *Pro Populo Anglicano Defensio*.

For the disorder and actual lawlessness of the times Macaulay has entered a contrite plea of "guilty:"† "Major-generals fleecing their districts; soldiers revelling on the spoils of a ruined peasantry; upstarts, enriched by the public plunder, taking possession of the hospitable firesides and hereditary trees of the old gentry; boys smashing the beautiful windows of cathedrals; Quakers riding naked through the market place; Fifth-monarchy men shouting for King Jesus; agitators lecturing from the tops of tubs on the

*"Right, knave," he said, "I taste thy jest . . . Faustus raised the devil as the Parliament raised the army, and then, as the devil flies away with Faustus, so will the army fly away with the Parliament, or the rump as thou call'st it, or sitting part of the so-called Parliament." Scott's Woodstock, chapter XVIII.

†This is the Essay on Milton of which the latter half is especially interesting. In connection with this period his essays on Hampden and Bunyan are also valuable.

fate of Agag; all these, they tell us were the offsprings of the Great Rebellion. Be it so."

Discontent increased steadily as the years wore on, the original adherents of the dead King gaining in power as the fear grew that the Rebellion had accomplished nothing more than the substitution of a Cromwell for a Stuart dynasty. Something even more unsatisfactory than that, however, was the real result; for England to her dismay, found in '58 and '59 after the death of the great Protector, that Anarchy under Richard Cromwell was much less tolerable than despotism under Oliver. Those were days that tried men's souls. Some were in despair at the failure of the Commonwealth, some in an agony of hope that young Charles might be restored to his throne, and many in an ecstasy of doubt as to silence or speech, and as to what to say if speak they must. It is not a proud chapter in English literature which the poets of these years contributed. William Davenaub, Laureate up to 1649, wrote a ponderous greeting upon "his Sacred Majesty's most happy return" of which the worst that can be said is that it is prosily sincere. Abraham Cowley, who had apparently reconciled himself to the subverted order of things, was laboriously lavish in his joy. But Edmund Waller and John Dryden were guilty of noisy effusions in spite of the fact that both of them had printed similar flatteries of Cromwell not long before. These wielders of the pen seemed to be able to clear off old scores rather easily. For the unliterary the job was not always so simple. The fears of Samuel Pepys lest some of his own past indiscretions should be quoted against him were doubtless the fears of hundreds of others who left behind them no such record as his fascinating diary.

It is a strange contrast with the last hours of Charles I which is provided by the splendid return of his son in 1660. For more than twenty miles through the country side the road to London was lined with shouting multitudes, "one

continued street wonderfully inhabited."* At Blackheath fifty thousand soldiers greeted the King, and nearer the river side the Lord Mayor and the city fathers. The entrance through the city followed the familiar course across the Bridge, up Bishopsgate Street, and through Cheapside to Fleet Street, Temple Bar and The Strand, ending finally at Whitehall, where in that very Banquet House before which his father had lost his life, the Houses of Parliament were now assembled to do honor to the son.

Yet now, as always, the silver lined cloud was black beneath. If the trial of the elder Charles was, in its kindest aspect, the expression of a sort of desperate hysteria consecrated to a holy cause, the treatment of the regicides was horribly vindictive. Strange the reasonings which led to the deaths of many; awful the indignities and the tortures with which they were ushered out of life. Quixotic the arguments which led to the immunity of others; most marvellous of all the total escape of that blackest of rebels, John Milton. The escapes, however, were negative affairs. The trials and executions were positive and gruesomely spectacular events. It is a comparatively modern piece of social restraint which seeks to take life painlessly where life must be taken, and which conceals even the abbreviated spectacle of hanging or electrocution from the eyes of the curious and the morbid.

With these formalities over came the coronation, April 23, 1661, King Charles and St. George totally eclipsing the memory of Shakespeare, whose birthday it was. This was modern England; or rather on this recurrent occasion modern England still observes the traditions of the past. As far as the processions and ceremonies are concerned, out of door backgrounds excluded, photographs of the coronations of Edward VII or George V would give a reasonably approximate idea of what happened on that day. Charles

*The last chapter of Scott's *Woodstock* contains a description of this return.

in crimson velvet and ermine, the gorgeous crowd marshalled in Westminster Abbey, the rites performed by Dean, Bishops, and Archbishop, contributed to a series of radiant pictures. "Of the kneelings and other religious services of prayer and song that followed, and the kissing of the Bishops by the King, and the homagings to the King by the Bishops and the Peers, and the changes of place and posture in the Abbey, and the proclamation of the King's general pardon by Lord Chancellor Clarendon and heralds, and the flinging of gold and silver medals about by the Treasurer of the Household . . . and the music from violins and other instruments by performers in scarlet with the bangs from the drums and the blasts from the trumpets, the reckoning becomes incoherent. People were tired of these fag-ends, and longed to be out of the Abbey."

What happened in the next few years is familiar enough. The new King had none of the private virtues of Charles I, and little of his strength. His own influence, unsupplemented by the general reaction against Cromwellian days, would have gone far toward debauching the court. It is mistaken to foster the idea that the vices of those days have passed from the earth, or England, or London. But it is not too much to say that, under royal auspices, vice and vicious luxury have seldom flourished more arrogantly than in those days. No wonder then that Milton "old, poor, sightless, disgraced," pictured himself in *Paradise Lost* and *Samson Agonistes*. When he gloried in

"A mind not to be changed by place or time,"
and asked

"What matter where, if I be still the same?"

he was writing, in stern defiance, two mottoes for himself. And in something approaching despair he dictated not of Samson alone:

"Promise was that I
Should Israel from Philistian yoke deliver;
Ask for this great deliverer now, and find him
Eyeless, in Gaza, at the mill, with slaves,
Himself in bonds under Philistian yoke."

Then suddenly in the midst of all this came the last great plague from which London was ever to suffer. The horrors of it are too well described by De Foe. Pepys' account is not so heightened but apparently more real. See how his jottings run.

1665: June 17. "It struck me very deep this afternoon going with a hackney coach from Lord Treasurer's down Holborne, the coachman I found to drive easily and easily, at last stood still and came down hardly able to stand, and told me he was suddenly struck very sick and almost blind, he could not see; so I light and went into another coach, with a sad heart for the poor man, and for myself also, lest he should have been struck with the plague.

June 25. "The plague increases mightily, I this day seeing a house at a bitt-maker's over against St. Clement's church* in the open street, shut up; which is a sad sight.

June 29. "To White Hall, where the court full of waggons and people ready to go out of town. This end of the town every day grows very bad of the plague. The Mortality Bill is come to 267.

July 12. "A solemn fast day for the plague growing upon us.

July 13. "Above 700 died of the plague this week.

Aug. 16. "To the Exchange where I have not been a great while. But, Lord, how sad it is to see the streets empty of people, and very few upon the 'Change. Jealous of every door that one sees shut up, lest it should be the plague; and about us two shops in three, if not more, generally shut up."

By the end of the month the weekly mortality was over six thousand, and the first week in September nearly seven.

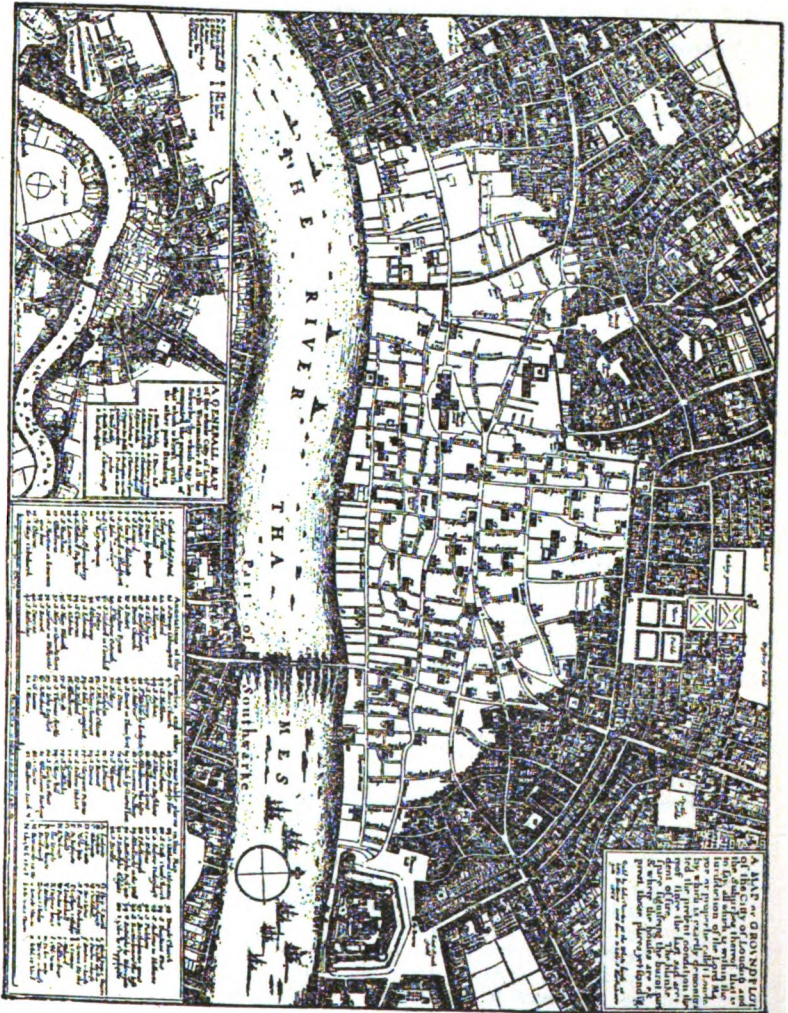
Sept. 3. "Among other stories one was very passionate methought of the child of a very able citizen in Gracious Street, a saddler, who had buried all the rest of his chil-

*This was only a few hundred yards from the north end of London Bridge, west of Bishopsgate Street.

dren of the plague, and himself and wife now being shut up and in despair of escaping, did devise only to save the life of this little child; and so prevailed to have it received stark naked into the arms of a friend who brought it, (having put it into new fresh clothes) to Greenwich; where upon hearing the story we did agree it should be permitted to be received and kept in town."

By the middle of September there was some abatement which with slight fluctuations continued steadily till almost a year had elapsed, when in mid-May of 1666 the report for the week was 53. Even in August it was not yet rooted out. It held on till September of the second year, and then on the second day of the month—as if poor London had not suffered enough, there came a new affliction.

This was the great fire which in four days' time almost blotted out the old London within the walls. Again Pepys has left a faithful record of which his vivid picture of the end of the first day is worth repeating. "When we could endure no more upon the water, we to a little ale house on the Bankside . . . and there staid till it was dark almost, and saw the fire grow, and as it grew darker, appeared more and more, and in corners and upon steeples, and between churches and houses, as far as we could see up the hill of the city in a most horrid, malicious, bloody flame, not like the flame of an ordinary fire. . . . We staid till, it being darkish, we saw the fire as only one entire arch of fire from this to the other side of the bridge, and in a bow up the hill for an arch of above a mile long; it made me weep to see it. The churches, houses and all on fire, and flaming at once; and a horrid noise the flames made, and the crackling of houses at their ruine. So home with a sad heart." Thus was devastated a vast acreage from which the tottering walls were not all cleared for two years, but upon which in twice that time a new city on the old street lines had been substantially erected. In the work of reconstruction no man did more than the archi-



THE EFFECT OF THE GREAT FIRE OF 1666.
(From a Plan by W. Heller.)

tect, Sir Christopher Wren to whom scores of buildings now standing serve as monuments.

The old London and the new. Streets dating from almost immemorial times, flanked with buildings more beautiful and commodious than of yore. Old parishes with new meeting houses. The old St. Bethlehem replaced by the new Bedlam. Old superstitions holding over in a new and more sophisticated age. Staid and sober Londoners still possessed of their old religious Puritanism, mourning the glory of the days gone by. By 1674 Milton's London was a thing of the past.

NOTES ON ILLUSTRATIONS

OLIVER CROMWELL PREACHING

From a Dutch print; probably referring to the story that Cromwell preached after the battle of Worcester, September 3, 1651. The Protector wears a triple crown, surmounted by a plume of peacock feathers; he apparently has a tail, so that he combines papal and diabolical characteristics; a spirit is by his side, adjuring him; a battle (of Worcester?) is seen through one window, a conference on the seashore through the other; on the panel of the pulpit Charles I rising from the grave and presenting a book to Cromwell.

CROMWELL DISSOLVING THE LONG PARLIAMENT

The Protector is accompanied by Lambert, Cooper, and Strickland; he is also represented as driving out with the mace a strange bird, presumably emblematic of the Parliament. General Worsley is directing the clerks to remove the books and Harrison is dragging the Speaker from his chair. The poodle is probably a caricature of the British lion. The Owl is said to be a satire on the committeemen of the time. (Catalogue of Political and Personal Satires (Prints) in the British Museum, I? No. 858.)

BETHLEHEM HOSPITAL

Founded as "The Priory of the Star of Bethlehem" by Simon Fitzmary, Sheriff of London, 1246, it became known as a public hospital for lunatics before the dissolution of the monasteries, and after that event became the property of the Corporation of London. In 1675 the building shown was re-erected on the south side of Moorfields, at a little distance from the original site, and the establishment was removed to Southwark in 1812.

THE MALL, BY MARCO RICCI

The Mall was laid out and planted with trees under the direction of the French landscape gardener, Le Notre, under Charles II. It was conspicuous as a fashionable lounge under Queen Anne, and

is mentioned as such by Swift in his letters to Stella. St. James's Park was at this time very rural in character, and was not laid out as it is now until 1827-1829. Thornbury, Old and New London, IV, 50, 175.

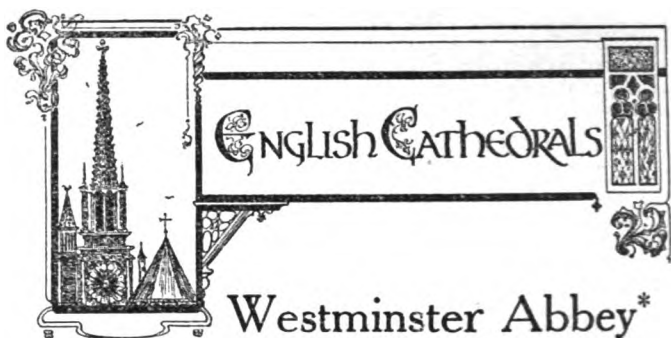
CORONATION FEAST OF JAMES II. (APRIL 23, 1685)

The dinner lasted from five to about seven. Besides the royal party of about twelve at the high table, the guests comprised ninety-eight peers, sixty-four peeresses, thirty-two barons of the Cinque Ports, the two archbishops, twelve bishops, twelve judges, the attorney and solicitor-general, the mayor, aldermen, and twelve principal citizens of London heralds and pursuivants, twelve sergeants-at-law, and eighteen masters or clerks in chancery—in all about three hundred. Buffets are placed at the sides of the hall. The Champion (Sir Charles Dymoke) is seen on horseback making his challenge to anyone who questions the king's title. The tables are loaded with cold dishes and sweetmeats, though seventy-six hot dishes (in two courses) were served at the royal table alone. The plates included stags' tongues, turkey chicks, ortolans, puffins, pheasant, partridge pie (in April!), periwinkles, crabs, morels (English truffles), caviar, olives, cold mince pie, "spinage tart," "salads of all kinds" and mangoes. Each table had a different menu. Sandford, *Coronation of James II*, 1687.

THE EFFECT OF THE GREAT FIRE OF 1666

The fire began in Pudding Lane, near Eastcheap, on September 2, 1666, and in four days "consumed every part of this noble city within the walls, except what lies within a line drawn from the north part of Coleman Street, and just to the southwest of Leadenhall, and from thence to the Tower. Its ravages were also extended without the walls, to the west, as far as Fetter Lane and the Temple. As it began in Pudding Lane, so it ended in Smithfield at Pye Corner." (Pennant, *London*, ed. 1793, p. 345.)





By Kate Fisher Kimball

AS you stand in front of the Houses of Parliament at Westminster, built upon the site of Edward the Confessor's Palace, and look across "Old Palace Yard" to the venerable Abbey, it is hard to realize that both Palace and Abbey once stood upon an island in those distant days, a marshy jungle known as the Isle of Thorns.

The early history of the Abbey like the soil upon which it was built, lacks something of solid substance. Its legal name today, "The Collegiate Church of St. Peter," points to a definite connection with the great apostle, and out of the misty past various traditions emerge. A tomb is shown in the Abbey as that of Sebert, King of the East Saxons, who, in the seventh century after helping Ethelbert of Kent to found St. Paul's Cathedral, betook himself to the west of the city and offset his attention to St. Paul by a monastery to St. Peter, the West minster or monastery. A favorite legend relating to Sebert's time, which, however, took shape much later, bears directly upon the future of the Abbey. A stranger in foreign attire appeared one evening on the river bank near Lambeth, and inducing a fisherman to row him over to the island, proceeded to Sebert's church, which was

*This is the third in the series on English Cathedrals, the first, Canterbury, having appeared in the September CHAUTAUQUAN, and the second, Ely, in the October number.

to be dedicated the next day. Suddenly the air was filled with angels who, with incense and flaming candles and due deference to the mysterious one, took part in the dedication of the sanctuary. On departing the stranger instructed the amazed fisherman to report to the Bishop of London on the morrow that: "I, St. Peter, have consecrated my own church of St. Peter, Westminster!" This legend was perhaps the earliest assertion of two important claims of Westminster Abbey held tenaciously ever since: an equal antiquity with the Cathedral of St. Paul, and independence of all ecclesiastical jurisdiction except that of St. Peter.

With Edward the Confessor the authentic history of the Abbey begins. Long an exile in Normandy, he had vowed a pilgrimage to St. Peter's grave at Rome should the apostle restore him to his English inheritance. The departure of the Danes and his election as King followed; but his subjects strenuously objected to the Roman journey, and the Pope's release from his vow was contingent on the establishment of a monastery to St. Peter under royal protection. What spot more suitable than the island shrine already consecrated by the apostle himself, and at that time occupied by a group of Benedictines placed there by St. Dunstan? Here then in 1050 the West Minster was begun on a magnificent scale, the first of that long succession of stately churches which England owed to Norman civilization. At the same time the Confessor's palace rose on the river bank close to the great church destined for his mausoleum.

Fifteen years passed and at Christmastide all was ready when the King's sudden and mortal illness permitted him only to sign the Charter of the Foundation, while the Queen and her brothers and the rival archbishops of Canterbury and York consecrated the church. On the fifth of January the Confessor died and amid the sad forebodings of his people was buried before the High Altar. The immediate coronation of Harold followed but as to where it took place the chroniclers are silent.

One year later on Christmas Day, 1066, came the Norman Conqueror to be crowned beside the tomb of the last hereditary Saxon King, from whom he claimed the right to present himself for election. The Abbey was making history fast. Two nations stood within its walls, Saxon and Norman crowded in, while the Norman soldiers on their great war horses stood guard without. Stigand of Canterbury, who had consecrated the building, had fled to Scotland, but Aldred, Archbishop of York, was on hand to anoint the new sovereign and place the Confessor's crown upon his head. The ancient Saxon form of popular election was propounded in French by a Norman Bishop and in English by the Archbishop of York, but the confusion of tongues resulting from the customary acclamation of the sovereigns so alarmed the Norman soldiery outside that they set fire to the gates of the Abbey and a stampede ensued. The Conqueror is said to have trembled for the first time in his life as he stood in the gloom of the great church and heard the cries of his people without, while Archbishop Aldred refused to crown him until he had sworn to protect his Saxon subjects.

William's coronation established certain privileges which became the established law of later years. The Abbot of Westminster was to prepare each sovereign in advance for coronation, and for the holy anointing. These duties descended after the Reformation to the Protestant Dean. The Dean and Canons of Westminster at coronation take precedence over the Bishops, and only on this occasion do even the Archbishops of Canterbury and York take their places as by right in the choir of the Abbey. The right of crowning and anointing the sovereign belongs to the Archbishop of Canterbury and in his absence to the Bishop of London, the privilege of crowning the Consort being held by the Archbishop of York.

The Abbey is unique in that for nine centuries it has been the solemn witness of the long procession of the na-



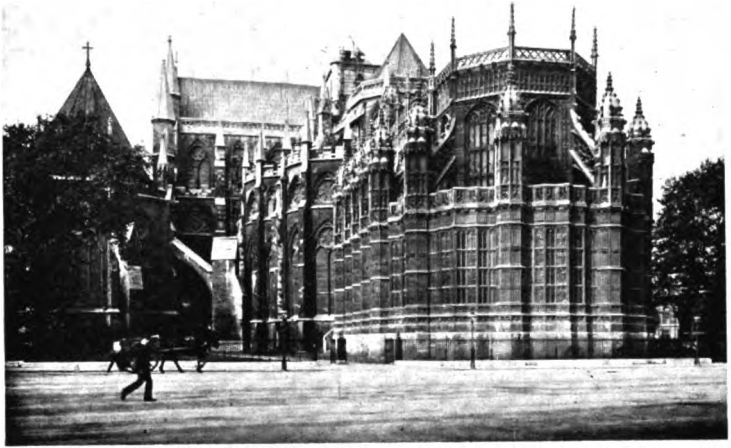
Nave of Westminster Abbey, looking East, showing Choir and Screen



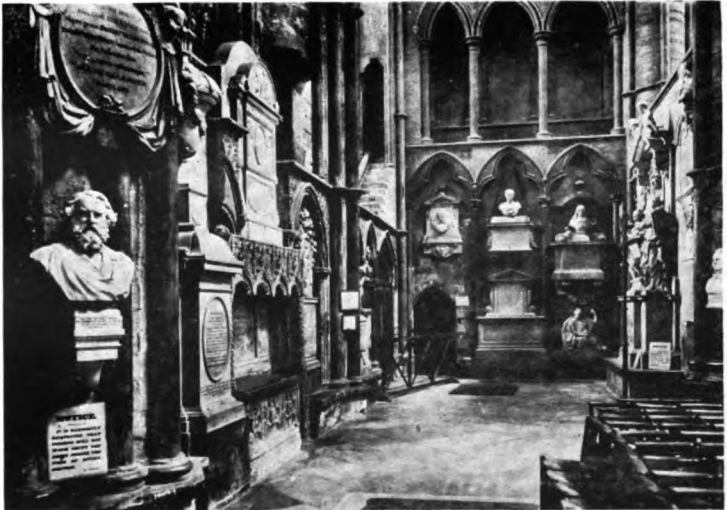
Henry VII's Chapel. Stalls of Knights of the Bath



Tomb of Henry VII. Edward VI beneath Altar. Recumbent figure of Dean Stanley in Chapel on the right



Henry VII's Chapel and East End of Abbey. Chapter House on the Left



Poets' Corner. Chaycer's Tomb on the left, Spenser at the end, Browning and Tennyson in Foreground



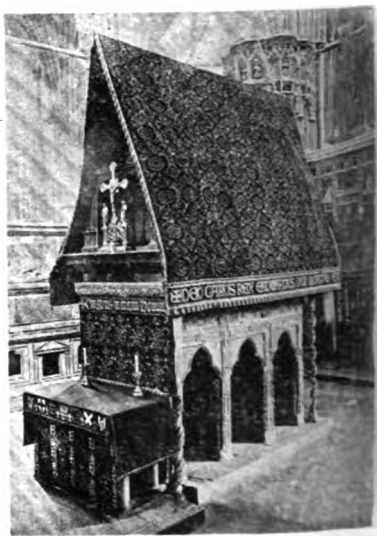
**Fan Vaulted Ceiling of Henry VII's
Chapel**



**Chapter House. Memorial Win-
dows to Dean Stanley**



John and Charles Wesley Tablet



**Covering of the Confessor's Tomb
given by the late Edward VII**



Tomb of Queens Elizabeth and Mary



Tombs of Margaret Beaufort and Mary Queen of Scots (under canopy)



Coronation Chair with Sword and Shield of Edward III. Carving above celebrates events in Confessor's Life



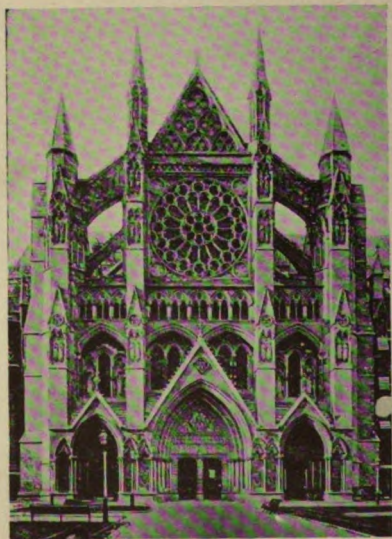
Tomb of Henry III in Foreground, Edward I Beyond



Facade of Westminster Abbey



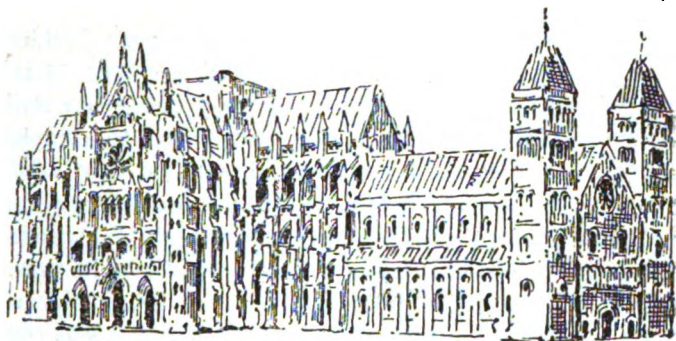
Effigy of Queen Elizabeth



North Porch, much restored



Chancel where the Sovereigns are Crowned. Note diaper work above the arches



Henry III's Building Norman Building
Conjectural View of the Abbey in the Time of Edward I

tion's rulers coming up in state to be crowned, and after their share in the making of history, returning for burial. No other building in the world can show such a record.

Edward's church stood intact for nearly two hundred years, while the conquering Normans and the early Plantagenets slowly learned the temper of the people they were ruling. But with Henry III the Abbey feels the stir of a new era. He, the first of the Plantagenets to be born in England, made Westminster his chief residence. His sons Edward and Edmund bore the names of famous Saxon saints, but his French connection had been early established by his marriage, in the Abbey, with Eleanor of Provence, and influenced by the crusade in favor of Virgin worship which swept over Europe under St. Bernard, he erected in 1245 a chapel to "Our Lady" adjoining on the east the Confessor's tomb. But his architectural enthusiasm went further, and it is to him that we owe the beautiful Abbey as we see it today. Strongly religious and not perceiving the new signs of the time he sapped the resources of his kingdom so unsparingly that the growing strength of Parliament had to be reckoned with under succeeding sovereigns.

The thirteenth century was a period of great artistic activity. The newly awakened spirit of freedom found its natural expression in the aspiring lines of Gothic architec-

ture, and kindled the imagination of European builders. Henry shared their enthusiasm and the new Abbey, "Early English" almost throughout, possesses also some very striking French characteristics. The King lived to complete only the eastern end of his new church with two bays of the nave and the Chapter House, and it was nearly two hundred years before the old Norman nave entirely disappeared. Strange indeed the building must have looked with its towering Early English Gothic at one end and heavy Norman masonry at the other. Fortunately when the nave was completed the earlier style was copied so that the harmony of the interior is unbroken.

Approaching the east end of the Abbey from the Old Palace Yard the one striking contrast in its exterior is very apparent. Henry III's Lady Chapel has gone. It was pulled down in later times to make way for that of Henry VII, one of the most beautiful buildings of the late Tudor style in England. You instinctively turn to compare it with the Parliament buildings opposite, erected three hundred years later but in the spirit of the older time which crystalized this form under the name of Tudor Gothic. The paneled stone work extending all around the lower half of the chapel is very characteristic, and the emphasis upon perpendicular lines even in the stone tracery of the windows justifies the name of Perpendicular which is also given to this late Gothic. A sumptuous effect is produced by the upper carvings upon the canopied pinnacles and even in the flying buttresses. The contrast between the adjoining part of the Abbey and this highly elaborated chapel is that between Gothic in the simplicity of its first lofty beginnings and Gothic in the over exuberance of its declining years, yet each has its own distinct charm. Passing around the east end you reach the great entrance at the end of the north transept. The tooth of time and the hand of the restorer have destroyed many of its ancient details, but the triple doorway, a noteworthy feature of Henry's church, is pre-

sumably an imitation of the splendid portals so common in France. The scarcely perceptible beginnings of a central tower render it uncertain whether a taller structure was ever intended, and the upper part of the two western towers, designed by Christopher Wren but not finished till after his death, make you wish that Sir Christopher had had greater sympathy with the Gothic spirit.

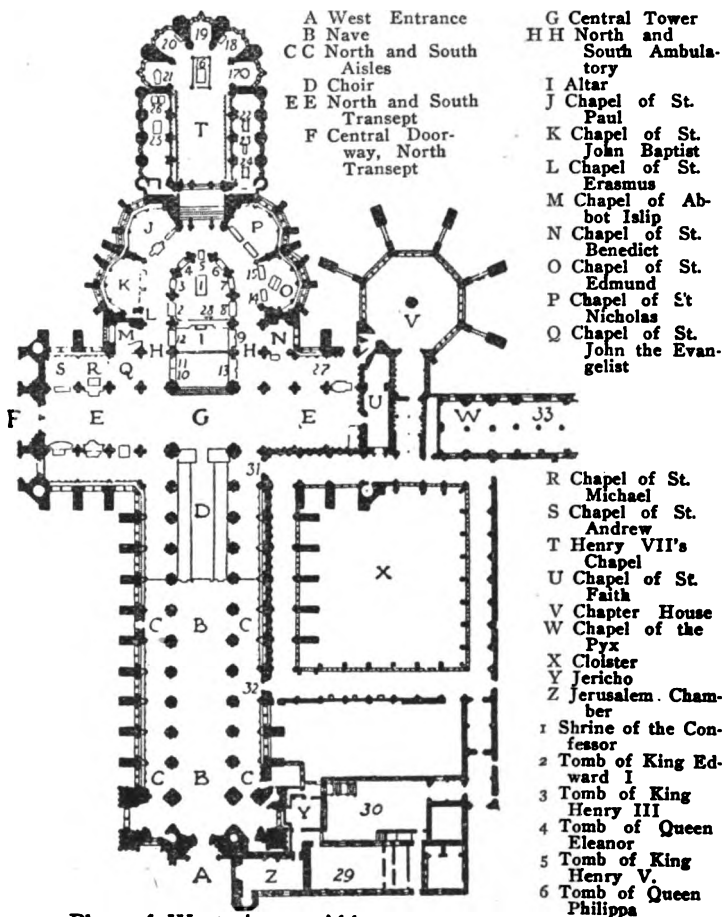
You enter the Abbey by the west door and the splendor of the noble church surrounds you. The towering arches of the nave carry the vaulted ceiling up more than a hundred feet, the highest in England, a touch of the French influence. The warm brown tone of the interior is very different from Ely or Canterbury. Magnificent clustered columns of brown purbeck marble rise to a great height, and the stonework which they support, lighter in color but shaded perhaps by London smoke, is wonderfully harmonious. The triforium is one of the most exquisite features of the church. Your eye travels down the long perspective of Early English arches with their lovely trefoiled heads and you notice as you examine them closely that in the older part of the church toward the east the capitals of their slender columns are carved while below the triforium the spaces above the great arches of the transepts have been enriched by a delicately wrought diaper pattern. You notice also that lancet windows predominate in the choir and transepts while in the later work of the nave the trefoiled form takes their place but without disturbing the harmony of the whole. The walls on every side are crowded with monuments but between and around them you will see that here also a charming feature of the original design was the beautiful wall arcading decorated at intervals with shields of early noblemen, among them that of the great founder of Parliaments, Simon de Montfort.

Before studying the church in detail we step through a door in the south aisle and stroll around the old

cloister. Through the west door a passage leads to the Abbot's courtyard and thence to the famous Jerusalem Chamber. Henry IV died in this room on the eve of his starting for the Holy Land. The Westminster Catechism and Confession were framed here in 1643, and probably part of the work of the King James version was here accomplished in 1611. In modern times the revisers of the Bible held their sessions around the long table. Returning to the cloisters you glance down a low arched passage near which stood the old infirmary. In its twelfth century chapel occurred the notorious quarrel between Richard of Canterbury and Roger of York which resulted in their respective titles of "Primate of all England" and "Primate of England." But a far more interesting building, happily still preserved to us, is the "incomparable Chapter House" opening out of the east cloister, through what was once a beautiful Early English porch recalling that of Ely but sadly blackened and crumbling with age. In this historic Chapter House, from the time of Edward I, the House of Commons met for three hundred years, with occasional sessions in the neighboring refectory.

Passing into the Abbey, a glance at its ground plan makes clear the arrangement of the east end. The choir stalls are in the nave, the chancel being too restricted for them. Behind the High Altar is the Confessor's Chapel, and radiating from it polygonal chapels fitted around a polygonal aisle after the French fashion. Henry VII's Chapel is just beyond.

As you look across the Chancel to the High Altar, you realize that on the mosaic pavement in front of you has been crowned every English sovereign since Edward I. The last year of Edward's reign saw the long coveted Stone of Scone reft from Scotland. Whatever its legendary wanderings may have been, involving Jacob at Bethel, the hill of Tara in Ireland, and other sacred spots, it finally rested in the Abbey of Scone where Edward himself was crowned King



Plan of Westminster Abbey

- | | | |
|---|--|--|
| 7 Tomb of King Edward III | 16 Tomb of King Henry VII and Queen Elizabeth of York | 24 Tomb of Lady Margaret Stuart |
| 8 Tomb of King Richard II and Queen Anne of Bohemia | 17 Tomb of Ludovic Stuart, Duke of Richmond and Lennox | 25 Tomb of Queen Elizabeth |
| 9 Tomb of Sebert | 18 Tomb of Dean Stanley | 26 Tomb of Children of James I |
| 10 Tomb of Aveline, Duchess of Lancaster | 19 Cromwell Vault | 27 The Poets' Corner |
| 11 Tomb of Aymer de Valence | 20 Sheffield Vault | 28 The Coronation Chairs |
| 12 Tomb of Edmund Crouchback | 21 Tomb of George Villiers, Duke of Buckingham | 29 Dining Hall |
| 13 Tomb of Queen Anne of Cleves | 22 Tomb of Lady Margaret Beaufort | 30 Court |
| 14 Tomb of William de Valence | 23 Tomb of Mary Queen of Scots | 31 Entrance to East Cloister |
| 15 Tomb of John of Etham | | 32 Entrance to West Cloister |
| | | 33 Site of Edward the Confessor's Building |

of the Scots. In the Coronation Chair the Abbey secured what it had hitherto lacked, a chair of authority, and as befitted the national church, a chair dedicated to the sovereigns of Great Britain.

A flight of steps leads to the Confessor's Chapel for Henry III raised a great funeral mound between the High Altar and his Lady Chapel, when he erected the magnificent shrine for the bones of the Saint. Back of the Altar is the Coronation Chair and close by the massive unadorned tomb of Edward I, adjoining that of the Abbey's second founder. Beyond Henry III lies Eleanor, Edward's beloved Queen, her last journey to the Abbey marked by memorial crosses; and across from Eleanor, Queen Philippa, with Edward III, whose sword and shield, carried in the French wars, stand beside the Coronation Chair. At the coronation of Richard II, son of the Black Prince and last of the Plantagenets, the newly created order of Knights of the Bath first appears as the Sovereign's escort. The Confessor's tomb is thus encircled by the proud rulers under whom national life slowly awakened, and parliaments began to feel their power. The tomb of Henry V, greatest of the Lancastrians, with its overhead chantry, appropriately bridges the gap between Plantagenet and Tudor. His share in the Abbey was the completion of the larger part of the nave, which echoed to the *Te Deum* sung for the victory of Agincourt. His funeral was most imposing. A hundred torches carried by men in white robes escorted the car, the clergy singing dirges as they marched, his banners being borne by the great nobles, and his three chargers led up through the nave. "Hung be the Heavens with Black" expressed the mourning for his untimely death. The effigy on his tomb, with its head of solid silver was marred in Henry VIII's reign and the head stolen, occasioning Roger de Coverley's famous remark, "You ought to lock up your Kings better." Above the tomb hang the helmet, shield and saddle presumably used at Agincourt. The chantry chapel over-

head holds the dust of his Queen, Katherine ancestress of the Tudors.

In the splendid mausoleum just beyond Henry VII proposed to commemorate his half-uncle, Henry VI, whose mortal remains had already become prolific in miracles, but by the irony of fate Henry VI remained at Windsor. The house of York whose struggles with Lancaster paved the way for the Tudor absolutism, has no royal representatives in the Abbey, save the pitiful Edward V, England's one uncrowned king, and his sister Elizabeth whose marriage with Henry VII forever silenced the strife of the roses.

In the new chapel, deftly carved in the wood-work, portrayed in the windows or in the superb bronze doors, you notice the portcullis of Henry's Beaufort mother, the roses of York and Lancaster, the crown on the bush recalling Bosworth Field, and, a final touch of security for this new Welsh dynasty, the dragon of the great Pendragonship of Wales. Stalls of Knights of the Bath with floating banners still line the walls. Within a finely wrought bronze screen is the tomb of black marble with elegantly moulded bronze effigies of Henry and his Queen, the work of Michael Angelo's belligerent rival Torregiano, and overhead is the marvelous fan vaulted ceiling achieved as Washington Irving said "with the airy security of a cobweb." The King's fear of death meant masses for his soul, priests specially maintained, and gorgeous apparel for altars and images. Did any hint of the future reveal to him that his son would sweep away all of these?

What historic scenes arise as you walk through this imposing sepulcher: the splendor of Henry VIII's coronation, the clash with Rome, the tragic coronation of Anne Boleyn so vividly portrayed by Froude, then the scattering of the monks and the seizure of relics and treasure; the zeal of Edward VI in further removing the reminders of Rome, the dangers to the venerated Abbey itself when Edward's grasping "Protector" Somerset had to be bought off with

twenty tons of Caen stone for his building projects, then the death of Edward and his burial beneath Henry VII's altar, Cranmer sadly reading the funeral service of the "Reformed Church of England" over the youth whom he had baptized. The scene changes—Mary is crowned, not on the Stone of Scone but in a chair sent by the Pope, and soon the arches of the Abbey resound with the mass sung before Philip and Mary welcoming the Cardinal sent to effect the reconciliation of the Church of England with the Church of Rome. Five years more and Mary is gone, her grave in the Tudor Chapel remaining unmarked for nearly half a century, buried under fragments of broken altars. The coronation mass sung for Elizabeth is partly in English, partly in Latin, foreshadowing the day dreamed of by Erasmus when the Bible in the common tongue should be sung by the husbandman at the plow and by the weaver to the time of his shuttle.

Tudor attempts to make the Abbey a cathedral and later a convent are set aside by Elizabeth and it becomes "The Collegiate Church of St. Peter," still under the spiritual guardianship of the saint, but as interpreted by the English and not by the papal throne. The great events of the Elizabethan century come and go and at last Elizabeth herself sleeps in the Abbey.* The inscription on her monument erected by James I reverently closes the checkered record of the Tudors: "Consorts in throne and grave, here we sisters Elizabeth and Mary sleep in hope of the resurrection." On the opposite side of the Chapel rest two other women of distinction, Margaret Beaufort, mother of Henry VII, the friend and protector of Caxton, and under a canopy erected by her son, Mary Queen of Scots. The south

*For many years effigies of the sovereigns were borne in advance of the funeral procession and remained on the tomb for some time afterwards. The heads were at first of wood but later made of wax modeled from the death mask. A remarkable collection of these effigies is preserved in the Abbey; that of Queen Elizabeth, restored in 1760, is thought to be a striking likeness.

chapel shelters nearly all of the Stuart dynasty, and though numerous monuments to persons of lesser distinction fill the adjoining chapels, it is noteworthy that the tombs of Stuart sovereigns are indicated merely by their names. The Cromwell vault was rifled under Charles II, his body with those of Ireton and Bradshaw hanged at Tyburn and the heads placed on the pinnacles of Westminster Hall. "I war not with the dead" could not be said of Charles. The last rulers to be buried in the Abbey were George II and Queen Caroline. Since then Windsor has asserted its claim.

Leaving the royal chapels behind you the divine right of Kings seems less insistent as you note the Abbey's regard for its uncrowned dead. If it is the national church in its relation to royalty, it is equally so in its recognition of the Sovereign people. The Poets' Corner is no longer a corner but the entire South Transept. Chaucer was happily destined to consecrate the spot, for his last home where he wrote the *Canterbury Tales* was in the neighboring garden of the monastery, and here he died in 1400 murmuring "Truth thee shall deliver, 'tis no dread." In Elizabeth's time when the reign of poesy had fairly begun his unique gray monument was erected by an admirer. Then came added distinction to the Abbey with Spenser into whose grave Beaumont, Fletcher, Jonson, and perchance Shakespeare threw their "mournful elegies and the pens which wrote them." Ben Jonson, so tradition said, once petitioned for "eighteen inches of square ground" in the Abbey and therefore was buried standing upright beneath the floor of the nave. The original stone inscribed "O rare Ben Jonson" is fitted into the wall near his grave, though a medallion gives him a place—also beside Spenser.

In quiet country churchyards all over Britain the sacred dust of her men of literary genius is cherished, "Chapels-of-ease united by invisible cloisters with Westminster Abbey,"* but the Abbey itself claims many for its own. Though

*Stanley's "Memorials."

Shakespeare sleeps in Stratford, his monument in the Abbey looks down upon the graves of Macaulay and Handel, Dr. Johnson and his pupil, David Garrick, Sheridan and Henry Irving. Memorials to Thomson and Goldsmith, Coleridge and Southey, Thackeray and Ruskin, Scott and Burns surround the master of poets. The Ayrshire Bard's monument was paid for by shilling subscriptions from all ranks of society, but the great author of *Paradise Lost* was long excluded from the Abbey by the narrowness of royalist prejudice. The criticisms of Addison's "Spectator" prepared the way for his recognition; but before it came, Addison himself after lying in state in Jerusalem Chamber had been buried at dead of night in one of the royal chapels beside his friend and patron, Montague.

["How silent did his old companions tread,
By midnight lamps, the mansions of the dead."]

Dickens's wish for a private funeral was respected. In the early hours of a summer morning he was laid next to Handel, the only music being an occasional peal from the organ as the service was read, but the people paid their tribute later, flowers were strewn by many unknown hands and thousands of persons of all classes revealed the affection in which he was held. Scarcely less influential though in widely different ways were the two great poets of the nineteenth century, Browning and Tennyson, who rest side by side near the tomb of Chaucer.

At the death of the great Earl of Chatham, London urged his burial in its Cathedral that so the city might express its gratitude and veneration. But Parliament decreed that by right he belonged in the Abbey "near to the dust of Kings." Hence the Statesmen's Transept further hallowed in later years by the graves of the Cannings and the younger Pitt, Fox and Wilberforce the resolute foes of the slave trade, Gladstone, four times Prime Minister, and memorials to Beaconsfield, Peel and other Englishmen who in parliament had fought the battles of the nation.

Under the shadow of the nave the men of science have gradually come into their own. You stand beside the grave of the immortal Newton and his great disciple, Lord Kelvin. Near to them sleep Darwin and Herschel. Just above a memorial window to Sir Benjamin Baker, the creator of the Forth Bridge, indicates the growing recognition of "practical" science. Across the nave lie heroes of Britain's Colonial empire, Lord Lawrence, "the great viceroy whose name was feared and loved throughout upper India," with Outram and Clyde the dauntless defenders of Lucknow.

Macaulay's reference to the Abbey as a "temple of silence and reconciliation," seems more than ever true as you stand before the monument of André and recall how in 1821 when his body was at England's request brought from the banks of the Hudson to rest in the nave, "A few locks of his beautiful hair still remained and were sent to his sisters, and the bier was decorated with garlands and flowers as it was transported to the ship."* You have already noted in the Chapter House the beautiful windows, memorials to Dean Stanley, one of which is the tribute of Americans to the distinguished Dean endeared to them by his courtesy and liberality. In like manner the poet Longfellow, "a household name on both sides of the Atlantic," has been honored by English admirers who placed his bust in the Poets' Corner.

More inspiring than any other tendencies in the Abbey are the indications of growing religious toleration. The tablet to Isaac Watts, "the Keble of the Nonconformists," recalls the great religious poet whose hymns are known throughout the English speaking world; and as you read the noble words of John Wesley, "I regard all the world as my parish," sculptured on the memorial of the two brothers, they seem prophetic. Memorable was the Abbey's experience when the revisers of the Bible in our own day met within its walls. Before entering upon their work Dean

*Stanley's "Memorials."

Stanley administered the Communion in Henry VII's Chapel to those who felt disposed to attend. The invitation was accepted by Bishops of the established church, delegates from Cathedral and Collegiate Churches, the universities and parishes, "and with these intermingled without distinction were ministers of the Established and of the Free Church of Scotland and of almost every Nonconformist Church in England—Independent, Baptist, Wesleyan and Unitarian. It is not to be supposed that each one of those present entered with equal agreement into every part of the service, but it is not without a hopeful significance that such various representatives of British Christendom partook without difficulty on such an occasion in the sacred ordinance of the Christian religion."*

Loyally has the Abbey kept faith with the nation in these later days, allowing no distinction of class, creed, party or occupation to exclude those worthy of the nation's recognition.

One other grave at which few fail to linger lies in the center of the nave and seems to bind together the past and the future. On a massive gray slab is the inscription:

"Brought by faithful hands over land and sea, here rests David Livingstone, missionary, traveler, philanthropist. For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave traffic of Central Africa, where with his last words he wrote: 'All I can add in my solitude is, may Heaven's richest blessing come down on everyone, American, English or Turk who will help to heal this open sore of the world.'"

Your last visit to the Abbey is perhaps at one of the Summer Sunday evening services held in the nave. Your fellow worshippers are representatives of all nations, and the service is adapted to the Church Universal. The late afternoon sunlight slants through the western door while numerous twinkling lights under the lofty arches illumine the dim spaces of the nave. Above and beyond the choir

*Stanley's "Memorials."

screen dividing the nave darkness enfolds chapel and transept. As the hymns of the ages peal through the aisles or the triumphant notes of the Hallelujah Chorus rise above the arches you watch the twilight fading from the distant windows of the apse. Your thoughts travel to the royal chapel just beyond where sleeps Dean Stanley the great interpreter of Westminster, who looked upon it not merely as a treasure house of the past, but as a spiritual temple of the future, inviting to its pulpit Churchman and Non-conformist alike and cherishing as its ideal that it might "embrace within itself each rising aspiration after all greatness human and divine."

(End of C. L. S. C. Required Reading for December, pages 337-405.)

BIBLIOGRAPHY

Memorials of Westminster Abbey, Dean Arthur P. Stanley—2 vols., \$4.80 net. (A most complete and exhaustive account of all aspects of the Church. The seventh edition with the author's final revisions was published in 1890). Westminster Abbey, Charles Hiatt (Bell's Cathedral Series)—60c net. (Complete, authoritative and well illustrated as are all the books of this series.) Westminster Abbey Guide, M. C. Bradley (Mrs. Henry Birchenough) and E. T. Bradley (Mrs. A. Murray Smith)—40c net. (Sold at the Abbey for sixpence. This is the official guide to the Abbey, abundantly illustrated with diagrams, provided with an index and contains an introductory chapter by the late Dean Bradley.) Notes on the Cathedrals—Westminster Abbey, Parts I and II. (Published by the Society for the Propagation of Christian Knowledge. Sold in cathedral towns for one penny (two cents) each. Fully illustrated. Facts presented effectively.) A Walk Through Westminster Abbey, S. A. Barnett—(Written for the benefit of the great public who have no time to study the building. Is an admirable leaflet and calls attention to notable tombs and their significance in the history of the Abbey. Sold at the Abbey for a penny.) Illustrated Guide to the Cathedrals of Great Britain, P. H. Ditchfield—\$2.00. (An admirable guide written in clear and popular language. He holds strongly the English point of view as to the origin of English Gothic.)

Homes and Haunts of Some of the Early Britons

By Mary Ninde Gamewell

FEW counties in England are as rich in relics pertaining to the ancient Celts as Cornwall. Especially is this true of the Land's End district or the Peninsula of Penwith. Here one can walk but a short distance in any direction without stumbling upon barrows, stone circles, beehive huts, cromlechs, monoliths—a perfect museum of antiquities. If these remains of a bygone age were found in the center, or even on the outskirts of a busy town, instead of far away on the lonely silent moors, half the mystery and romance attaching to them would be lost. But they must be hunted for, and hunted for on foot, through a trackless waste of prickly furze, up hill and down, over hedge and stile, through wet and mire. The “discoveries,” however, are worth all the pains and fatigue involved in making them.

There is always a strange fascination about a prehistoric people. The imagination delights to paint these shades of a remote and mystic past in vivid colors, till they become heroes and giants “in the god-like days of old.” But archaeologists have been busy in Cornwall of late years, and now bring to our notice several new and rather startling facts. The Druids, they tell us, were not the builders of the monuments so long attributed to them. Indeed the belief that the latter were in any way connected with these “hoary phantoms” is said by many of the best authorities to be one of the “absurd fancies,” and “quaint speculations” which for some unaccountable reason have taken deep root in the popular mind. It is not denied that the Druid and his picturesque but revolting worship had a place in history, but the claim is made that in Cornwall, at least, all his memorials, like his “accustomed oak,” have perished with him. The so-called Druidical circles are believed to have had a

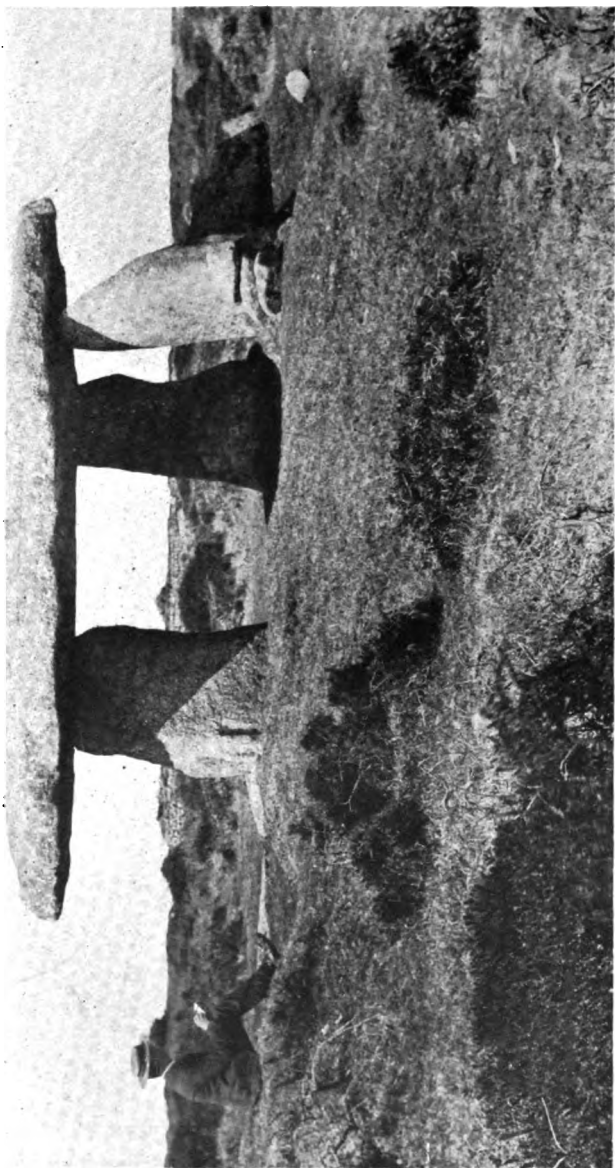
civil rather than a religious significance. Instead of temples within whose area white-robed priests celebrated strange and bloody rites, they were the Assembly Halls and Law Courts of the ancient Britons. Here also individuals met from time to time for private conference. The presence of numerous barrows (sepulchral mounds) in the immediate vicinity, does not, the antiquarian says, necessarily prove that the ground was consecrated, but implies rather the natural desire of the people, especially of the elders, to be buried near the seat of wisdom and power. The menhir or "long stone," occasionally found within the circle itself, may mark the grave of some venerated leader, who in life was accustomed to stand on this very spot in the discharge of his public duties. Stone circles are common in Cornwall. A few are perfect, consisting, as a rule, of seventeen or nineteen rude upright slabs, varying in height from two to five feet. They are usually in close proximity to a cairn. A cairn or stone heap, always situated on high ground, like the top of a hill, may be either natural or artificial. If it is the latter, a tumulus lies beneath it, and the stones were placed around and above as a covering at the time of interment. Archaeologists are of the opinion that stone circles were built near a cairn, since from its elevated position it served as a landmark to guide the people scattered over the country to the place of tribal convocation. As the traveler wanders over these brown bare moors amid the relics of a past age, how often the wish comes that stones might speak! What satisfaction it would be to *know* the why and when and how, in place of being obliged to conjecture and theorize.

It was formerly supposed that most of the Celtic remains in Cornwall had their origin in the Stone Age, thousands of years before Christ. But it has recently been proven almost to a certainty, from a comparative study of modes of burial, coins found in the graves and other evidence, that while some of the tumuli and menhirs are no doubt very ancient, the majority of the barrows and crom-

lechs, the bee-hive huts and fortifications, may be assigned to the Roman-British period. This theory lends additional interest to many of the antiquities. For instance, near Cape Cornwall on the west coast, we may be quite sure that the same hands, or at least people of the same race, built the village on the side of the hill, brought together the stones for the castle or fortification on its summit, where they might find refuge from the enemy; reared the neighboring cromlech, over the ashes, perhaps, of a revered chieftain.

The cromlechs, with a few rare exceptions, it is thought, were not originally exposed to view, but covered with earth, which during the passage of centuries, has been washed away. Several very perfect examples of cists still uncovered, bear evidence of the truth of this belief, as the bee-hive hut at Chapel Uny. The Lanyon cromlech, said to be the finest as well as the most ancient in Cornwall, was not of this class. It was probably intended simply as a monument over the grave discovered in the ground beneath it. The top-stone which unfortunately was thrown down early in the last century, rests on pillars at some distance from each other, instead of on slabs meeting to form a sepulcher, in which the urn containing the ashes might be placed, as is the case with the noted Chun cromlech. It is now necessary to stoop to pass under the old Lanyon Quoit, but in the days of its pristine glory before its fall, a man could ride underneath it on horseback. It will doubtless ever remain an unsolved riddle as to how the Celts were able to raise these mammoth top-stones into position.

The ruins of the ancient British villages are as interesting as any antiquities in Cornwall. They were surrounded by a wall faced with stone on both sides, with a center of earth and pebbles. If not near a fortification, underground huts were built, where the inhabitants might flee. The huts were formed of concentric rings of stones which gradually overlapped, till an opening was left in the center which one block would cover. At the Chysauster village, the huts cluster



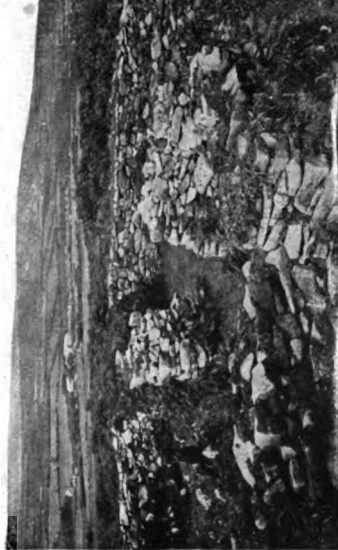
Yanyon Cromlech



Chun Castle. Ancient Fortification



Stone Circle



Ancient British Village, Chysauster



Beehive Huts. Chapel Uny



Menhir. The Men Scryfa. Inscribed Stone

around a large central chamber, supposed to be either a general assembly room, or the home of the head-man of the village. On the floor of one of the apartments is a stone having a concave center, in which the Damonii ground or rather pressed out their corn by rolling a heavy boulder over it with the hand. A recent rain had filled the cavity with water. While we were examining it, the Cornish youth, who had acted as our guide to the spot, loafed idly about. Several times, on the way over, as we toiled with difficulty through the prickly furze, he had remarked good-naturedly, "I don't know w'y you're comin' out 'ere. There hain't nothin' worth seein'." All at once, however, his eyes fell on the water-filled basin in the rock, and he jumped to his feet with unwonted animation. "Look!" he cried, "That's w'ere them folks uster wash their 'ans. There was a stone right by it for the soap too, but it hain't there now. Somebody must 'ave carried it away." This lad would no doubt sympathize with the dear old Cornish grandmother, who on being asked if she had seen a certain cromlech not far from her farm, exclaimed in disgust, "And w'y should I wanter see it? It's only a passel o' stones. D'y'e think I'd leave me work to go to see a passel o' stones?"

It is a great pity that, through ignorance of their value, so much harm was done to the priceless antiquities in Cornwall, before any steps were taken for their preservation. Barrows were rifled in search of gold, and stone carried wholesale from cairns and villages to build stiles and fences. The only reason that more was not destroyed lay in the fact that some things could be made use of in their original state by the farmers, as bee-hive huts for pig-pens, and inscribed menhirs as rubbing-stones for the cattle. The museum at Truro, but especially the British Museum in London, is rich in treasures taken from this historic district,—entire cists with their contents of burnt bones and ashes, cinerary urns, domestic pottery, flint heads and knives, spears, personal ornaments and other articles too numerous to mention.

The Problem of Sweating in America

By Florence Kelley

General Secretary National Consumers' League

WHICHEVER of Mr. Percy Alden's definitions of Sweating we may adopt, we shall find the system existing in New York City upon a vast scale, and only less developed in Philadelphia, Chicago, and smaller cities.

Let us consider first the narrower field of sweating,—manufacture in the home for a contractor. This system ramifies from Greater New York factories through the tenements in the city itself, over all the region round about. Homework is done for factories which are themselves located in the metropolis, in farm houses of New Jersey and Connecticut as systematically as in city dwellings in Newark, Bayonne, Hoboken or in villages far southward towards the Delaware line.

Garment manufacturers in the city employ country-women whom they have never seen. The local banker endorses the application of a neighbor for a sample to be sent to her in the village. The sample is sent by mail and returned in the same way. If it is satisfactorily made, subsequent sendings occur by express, and work is paid for by check. This is ordinarily pin money work, well done by skilled sempstresses who can refuse prices unsatisfactory to them, but very desirable to the city employer as a resource in case of strikes, or of unusual rush orders overtaking the capacity of his machines. One manufacturer submitted to the writer a list of two hundred rural addresses of employes who worked for him in this unseen manner. This is the best aspect of homework, the aspect that presents itself to the imagination of readers unacquainted with the slums of the great cities.

Far more usual is the opposite extreme, the crowded tenement within easy walking distance of the contractor's

shop with children of school age serving as burden bearers carrying bundles to and fro between shop and home. There are more tenement houses in Greater New York licensed for homework in 1910 than in any previous year—about 16,000 houses. These houses hold from three to fifty families each. They are most numerous in the worst parts of the worst streets, in Mulberry, Elizabeth, Chrystie, and Mott streets, where the most recent immigrants swarm fresh from the ships, speechless in the language of the city, defenceless against the most ferocious exploitation through the highest rents and the lowest wages.

Forty articles have been brought under the New York labor law which prescribes the terms on which tenement houses are licensed for homework. These are coats, vests, knee-pants, trousers, overalls, cloaks, hats, caps, suspenders, jerseys, blouses, dresses, waists, waistbands, underwear, neckwear, furs, fur trimmings, fur garments, skirts, shirts, aprons, purses, pocketbooks, slippers, paper-boxes, paper-bags, feathers, artificial flowers, cigarettes, cigars, umbrellas, or articles of rubber;—macaroni, spaghetti, ice cream, ices, candy confectionery, nuts, and preserves.

From time to time some new article is added to this list. The latest candidate for addition is human hair, vast quantities of which are now manufactured under sweated conditions.

This list is of slow growth and represents years of honest but vain effort by public officials, trade unions, and philanthropic bodies to deal with the sweating system in New York where it exists on the largest scale and under the worst conditions found in America.

One of the earliest restrictions placed upon homework was a ban upon employing outsiders, not members of the family, within the dwelling. Immediately families swelled to incredible proportions, adult cousins, uncles, aunts, relatives by marriage and sisters, brothers and step-relatives of assorted kinds were found in profusion in the foreign colonies. In the absence of police

registration these relationships could not be disproved by the inspectors.

A more recent deterrent is the practice of tying goods in bundles, sealing them, attaching a large red placard bearing the word "Unclean" and notifying the owner of the goods of what has been done. This may legally be done by the State labor inspectors where premises are found to be conspicuously filthy or verminous. This process is painful alike to the worker, the contractor and the owner of the goods. If the newspapers could be induced to print all the details of every such procedure, giving the name and the address of the owner of the goods, it is probable that such publicity would soon destroy the sweating-system in the United States. But such publicity is unattainable.

Carried out in obscurity, this procedure is time-wasting for the inspectors and of trivial scope for the protection of the shopping public.

Among the tenement trades none has been carried on under worse conditions than the baking of bread, rolls, cakes, pies, and other products of flour and meal. For some reason not clearly understood these articles (with the exception of macaroni and spaghetti) have not been placed under the licensing clauses of the labor law and bakeries by hundreds are carried on in the cellars of tenement-houses.

The labor inspectors are required by statute to visit and inspect all licensed tenement-houses twice in the year and bakeries four times. It is physically impossible for them to do this because there are but fifty inspectors and their work covers all factories, workshops, laundries, mines, quarries, caissons, dressmaking establishments, stores, and offices, in the State of New York. In addition to this, they must enforce the provisions of the eight hours law in all public work carried on by the State, and the semi-weekly payment of wages by all railroad corporations. They must prosecute all violations of the labor law.

The State Commissioner of Labor is honest, efficient,

and devoted to the work of his office. He makes no claim that his ludicrously insufficient staff can visit and inspect the sixteen thousand licensed tenement houses twice a year as required by the statute. He points out the impossibility of such a task. He calls attention to the fact that in New York City there are six thousand bakeries which it is his duty to inspect four times a year. In 1909 five thousand of them were inspected once, leaving nineteen thousand of the required visits unmade.

If, however, Labor Commissioner John Williams had at his command five hundred deputy inspectors instead of fifty, the sweating-system could not be made safe for the consuming public or tolerable for the workers, or admissible for the community. For no number of inspectors could ever know—short of having one permanently in every dwelling—where all the cases of tuberculosis, diphtheria, ophthalmia, scarlet fever, leprosy, and syphilis lurk in the homes of the poorest of the poor. Nor could any number of inspectors less than one for every family know where all the children work who are kept at home from school to make flowers, willow plumes, paper boxes, and the other thirty-seven articles permitted by the law. Nor could any number of inspectors, were they counted by thousands, improve the pay of the sweaters' victims under our present laws.

The intolerable social burden of disease, dependence and vice inseparable from the sweating system can never be lifted from the community which endures sweating within its borders. Our descendants will doubtless look back upon our tolerance of sweating as we look back upon the relation of our ancestors to slavery,—with wonder and sorrow.

The National Consumers' League has carried on in many states, since 1899, a continuing campaign against the sweating-system in both the narrower and the wider interpretation of the word. It has offered its label to manufacturers who employ no children under the age of sixteen years, send no goods to be worked upon away from their

own premises, have no overtime beyond ten hours in one day and sixty hours in one week, and obey the provisions of the factory law, whatever these may be in each state.

The most successful efforts of the National Consumers' League have, however, been addressed to obtaining legislation and defending in the courts such laws as have been attacked on grounds of constitutionality. In this respect our task has been immeasurably more difficult than that of our English fellow reformers. For our efforts have been blocked by decisions of our federal and state courts such as are unknown in any other country. Thus the Supreme Court of the United States has held that the working day of bakers* cannot be restricted by statute, and the Court of Appeals of the State of New York has held the closing hour for women† employed in factories and workshops (fixed by the legislature at 9 p. m.) to be illegal, and the statute establishing it to be unconstitutional and void. A third statute aimed directly at manufacture in tenement-houses and prohibiting outright the manufacture of tobacco‡ in them was held by the same court to be contrary to the constitution. The annulment of these three laws of the State of New York fastens the sweating-system in its most revolting forms upon New York City for an indefinite time to come.

After these decisions had been published the National Consumers' League was so fortunate as to enlist the generous gift of the services of Mr. Louis D. Brandeis in defense of the constitutionality of the Oregon ten hours law for women employed in factories, mechanical establishments and laundries. The case being appealed to the Supreme Court of the United States, the statute was upheld in February, 1908,§ and the legislature of Illinois at its next fol-

**Lochner vs. New York*, 198 U. S. 45, 56, 57, 61.

†*Williams vs. The People*.

‡*In re Jacobs* Jan. 20, 1885.

§*Curt Muller vs. The State of Oregon*, Jan., 1908, 28 Supreme Court 325. The full text of this important decision was printed in *THE CHAUTAUQUAN* for June, 1910, p. 107.

lowing session, in 1909, enacted a statute identical with the Oregon law. The Illinois Manufacturers' Association and the W. C. Ritchie Paper Box Manufacturing Company appealed a case arising under this new statute to the Supreme Court of Illinois,* and again the principle was upheld that the working hours of women may be restricted to ten in one day in factories, mechanical establishments, and laundries. In this case, also, Mr. Brandeis defended the law. In both cases a brief was prepared under his direction by Miss Josephine C. Goldmark, Publication Secretary of the National Consumers' League.

It remains to induce the legislatures of all the states to enact similar laws, and the courts to sustain them. This has already been done in Massachusetts (as long ago as 1876), in Nebraska and in Washington. This one point is forever settled. It is within the power of the state legislatures to restrict the working hours of women in manufacture to ten in one day.

Such laws are, however, largely illusory unless there is a limit within which the work must be done. Such a limit, however, the Court of Appeals† of New York (the state court of last resort) has held to be contrary to the constitution. This decision will have to be reversed before the working hours of women in the most highly developed of all the industrial states can be brought within the limits needful for the protection of the health of the workers.

Since the Supreme Court of the United States has laid down the principle in three different cases that the working hours of men and women can be limited by the state legislatures when it is clearly in the interest of the public health and morals that this should be done, (see the Bakers' Case,‡ the Miners' Case,§ and the Oregon Ten Hours case**), the

*W. C. Ritchie & Co. et al vs. John F. T. Davies, January, 1910, Illinois Supreme Court.
 †Williams vs. The People N. Y. Court
 ‡Lochner vs. N. Y. 198, U. S. 45, 56, 57
 §Holden vs. Hardy, U. S. Supreme
 **Muller vs. The State of Oregon.

Wayman and Edgar
 N. Y. Court.
 Appeals.
 Vol. 1.
 Nov 1898.
 page 418.

next step is to investigate the industries and ascertain the relation of fatigue to disease in each, laying the facts before the courts whenever cases involving this principle arise. With this in view, Miss Goldmark now devotes her entire time in the service of the National Consumers' League.

With regard to tenement house work, the outlook is utterly discouraging. The Court of Appeals having held unconstitutional a quarter of a century ago, the statute of New York forbidding the manufacture of tobacco in tenement-houses, all effort to abolish tenement house work by law has ceased. Instead thereof, a series of measures has been adopted vainly attempting to minimize the evils attending such work. As has been shown, it was made illegal to employ in the tenement-dwelling persons not members of the immediate family. Since 1904, owners of goods are responsible for learning from the local board of health whether there is infectious disease in the homes to which their goods go. (Syphilis is, however, not one of the registered diseases, and on this very important point no local board of health is in a position to afford information). Tenements in which goods are made must be licensed and must conform to the building, tenement-house and sanitary code before the license issues. Indeed, all three departments must concur in approving the house before the license can legally issue. Licenses may be revoked for subsequent violation of the terms of issuance.

The population of New York City is so vast and so shifting, that these provisions are non-enforceable and the city of New York is, to day, as it has been increasingly for a quarter of a century, a huge distributing center for the communicable diseases of the poorest people, which are daily shipped to all parts of the country in men's, women's, children's, and infants' garments; in feathers, flowers, passementeries, embroideries, and paper boxes, paste being a peculiarly favorable medium for the culture of bacteria.

The newest effort to deal with sweating in America is by means of minimum wages boards, the International Con-

reference of Consumers' Leagues, held in Geneva, Switzerland, in September, 1908, having requested all the national leagues to introduce in their respective countries appropriate legislation on this subject. A special committee was accordingly appointed of which Miss Emily G. Balch of Wellesley College was chairman. Other members are Professor Seager of Columbia, Professor Mills of Vassar, Mr. Arthur Holcombe of Harvard, and Reverend John A. Ryan,* of St. Paul Seminary, Minnesota. A tentative bill has been drafted and submitted to the members of the Committee and to officers of the State Consumers' League for discussion and approval, after which a legislative campaign will be begun.

The wretched wages paid to workers in the New York City tenements are subject to one form of pressure due to the city itself. The municipality pays several hundred thousand dollars a year to sectarian institutions (in which women and girls are incarcerated) for board for persons committed to such institutions by the courts. The inmates, although their board is thus paid out of public funds, are kept at work for the market, and the goods which they produce can be used to undersell the products of free work because the institutions pay no taxes and no wages, and have their laborers absolutely under physical control. The inmates are closely specialized upon particular lines of work profitable to the institutions, and when they come out at the end of their terms of incarceration are compelled, for want of a wiser education, to crowd into the worst paid and most disorganized and demoralized industry open to women wage-earners. This evil is so deeply-rooted in the customs and usages of New York City that no improvement can be registered although it is now eight years since the National Consumers' League began to point out the city subsidizing prison labor in years after it abolished prison labor in

*Author of "The Living Wage."

the inconsistency of
sectarian institutions
own institutions.

The Vesper Hour*

The Argument of Success

From "Common Sense Christianity," by C. Silvester Horne

SUPPOSING it to be true, as has been argued, that there is nothing that can take the place of Christianity to satisfy religious cravings and supply moral force, can we fairly claim that this has been demonstrated to be true on the field of history? Has Christianity the argument of success? I reply, it has. I do not want to overstate or overvalue that argument. Christianity was as true in its days of unpopularity and unsuccess as it is today. But we are right to take note of the power it has exercised and does exercise. Christianity *works*. Where it is in full activity, there is the age of miracles. There is no end to its surprises and achievements, its resurrections and irrepressible activities. Christianity has a genius for the impossible and the impracticable. The Galilean has conquered, and still goes forth conquering and to conquer. Despite the fact that He came as a Galilean, He has conquered. It would be impossible to reckon up the systems of thought that have arisen to supplant Christianity. They are dead or dying, and their devotees are following them.

Christianity goes marching on. It has never had, since the first century, such an era of expansion as the century which has just closed. It has been, if I may say so, more alive, more conscious of its mission, more powerful in shaping the course of history and inspiring the workers for progress, during the last century than during any other. There may be many arguments against Christianity. I do not say there are none. But I state a fact when I say that the personality which pervades life and thought today is Christ. Men may criticise Him, withstand Him, depreciate Him; they can do everything but forget Him. Christ holds the field. Tens of thousands of followers in every land are

*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year.

asking more solemnly and genuinely every year, What is the will of Christ? If this is not success in a leader, to have such growing devotion in His followers, then there is no such thing as success at all. It is impossible to look abroad today and not admit that Christianity has been and is a magnificent success.

That we may realize this, we must repeat in all its simplicity what the evangelists tell us of the origin of Christianity. Think! How did it all begin? A boy grew up in a peasant home at Nazareth, in Galilee. He was a carpenter's Son, and when He came to manhood He consorted with a handful of fisherfolk. For three years He made His way about the country, teaching some new-fangled doctrines, as they were thought. But He won little credence and less support. All the learned and powerful classes were against Him. The question was asked more than once, "Have any of the rulers or the Pharisees believed on Him?" None; a few people whose opinion was worth little or nothing, and that was all. So He was arrested, tried under the blasphemy laws, and put to death with two other criminals. It was openly said at the time that there was a cloud on His birth, and there was certainly a cloud on His death. Whether His birth was shameful or not, His death was a death of shame. He had been followed by a few unimportant disciples, but before the end even they all forsook Him and fled. He died absolutely alone; and it was thought that His very name and pretensions had died with Him. After His death His disciples rallied, and circulated a story that he had risen from the dead. The story was so preposterous and absurd that it could not possibly live, for let us not forget that nothing is more certain in this world than that time is the arch-foe of falsehood; and no superstition will ever permanently propagate itself. Sooner or later it must be exposed and destroyed. But now the curious and marvelous result appears. The legend does not die. Instead, it begins to spread with amazing rapidity. It lays hold of some of the largest and keenest intellects in the world.

Then comes the testing of faith; scores and hundreds of believers are burned, and beheaded, and sawn asunder, and tossed to the lions; but—the stream broadens to a river, and the river widens out to a flood. The old philosophies and religions go down before it like a bowing wall and a tottering fence. Kings and their kingdoms, princes and their principalities, autocracies and democracies alike, touch the end of His conquering sceptre in token of homage. And as the centuries roll on, so far from being found out, discredited, superseded, that part of the world which is in the van of civilization and education looks more and more to Him for humanizing influences, and recognizes as the ultimate problem of problems how to bring its laws and customs and habits into captivity to the spirit and mind of this young Prophet Carpenter, as He seemed, who lived in an obscure land, and was hated and eventually murdered by His own countrymen, nineteen hundred years ago. And, I repeat, if that is not success, then this old world has never seen success and never will. * * *

When Christ died a death of infamy, with not one loyal follower, "none so poor to do Him reverence," the system of Judaism was powerful; it was venerable; it was magnificent. Its power indeed had never been so signally manifested as in the consummate ease with which it had crushed out this young blasphemer and so-called reformer. You see the contrast then, and you see the contrast now. The Galilean conquers. But by-and-by the scene changes. Christianity finds an apologist, an expositor, one Saul or Paul, who in fighting this very new sect has, strange to say, "lost himself in the encounter," fallen a victim to a hallucination as to its truth, and he actually proposes to carry the Gospel of this executed Jew to Greece, if not to Rome. Now let me trouble you with another contrast. Three hundred and fifty years before Christ was born in Bethlehem a great Greek philosopher was born at Athens, whose philosophy became a veritable religion to the wise and understanding. The philosopher was Plato. And now consider the advantages

distinguished ancestry on both sides. He had the prestige of a great family, and a conspicuous position in society. Moreover, it was never said of him, "Can any good thing come out of Galilee?" for he was of a race renowned among the nations for their culture and wisdom. So Plato founds schools, and they are crowded with the Athenian *élite*. His philosophy becomes a fashion. With its headquarters at the traditional birthplace of wisdom, it has every chance to become the accepted religion of mankind. Moreover, if it suffers from the reproach of being too abstract, too remote from sentiment and emotion, if it needs its martyr story, as all religions do, this too is not wanting. It becomes bound up with the noble story of the martyrdom of Socrates; and it avails itself of the universal craving of mankind for a life to come. Now set the two propagators of new faiths side by side, the Athenian and the Galilean. Contrast with Plato's distinction of birth and nationality the lowliness of the origin and the meanness of the nationality of Jesus. Athens and Nazareth! A Greek, a Jew! All the *littérateurs*, all the men of distinction and influence, crowd the schools of the one; and the other! "Have any of the rulers or the Pharisees believed on Him?" And yet there remains in the Athenian's teaching one fatal disqualification. It is a philosophy for the intellectual elect. These it attracts, interests, and occasionally inspires. The few are influenced; the many are left to their doom. But when the Nazarene comes, He speaks, and the slave, degraded and besotted, all his manhood crushed out of him, leaps to life, and becomes a man, yea a hero and a martyr. They say the sovereign proof of genius lies in what it can do with the meanest materials. Your literary genius takes a commonplace incident, and so treats it that it becomes under his imagination a thing of beauty and a joy forever. Your mean ballad, and as she sings it you tending to celestial music. Ah, yes,

the sovereign proof of
 genius lies in what it can do with the meanest materials.
 Your literary genius takes a commonplace incident, and so
 treats it that it becomes under his imagination a thing
 of beauty and a joy forever. Your mean ballad, and as she
 sings it you tending to celestial music. Ah, yes,

genius like that of Jesus. His was the genius for transforming into moral and spiritual wealth the refuse of the world. He took other men's leavings, all the hopeless, the rejected, the castaways, and out of these He made citizens of the kingdom of heaven—men and women who would do anything for the world except lie to it. So the world turned away from Plato to Christ,

"To feel the heavenly Alchemist
Transform its very dust to gold."

Again, it was not the Athenian, it was the Galilean, who conquered.

This is dealing with history in broad reaches. Admitting that it is not wholly satisfactory, there are advantages sometimes in taking our stand upon an eminence and looking out across a vast sweep of landscape. It is possible to be too detailed, so as not to be able to see the wood for the trees. Yet Christ's works stand the test of detailed examination. His influence on epochs is not more incomparable than His influence over individual lives. Let me ask your attention to one of the most impressive facts in the study of history. There are, as we all know, barren ages, dark ages, ages of appalling deadness, laxity, hypocrisy. There are times when the name Christian, like the grand old name of gentleman, is "defamed by every charlatan and soiled with all ignoble use." Yet we are forced to recognize how even in these ages, when there is everything to stifle the spiritual life, the fire of Christ will blaze out in some great soul, and kindle some disciple to sacrifice and heroism. It is wonderful. He never loses this power to raise from the dead. In the worst ages He is the Author of all the good there is. All the greatest saints are Christ's men. Whenever you find a man of whom you can honestly say you do not feel worthy to kneel down and unloose his shoe's latchet, he is one of Christ's men. There are no other saints to put in competition with Christ's saints. I grant you that some of them

are voted heretics, sneered at, imprisoned, or flayed alive; but Christ is their life and salvation all the same. Down the long dark line of the centuries there are beacon lights, the flashings out of the light of Christ in the souls He has illuminated. It does us good at times to sit and ponder how slowly, but how surely, He has educated conscience and revealed His mind and will to this world; the thought is profoundly impressive. Slavery is condoned and defended by Christian people so long; but when the final impeachment is made, and the last blow struck, it is the Christian who leads. The most powerful fact in time is the ripening of the Christian conscience. We may resent the phrases "Nonconformist conscience," "Puritan conscience," and indeed I do not like to sectarianize the conscience; but we speak fearlessly about the Christian conscience. When any institution is once fairly and decisively condemned by the Christian conscience, I will not give you many years' purchase for it, though it may stand entrenched in centuries of privilege and vested rights. It may spread itself as a green bay tree, but it will soon be cut down when an axe of Christian conviction is laid at its door. That is very suggestive of the power of Christ. And yet—this culture of saints! Is it not the greatest evidence of all of Christ's authority, and His authority in every age and every land? I want to see the philosophy, or science, or cult, or religion that can do such marvels and make such men. The fact is, we have seen and known what Christ Jesus can do and does do; and as has been well said, "until we find His fellow," He is deserving of loyalty, and trust, and praise without end.

It is an old story now, we are very familiar with it, but I set it on record once again. Some at least of those who read these pages know Charles Darwin's earliest account of the Patagonians. To Darwin they were absolutely hopeless, a race beyond redemption, impossible to civilize. That was his deliberate judgment. Nothing short of a mir-

acle could save them. And then the miracle happened. There was a boy-waif of the Foundling Hospital "picked up on St. Thomas's Day and called Thomas, picked up between two bridges and called Bridges—Thomas Bridges"—and to Patagonia he went to teach and preach, to live with these people, die for them if need be, and in short love them into life by the power of Christ. And when he went, God moved on the face of the deep; "God said, Let there be light, and there was light." In Christ was life, and the life was the light of man. In due course Mr. Darwin visited them again and saw the miracle, and then sent his subscription to the society whose agent had wrought these wonders, in token of candid recognition that the impossible had happened. I have only one question to ask: Do you honestly think that there is any other civilizing force in the world that could have done this? Is there any other who can do "these miracles that He doeth?" Surely the secret of life and progress is with Him whose right it is to reign.

Christianity, I repeat, is a magnificent success. Its influence is widespread, elevating the masses, lifting the general level of existence. But its influence is not only extensive: it is intensive. It exalts the individual life. Christ can make a great success of you, my reader. I don't say He will give you wealth, for He is more likely to make you poor by sacrifice. I don't say He will give you fame, for He is more likely to make you "of no reputation." I don't say he will give you a crown of honor; He is more likely to offer you a cross of shame. But He will give you success. Through Him you will find yourself. He will lead you through self-sacrifice to self-realization. He will give you influence, power, authority, such as they only have who are His. He will make you loved, and He will make you happy; He will teach you to do good, and not evil, all the days of your life. To whom else should you go while He has the words of eternal life? To be of His making is to be a great success.



Milton

By Ernest Myers

He left the upland lawns and serene air
Wherefrom his soul her noble nurture drew,
And reared his helm among the unquiet crew
Battling beneath; the morning radiance rare
Of his young brow amid the tumult there
Grew grim with sulphurous dust and sanguine dew;
Yet through all soilure they who marked him knew
The signs of his life's dayspring, calm and fair.
But when peace came, peace fouler far than war,
And mirth more dissonant than battle's tone,
He, with a scornful sigh of his clear soul,
Back to his mountain clomb, now bleak and frore,
And with the awful Night he dwelt alone,
In darkness, listening to the thunder's roll.

Milton*

By Matthew Arnold

The most eloquent voice of our century uttered, shortly before leaving the world, a warning cry against "the Anglo-Saxon contagion." The tendencies and aims, the view of life and the social economy of the ever-multiplying and spreading Anglo-Saxon race, would be found congenial, this prophet feared, by all the prose, all the vulgarity amongst mankind, and would invade and overpower all nations. The true ideal would be lost, a general sterility of mind and heart would set in.

The prophet had in view, no doubt, in the warning thus given, us and our colonies, but the United States still more. There the Anglo-Saxon race is already most numerous, there it increases fastest: there material interests are most absorbing and pursued with most energy; there the ideal, the saving ideal, of a high and rare excellence, seems perhaps to suffer most danger of being ob-

*An address delivered in St. Margaret's Church, Westminster, on the 13th of February, 1888, at the unveiling of a Memorial Window presented by Mr. George W. Childs of Philadelphia.

scured and lost. Whatever one may think of the general danger to the world from the Anglo-Saxon contagion, it appears to me difficult to deny that the growing greatness and influence of the United States does bring with it some danger to the ideal of a high and rare excellence. The *average man* is too much a religion there; his performance is unduly magnified, his shortcomings are not duly seen and admitted. A lady in the State of Ohio sent to me only the other day a volume on American authors; the praise given throughout was of such high pitch that in thanking her I could not forbear saying that for only one or two of the authors named was such a strain of praise admissible, and that we lost all real standard of excellence by praising so uniformly and immoderately. She answered me with charming good temper, that very likely I was quite right, but it was pleasant to her to think that excellence was common and abundant. But excellence is not common and abundant: on the contrary, as the Greek poet long ago said, excellence dwells among rocks hardly accessible, and a man must almost wear his heart out before he can reach her. Whoever talks of excellence as common and abundant, is on the way to lose all right standard of excellence. And when the right standard of excellence is lost, it is not likely that much which is excellent will be produced.

To habituate ourselves, therefore, to approve, as the Bible says, things that are really excellent, is of the highest importance. And some apprehension may justly be caused by a tendency in Americans to take, or, at any rate, attempt to take, profess to take, the average man and his performances too seriously, to over-rate and over-praise what is not really superior.

But we have met here today to witness the unveiling of a gift in Milton's honor, and a gift bestowed by an American, Mr. Childs of Philadelphia; whose cordial hospitality so many Englishmen, I myself among the number, have experienced in America. It was only last autumn that Stratford-upon-Avon celebrated the reception of a gift from the same generous donor in honor of Shakespeare. Shakespeare and Milton—he who wishes to keep the standard of excellence high, cannot choose two better objects of regard and honor. And it is an American who has chosen them, and whose beautiful gift in honor of one of them, Milton, with Mr. Whittier's simple and true lines inscribed upon it, is unveiled today. Perhaps this gift in honor of Milton, of which I am asked to speak, is, even more than the gift in honor of Shakespeare, one to suggest edifying reflections to us.

Like Mr. Whittier, I treat the gift of Mr. Childs as a gift in honor of Milton, although the window given is in memory of his second wife, Catherine Woodcock, the "late espoused saint" of the famous sonnet, who died in child-bed at the end of the first year of her marriage with Milton, and who lies buried here with her infant. Milton is buried in Cripplegate, but he lived for a good while in this parish of St. Margaret's, Westminster, and here he composed part of *Paradise Lost* and the whole of *Paradise Regained* and *Samson Agonistes*. When death deprived him of the Catherine whom the new window commemorates, Milton had still some eighteen years to live, and Cromwell, his "chief of men," was yet ruling England. But the Restoration, with its "Sons of Belial," was not far off; and in the meantime Milton's heavy affliction had laid

fast hold upon him, his eyesight had failed totally, he was blind. In what remained to him of life he had the consolation of producing the *Paradise Lost* and *Samson Agonistes*, and such a consolation we may indeed count as no slight one. But the daily life of happiness in common things and in domestic affections—a life of which, to Milton as to Dante, too small a share was given—he seems to have known most, if not only, in his one married year with the wife who is here buried. Her form “vested all in white,” as in his sonnet he relates that after her death she appeared to him, her face veiled, but with “love, sweetness, and goodness” shining in her person,—this fair and gentle daughter of the rigid sectarist of Hackney, this lovable companion with whom Milton had rest and happiness one year, is a part of Milton indeed, and in calling up her memory, we call up his.

And in calling up Milton's memory we call up, let me say, a memory upon which, in prospect of the Anglo-Saxon contagion and of its dangers supposed and real, it may be well to lay stress even more than upon Shakespeare's. If to our English race an inadequate sense for perfection of work is a real danger, if the discipline of respect for a high and flawless excellence is peculiarly needed by us, Milton is of all our gifted men the best lesson, the most salutary influence. In the sure and flawless perfection of his rhythm and diction he is as admirable as Virgil or Dante, and in this respect he is unique amongst us. No one else in English literature and art possesses the like distinction.

Thomson, Cowper, Wordsworth, all of them good poets who have studied Milton, followed Milton, adopted his form, fail in their diction and rhythm if we try them by that high standard of excellence maintained by Milton constantly. From style really high and pure Milton never departs; their departures from it are frequent.

Shakespeare is divinely strong, rich, and attractive. But sureness of perfect style Shakespeare himself does not possess. I have heard a politician express wonder at the treasures of political wisdom in a certain celebrated scene of *Troilus and Cressida*; for my part I am at least equally moved to wonder at the fantastic and false diction in which Shakespeare has in that scene clothed them. Milton, from one end of *Paradise Lost* to the other, is in his diction and rhythm constantly a great artist in the great style. Whatever may be said as to the subject of his poem, as to the conditions under which he received his subject and treated it, that praise, at any rate, is assured to him.

For the rest, justice is not at present done, at any rate, in my opinion, to Milton's management of the inevitable matter of a Puritan epic, a matter full of difficulties, for a poet. Justice is not done to the *architectonics*, as Goethe would have called them, of *Paradise Lost*; in these, too, the power of Milton's art is remarkable. But this may be a proposition which requires discussion and development for establishing it, and they are impossible on an occasion like the present.

That Milton, of all our English race, is by his diction and rhythm the one artist of the highest rank in the great style whom we have; this I take as requiring no discussion, this I take as certain.

The mighty power of poetry and art is generally admitted. But where the soul of this power, of this power at its best, chiefly resides, very many of us fail to see. It resides chiefly in the refining and elevation wrought in us by the high and rare excellence of the great style. We may feel the effect without being able to give ourselves clear accounts of its cause, but the thing is so. Now, no race needs the influences mentioned, the influences of refining and elevation, more than ours; and in poetry and art our grand source for them is Milton.

To what does he owe this supreme distinction? To nature first and foremost, to that bent of nature for inequality which to the worshippers of the average man is so unacceptable; to a gift, a divine favor. "The older one grows," says Goethe, "the more one prizes natural gifts, because by no possibility can they be procured and stuck on." Nature formed Milton to be a great poet. But what other poet has shown so sincere a sense of the grandeur of his vocation, and a moral effort so constant and sublime to make and keep himself worthy of it? The Milton of religious and political controversy, and perhaps of domestic life also, is seldom disfigured by want of amenity, by acerbity. The Milton of poetry, on the other hand, is one of those great men "who are modest"—to quote a fine remark of Leopardi, that gifted and stricken young Italian, who in his sense for poetic style is worthy to be named with Dante and Milton—"who are modest, because they continually compare themselves, not with other men, but with that idea of the perfect which they have before their mind." The Milton of poetry is the man, in his own magnificent phrase, of "devout prayer to that Eternal Spirit that can enrich with all utterance and knowledge, and sends out his Seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases." And finally, the Milton of poetry is, in his own words again, the man of "industrious and select reading." Continually he lived in companionship with high and rare excellence, with the great Hebrew poets and prophets, with the great poets of Greece and Rome. The Hebrew compositions were not in verse, and can be not inadequately represented by the grand, measured prose of our English Bible. The verse of the poets of Greece and Rome no translation can adequately reproduce. Prose cannot have the power of verse; verse-translation may give whatever of charm is in the soul and talent of the translator himself, but never the specific charm of the verse and poet translated. In our race are thousands of readers, presently there will be millions, who know not a word of Greek and Latin, and will never learn those languages. If this host of readers are ever to gain any sense of the power and charm of the great poets of antiquity, their way to gain it is not through translations of the ancients, but through the original poetry of Milton, who has the like power and charm, because he has the like great style.

Through Milton they may gain it, for, in conclusion, Milton is English: this master in the great style of the ancients is English. Virgil, whom Milton loved and honored, has at the end of the *Aeneid* a noble passage, where Juno, seeing the defeat of Turnus and the Italians imminent, the victory of the Trojan invaders assured, entreats Jupiter that Italy may nevertheless survive and be

herself still, may retain her own mind, manners, and language, and not adopt those of the conqueror.

"Sit Latium, sint Albani per secula reges!"

Jupiter grants the prayer; he promises perpetuity and the future to Italy—Italy reinforced by whatever virtue the Trojan race has, but Italy, not Troy. This we may take as a sort of parable suiting ourselves. All the Anglo-Saxon contagion, all the flood of Anglo-Saxon commonness, beats vainly against the great style but cannot shake it, and has to accept its triumph. But it triumphs in Milton, in one of our own race, tongue, faith, and morals. Milton has made the great style no longer an exotic here; he has made it an inmate amongst us, a leaven, and a power. Nevertheless he, and his hearers on both sides of the Atlantic, are English, and will remain English—

"Sermonem Ausonii patrium moresque tenebunt."

The English race overspreads the world, and at the same time the ideal of an excellence the most high and the most rare abides a possession with it forever.

Visit to Westminster Abbey

By Joseph Addison
From the "Spectator"

With equal foot, rich friend, impartial Fate
Knocks at the cottage, and the palace gate:
Life's span forbids thee to extend thy cares,
And stretch thy hopes beyond thy years:
Night soon will seize, and you must quickly go
To storied ghosts, and Pluto's house below.

CREECH.

When I am in a serious humor, I often walk by myself in Westminster Abbey; where the gloominess of the place, and the use to which it is applied, with the solemnity of the building, and the condition of the people who lie in it, are apt to fill the mind with a kind of melancholy, or rather thoughtfulness, that is not disagreeable. I yesterday passed a whole afternoon in the churchyard, the cloisters, and the church, amusing myself with the tombstones and inscriptions that I met with in those several regions of the dead. Most of them recorded nothing else of the buried person, but that he was born upon one day, and died upon another; the whole history of his life being comprehended in those two circumstances that are common to all mankind. I could not but look upon these registers of existence, whether of brass or marble, as a kind of satire upon the departed persons; who had left no other memorial of them, but that they were born, and that they died. They put me in mind of several persons mentioned in the battles of heroic poems, who have sounding names given them, for no other reason but that they may be killed, and are celebrated for nothing but being knocked on the head.

Glaucus, and Medon, and Thersilochus.

VIRGIL.

The life of these men is finely described in holy writ by "the path of an arrow," which is immediately closed up and lost.

Upon my going into the church, I entertained myself with the digging of a grave; and saw in every shovel-full of it that was thrown up, the fragment of a bone or skull intermixed with a kind of fresh mouldering earth that some time or other had a place in the composition of a human body. Upon this I began to consider with myself, what innumerable multitudes of people lay confused together under the pavement of that ancient cathedral; how men and women, friends and enemies, priests and soldiers, monks and prebendaries, were crumbled amongst one another, and blended together in the same common mass; how beauty, strength, and youth, with old age, weakness, and deformity, lay undistinguished in the same promiscuous heap of matter.

After having thus surveyed this great magazine of mortality, as it were in the lump, I examined it more particularly by the accounts which I found on several of the monuments which are raised in every quarter of that ancient fabric. Some of them were covered with such extravagant epitaphs, that if it were possible for the dead person to be acquainted with them, he would blush at the praises which his friends have bestowed upon him. There are others so excessively modest, that they deliver the character of the person departed in Greek or Hebrew, and by that means are not understood once in a twelve-month. In the poetical quarter I found there were poets who had no monuments, and monuments which had no poets. I observed, indeed, that the present war had filled the church with many of these uninhabited monuments, which had been erected to the memory of persons whose bodies were perhaps buried in the plains of Blenheim, or in the bosom of the ocean.

I could not but be very much delighted with several modern epitaphs, which are written with great elegance of expression and justness of thought, and therefore do honor to the living as well as the dead. As a foreigner is very apt to conceive an idea of the ignorance or politeness of a nation from the turn of their public monuments and inscriptions, they should be submitted to the perusal of men of learning and genius before they are put in execution. Sir Cloudesley Shovel's monument has very often given me great offence. Instead of the brave, rough English admiral, which was the distinguished character of the plain, gallant man, he is represented on his tomb by the figure of a beau, dressed in a long periwig, and reposing himself upon velvet cushions, under a canopy of state. The inscription is answerable to the monument; for instead of celebrating the many remarkable actions he had performed in the service of his country, it acquaints us only with the manner of his death, in which it was impossible for him to reap any honor. The Dutch, whom we are apt to despise for want of genius, show an infinitely greater taste of antiquity and politeness in their buildings and works of this nature, than what we meet with in those of our own country. The monuments of their admirals, which have been erected at the public expense, represent them like themselves, and are adorned with rostral crowns and naval ornaments, with beautiful festoons of sea-weed, shells, and coral.

But to return to our subject. I left the repository of our English kings for the contemplation of another day, when I shall find my mind disposed for so serious an amusement. I know that entertainments of this nature are apt to raise dark and dismal thoughts in timorous minds, and gloomy imaginations; but for my own part, though I am always serious, I do not know what it is to be melancholy; and can therefore take a view of nature, in her deep and solemn scenes, with the same pleasure as in her most gay and delightful ones. By this means I can improve myself with those objects which others consider with terror. When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together.

England

By Lord Hanmer

Arise up, England, from the smoky cloud
That covers thee, the din of whirling wheels:
Not the pale spinner, prematurely bowed
By his hot toil, alone the influence feels
Of all this deep necessity for gain:
Gain still: but deem not only by the strain
Of engines on the sea and on the shore,
Glory, that was thy birthright, to retain.

O thou that knewest not a conqueror,
Unchecked desires have multiplied in thee,
Till with their bat-wings they shut out the sun;
So in the dusk thou goest moodily,
With a bent head, as one who gropes for ore,
Heedless of living streams that round him run.



DOWN TO SLEEP

November woods are bare and still,
November days are bright and good.
Life's noon burns up life's morning chill,
Life's night rest feet that long have stood,
Some warm, soft bed in field or wood
The mother will not fail to keep
Where we can "lay us down to sleep."

"H. H."



THE IMPORTANT ONE MINUTE

A Suggestion from the Chancellor.

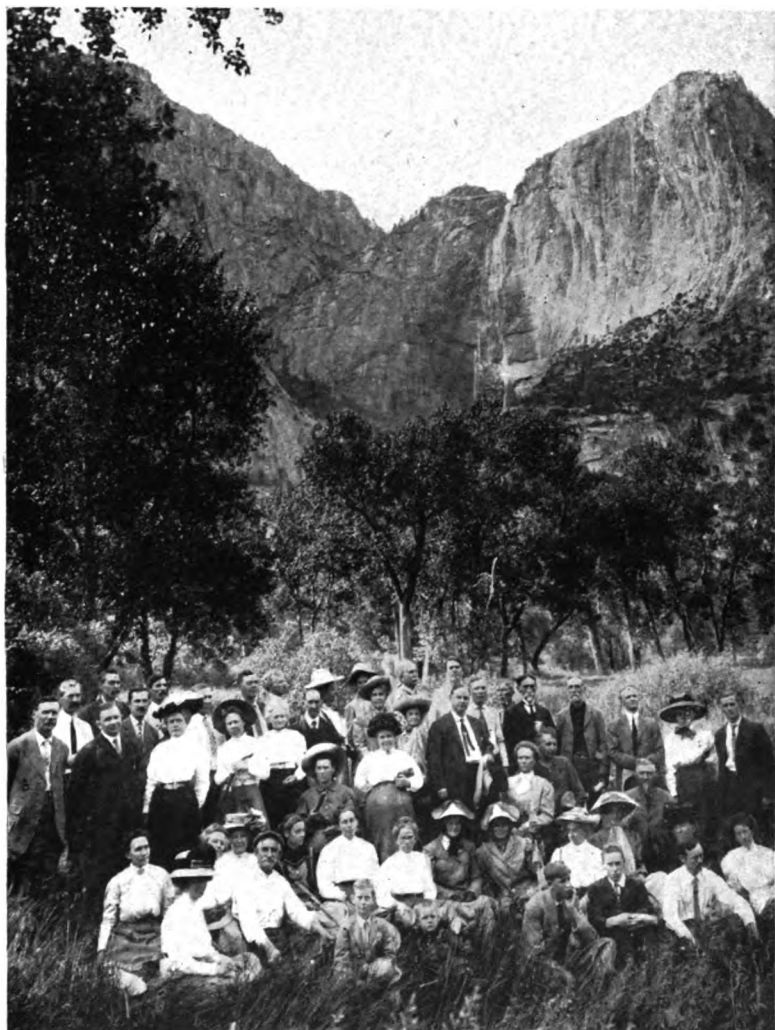
The greatest need of the educational and of the religious life of the age is a true estimate of the value of ONE MINUTE.

Let us concede that the greatest need of the Church today is the conviction that the most effective religious force is in simple, sincere, consistent every-day living.

Let us also remember that the greatest factor in the Christian life of today is in "unconscious influence"—the silent power that is always exerted by a genuine personality.

The secret of sincerity, consistency, and "unconscious influence" is in self-forgetting devotion to the Truth: Faith in Truth, Love for Truth, Obedience to Truth. And this to the Christian believer means: Devotion to Christ, Faith in Christ, Love for Christ, Obedience to Christ.

The first and most effective agency or method for the development of personality is the formation of the habit of Thinking—the power of Attention which is at the root of all intellectual and religious attainment and achievement.



Yosemite Chautauqua Workers Brigade, including Ex-Governor Folk, Rev. I. B. Bristol, Pres. Yosemite Valley Chautauqua, Mr. A. M. Drew, Secretary Y. V. C., and Prof. Kellogg, Naturalist.



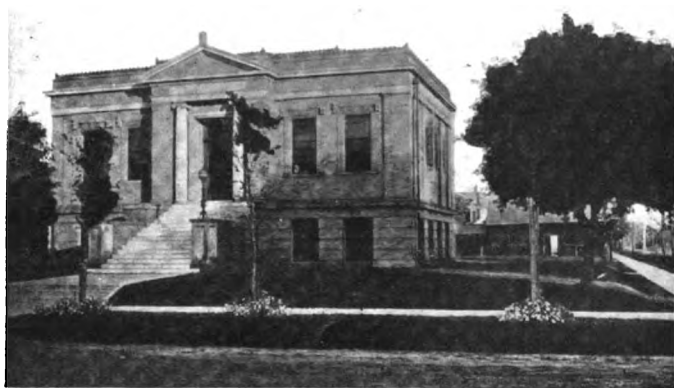
**A New Chautauquan, photographed at a distance of 30 feet, near
Camp Curry in the Yosemite Valley**



English Home of Mr. G. C. Ashton Jonson



Schimmer's Lake, Grand Island, Nebraska



Carnegie Library, Grand Island, Nebraska



Recognition Day Scenes at Whidby Island (Washington) Chautauqua

One minute at a time with concentrated attention, followed by a second minute of the same and that by a third—will if kept up for ten minutes yield results in power of self-control which will encourage one to continued and persistent attention, until very soon self-mastery will be attained. This once secured, the noblest possibilities of culture begin to open to the thinker's view.

One minute at a time; one resolve at a time; the second minute and the second resolve immediately following the first; the third following the second, the fourth following the third—and soon, *very* soon the habit of sustained, continuous concentrated attention will be formed. And at once what was done as *duty* through sheer will-force will become habit, and habit will blossom into delight, and from the student's delight will spring enthusiasm, persistency and originality. All that is best in him will reveal itself, at least as possibilities.

It is thus also that one resolve formed in less than one minute of time may settle policies and consequences that affect the whole of one's after life. And we cannot be too watchful of self, of our habits of thinking, of our treatment of opportunities that come to us—for out of these the quality and the far away results of life are developed.

Every minute is sacred because God gives it to us to use. Great are the possibilities that are hidden in it. Let us accept it as God's offer to us, and as God's commission in which He hides the most blessed and glorious opportunities.

Accept, dear readers of the C. L. S. C., members of our great Circle that girdles the globe, fellow pilgrims in the journey of Life,—the greeting of the Chancellor and his well-intentioned counsels in these words of salutation.

Learn the value of "one minute." Test the intellectual possibilities of "one minute." Turn into "one minute" the power of volition and use it in an everlasting surrender of all that you have and all that you are to the great and good

God who permits, nay, *urges* you to accept an inheritance in His everlasting Kingdom of Righteousness and Blessedness.

JOHN H. VINCENT.

Chicago, 1910.



IN THE FAR WEST

The Yosemite Valley Chautauqua closed its second very successful session July 17, 1910. Nearly 400 members were present and it goes without saying that no Chautauqua gathering in this or any other land met amid such awe inspiring surroundings. Sheer cliffs rising from 3,000 to 5,000 feet perpendicularly from the floor of the valley formed the most picturesque setting imaginable. The lectures on geology by Prof. Smith of Stanford University were given with the raw material at first hand, under the towering pines at the top of Nevada Falls or at Glacier Point or at the foot of the lower Yosemite. Ex-Governor Folk's lecture, "Soldiers of Peace," was highly appreciated and enthusiastically applauded by the large concourse present.

One of the attractive features of the program this year was the visit of old mother bruin and her three small babies to the garbage pile at Camp Curry nearly every morning. Hundreds would sit waiting for her to come and she is probably the best photographed bear and family in America.

The future of the Yosemite Valley Chautauqua ought not to be problematical. Nowhere has nature displayed her beauty or her grandeur with more lavish hand.

OUR ENGLISH GUESTS

The villa whose photograph is reproduced in this Round Table is that of the Ashton Jonsons who added greatly to the pleasure of all at Chautauqua, N. Y., last summer. Mr. Jonson lectured on music, and Mrs. Jonson spoke on English political conditions. Their house is in Surrey in the village which was the scene of Handel's "Harmonious Blacksmith."

GRAND ISLAND, NEBRASKA

Grand Island, Nebraska, is a place of varied charm. Schimmer's Lake, near by, offers admirable ground for a C. L. S. C. outing, while in the town the Carnegie Library houses a vigorous circle which has made itself known several times in the Round Table.

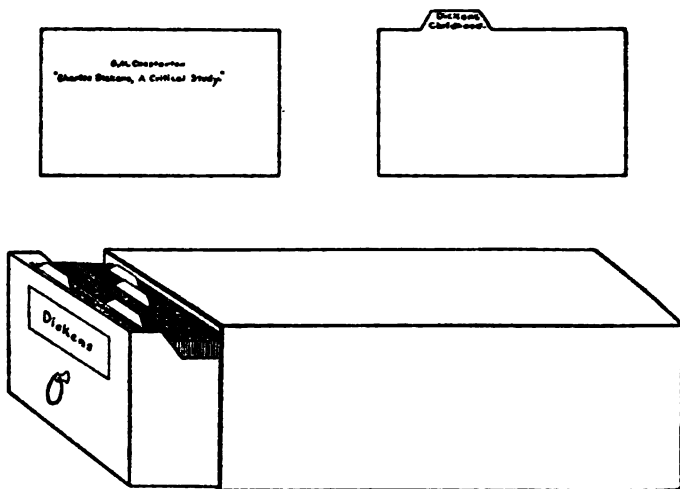
WHIDBY ISLAND, WASHINGTON

On an island in Puget Sound, almost the width of the continent from the spot where the symbolic service of Recognition Day was first performed, there took place last summer a graduation of C. L. S. C. readers with all the ceremonies due to the occasion. Pictures of the arches and of the flower girls seated in the Auditorium are shown in this Round Table.



MRS. FLORENCE KELLEY

Mrs. Florence Kelley, who deals with "The Problem of Sweating in America" in this issue of THE CHAUTAUQUAN, has had especially large opportunities for observation of the existing conditions of this shameful malpractice. For four years Mrs. Kelley was State Inspector of Factories for Illinois and this gave her an insight into the methods of employers. On giving up this position Mrs. Kelley went to Europe where she became American editor of the *Archiv für Sozialgesetzgebung*, Berlin, where she remained throughout 1897-98. At present she is the General Secretary of the National Consumers' League, having held this office ever since 1899. Mrs. Kelley's observations and clear thought crystallized in a work entitled "Some Ethical Gains through Legislation," which she brought out in 1905, and she has contributed in other ways to knowledge upon social subjects. She is a graduate of Cornell University.



USE OF THE CARD INDEX

The card index, now familiar to all frequenters of libraries, is not only useful for circle and home service, but it is easily made. The illustration on this page shows a record card, a guide card, and a box, all of which may be bought at a commercial stationer's or prepared from material at hand. Following is a suggested arrangement for an index for this English Year. General guide cards should have the upstanding portion inscribed in red ink, as *Cathedrals*. Special guide cards should be marked in black ink, as *Canterbury, Ely*. Straight edged cards may contain the names of all books and magazine articles which have been found bearing on the special theme, as "Stanley, Memorials of Canterbury, Everyman series." The sections led by red topped cards are placed in the box in alphabetical order; that is, "Cathedrals" precedes "Democratic England," and "Democratic England" precedes "Dickens." In like manner the black topped cards in each section are arranged alphabetically, "Canterbury," "Durham," and "Ely," for example, being placed in that order in the "Cathedral" section; and in the same way the straight cards are classified accord-

"Ditchfield, P. H., Illustrated Guide to the Cathedrals of Great Britain," in the "Canterbury" division. By this method the reader will have at his fingers' ends all the supplementary material which he has found or heard of on any one subject.

MEMORY AIDS.

As the last reading year drew to a close it became evident from the C. L. S. C. correspondence that many ways of increasing the lasting value of the course had been adopted. Probably it is because the Roman and Greek and Egyptian names that have been encountered in the last few months had been hard to remember that the note-book has become prevalent. The next best thing to remembering all about a fact is to remember where to find information about it, and the next best thing to remembering offhand the whereabouts of references is the keeping of them in a convenient note-book.

In many instances note-books had been enlarged in scope. Clippings had been pasted into them, extracts had been copied from books not easily obtained, magazine cuts, inexpensive prints, and pen and ink drawings had been used by way of illustration. The resulting volume makes no mean addition to the list of books supplementary to the course, and it has the additional value to its maker of possessing the individual note that marks it as his and his alone.



REV. C. SILVESTER HORNE

The author of the sermon reproduced in the Vesper Hour of this month is Rev. C. Silvester Horne, a Congregational clergyman serving Whitfield's Church in Tottenham Court Road, London. Mr. Horne was born at Cuckfield, Sussex, in April, 1865, his father being Charles Horne, M. A., of Newport, Hampshire. Silvester Horne was educated at the Newport Grammar School, took an M. A. at Glasgow University, and studied theology at

Mansfield College, Oxford. From 1889 to 1893 he was the minister of Kensington Chapel. He is the Chairman of the London Congregational Union. As an author Mr. Horne has shown varied talent, his output including a novel, "A Modern Heretic," a "Popular History of the Free Churches," and various volumes of sermons. Mr. Horne also is interested in politics. He is a Liberal, and is a member of the present 1910 Parliament.



RESOLUTIONS BY THE CLASS OF '99.

"At a meeting of the C. L. S. C. Class of '99 held Tuesday morning, August 30, at 27 Janes avenue, Chautauqua, N. Y., the following were adopted:

It is with great sorrow we record the death of our friend and classmate, Rev. Martha A. Bortle, who passed from the labors of earth to the rest and rewards of heaven, August 26, 1910.

Resolved, That in her death the Class of '99 have lost a faithful and enthusiastic member, the C. L. S. C. one of its strongest friends and the Chautauqua Institution a most loyal cottage owner.

Resolved, That by her unfailing optimism and cheerfulness her life was an inspiration to all who had the privilege of knowing or even of hearing her and it was indeed true that "none knew her but to love her, none named her but to praise."

Resolved, That a copy of these resolutions be presented to her faithful friend, Miss Brinkerhoff, and that they be published in *The Chautauquan Weekly*.

JOHN A. TRAVIS,
P. W. BEMIS,
MRS. J. V. RITTS,
Committee."

From the *Chautauquan Weekly*.

If Daniel Webster had heard the complaints of "so little to read" that sometimes rise in the rural parts of the country today he would have laughed the complainants to scorn. He really did have little to read, for a half dozen volumes composed his boyhood's library. We moderns are spoiled by the prolific output of the press. There are literally dozens of periodicals and hundreds of books to every one of Webster's time. Their cost is trifling compared with that of the older day and cheap editions offer classics at a minimum price. Increased mail facilities carry them into remote parts of the country. It is usually a lack of knowledge of what to send for and where to send for it that causes the cry of "so little to read," rather than the expense of the books or the difficulty of transportation.

Granting, however, that these people have not yet learned that Chautauqua stands to supply advice for the asking and books at usual rates—granting that they really have little to read, the question arises as to whether they have made the most out of the volumes at their command. Intensive farming is the agricultural "note of the day." It is successful. Intensive reading was Webster's method. It was not unsuccessful. If everyone read thoroughly every worth-while book that he owned, and then re-read it, and then perused it once again he would at least have gained the profit that comes from mastery. Then he might exchange with his neighbor and then they might club together to fill a common shelf—but "that is another story."



ADDRESS

To C. L. S. C. Graduating Class, given at
June 7, 1910, Des Moines, Iowa, by Mrs. C.

On a bright June day, some years ago,
A weary mother sat down to sew;
For dinner was over, the dishes were
And now her hour of rest had come

*At the Alumni Banquet,
Brown.*

Done

"I'm tired of life," she wearily sighed,
 "Tho' to be contented I've always tried;
 I love my children, I love my home,
 But life is becoming a dull monotone.

"The sewing and mending and making bread,
 Sweeping and dusting and making the bed,
 And frying and stewing and ironing the clothes,
 Become pure drudgery, anyone knows.

"I'd like to travel and take my ease,
 And, just for a while, do as I please;
 I'd like to read books and know about art,
 And in the world's culture take a part.

"But here I stick, day after day,
 Digging along in the same old way;
 I'm tired and rusty and faded and old,
 Tho' really too young to turn into mould.

* * * * *
 "The children consider that mother is slow—
 And I am sure they think they know
 That they will soon be ashamed of me;
 Not a very bright prospect,—I can see."

Thus mused the mother—and so might you,
 When life is tinged a very dark blue;
 For we are queer—we womenkind,
 And a tired body makes a tired mind.

But a good friend tapped at the open door,
 And as she entered across the floor
 And seated herself in the tidy room,
 Her presence banished the mother's gloom.

* * * * *
 They chatted along, as women oft will,
 Of house and garden and meals, until
 The good friend said: "A message I bring;
 I'm sure you'll think it a very fine thing.

"I want you to join a club I'm in,
 Composed of women who mean to begin
 To brush up a little—like you and me;
 The work is called 'C. L. S. C.'"

* * * * *
 The tired mother's eyes were bright,
 And her eager face was all alight;
 "I'll join," she said: "'tis the very thing
 Into my life a change to bring."

She joined a circle, and today has been
 Graduated in the Class of 1910;
 Not long ago she said to me:
 "I am so changed; how can it be

That view of life was drear, appalling;
Why, 'Life is a great and noble calling!'



LONDON

By John Nichol

Dim miles of smoke behind—I look before,
Through looming curtains of November rain,
Till eyes and ears are weary with the strain:
Amid the glare and gloom, I hear the roar
Of life's sea, beating on a barren shore.
Terrible arbiter of joy and pain!
A thousand hopes are wrecks of thy disdain;
A thousand hearts have learnt to love no more.
Over thy gleaming bridges, on the street
That ebbs and flows beneath the silent dome,
Life's pulse is throbbing at a fever heat.
City of cities—battlefield and home
Of England's greatest, greatly wear their spoils,
Thou front and emblem of an Empire's toils.



C. L. S. C. MOTTOES

*"We study the Word and the Works of God."
"Let us Keep Our Heavenly Father in the Midst."
"Never be Discouraged."*



C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November,
second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last
Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, sec-
ond Sunday.
SHAKESPEARE DAY—April 23.
ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second
Sunday.
INTERNATIONAL PEACE DAY—
May 18.
SPECIAL SUNDAY—July, second
Sunday.
INAUGURATION DAY—August,
first day.
ST. PATRICK'S DAY—August, second
day after first Tuesday.
RECOGNITION DAY—August, third
day after first Tuesday.
WEDNESDAY

OUTLINE OF REQUIRED READING FOR DECEMBER

FIRST WEEK—NOVEMBER 26—DECEMBER 3

"Langland, More, and Swift" (Scudder's "Social Ideals in English Letters," Part I, Chapters I-III).

SECOND WEEK—DECEMBER 3-10

"Dickens and Thackeray as Social Painters" (Scudder, Part II, Chapters I and II).

"The Problem of Sweating" (THE CHAUTAUQUAN, "Democratic England," III).

THIRD WEEK—DECEMBER 10-17

"Carlyle and his Audience" (Scudder, Pt. II, Chapters III, IV).

FOURTH WEEK—DECEMBER 17-24

"Milton's London" (THE CHAUTAUQUAN, "Reading Journey in London," III).

"Westminster Abbey" (THE CHAUTAUQUAN, "English Cathedrals," III).



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

FIRST WEEK—NOVEMBER 26 TO DECEMBER 3

1. *Definition Match* on terms used in sociology, as "sociology," "social," "socialism," "social democrat," "Christian socialism." (See latest editions of dictionaries and encyclopedias.)
2. *Roll Call*. Review of Foreword and Part I of Scudder's "Social Ideals in English Letters."
3. *Talk*. "Condition of England in Langland's Time." (See suggestive Program for Third Week in September CHAUTAUQUAN.)
4. *Paper*. "Langland and Dante." (Courthope's "History of English Poetry," Chapter V.)
(Other references for Langland are Green's "History of the English People;" Wharton's "History of English Poetry;" Morley's "English Writers;" Morley's "First Sketch of English Literature.")
5. *Book Review*. Bulwer Lytton's "Coming Race" and Edward Bellamy's "Looking Backward."
6. *Summary* of Thackeray's essay on "Swift" in "The English Humourists."
7. *Readings* from "Gulliver's Travels."

SECOND WEEK—DECEMBER 3-10

1. *Paper*. "The Social Philosophy of Dickens." (Smith's "Studies in Dickens," Chapter V. Make personal conclusions from knowledge of Dickens's novels.)
2. *Book Review*. "Vanity Fair."
3. *Comparison* of the problems of sweating in England and America. (Articles by Mr. Alden and Mrs. Kelley in this number.)
4. *Character Sketch*. "Lloyd George." (*Munsey's* for October, 1910.)
5. *Quiz*. Definitions on page 202 of THE CHAUTAUQUAN for October, 1910.
6. *Reading*. "The Death of Colonel Newcome" from "The Newcomes."

1. *Talk.* "Life of Carlyle." (Garnett's "Life of Carlyle;" Nichol's "Life of Carlyle;" Froude's "Life of Carlyle.")
2. *Paper.* "Carlyle's Personality." (Masson's "Carlyle, Personally and in his Writings;" Symington's "Some Personal Reminiscences of Carlyle;" Froude.)
3. *Sketch.* "Condition of England from 1830-1848." (Macaulay, Cheyney, Kingsley, Clough, Mrs. Browning.)
4. *Critical Estimate* of Carlyle's style and matter with illustrative readings. (Minto's "Manual of English Prose;" Lowell's "My Study Windows;" Hutton's "Modern Guides of English Thought;" Bayne's "Lessons from my Masters;" Japp's "Three Great Teachers of our Own Time.")
5. *Comparison* of Carlyle's "Heroes" and Emerson's "Representative Men."
6. *Discussion.* "Carlyle's Indictment of the Life and Ideals of Modern Society." ("Past and Present;" "Latter Day Pamphlets;" Essays on Carlyle by Mazzini and Morley.)

FOURTH WEEK—DECEMBER 17-24

1. *Roll Call.* Architectural Definitions based on the Ditchfield article in the September CHAUTAUQUAN.
2. *Reading.* "Westminster Abbey" from Irving's "Sketch Book."
3. *Contest.* "Great names connected with Westminster Abbey." Decision to be on amount of material and on interest.
4. *Oral Sketch.* "Milton and his Times." (Morley's "First Sketch of English Literature;" Garnett's "Life of Milton;" Johnson's "Lives of the Poets.")
5. *Recitations.* Milton's sonnets "On his Blindness" and "On his Deceased Wife."
6. *Map Exercise,* giving the location of places mentioned in "Milton's London."
7. *Explanation.* "Parallel Thoughts in 'L'Allegro' and 'Il Penseroso,'" with illustrative readings. (Palgrave's preface to the "Golden Treasury;" Stopford A. Brooke's "Milton;" Shairp's "Poetic Interpretation of Nature.")



TRAVEL CLUB

Travel Clubs should be provided with Baedeker's "London," with a large map of London, and with individual outline maps of London which each member may fill in as the study progresses. Photographs, picture postcards or pictures in books of all buildings and places mentioned should be exhibited.

FIRST WEEK

1. *Oral Explanation.* "How did the Stuart come to the English throne?" (Macaulay's "History of the English People.")
2. *Book Review* of Mrs. Marsh's "Fath worth "Guy Fawkes" (both about

Stuart come to the English throne?" Green's "History of England," "Darcy" or W. H. Ainslie's "Gunpowder Plot".

3. *Roll Call*. "Reign of Charles I." (Coman and Kendall's "A Short History of England;" Joy's "Twenty Centuries of English History;" Abbott's "King Charles I;" Strickland's "Lives of the Queens of England;" G. P. R. James's "The Cavalier;" Marryat's "The Children of the New Forest;" Traill's "Strafford;" Browning's "Strafford;" Gardiner's "Strafford" in *Encyclopædia Britannica*; Macaulay's essay on "Hampden.")
4. *Reading*. "Cavalier and Roundhead." (See references in August magazine.)
5. *Paper*. "The Commonwealth." (Gardiner's "The Puritan Revolution;" Firth's "Cromwell;" Scott's "Woodstock;" George Macdonald's "St. George and St. Michael.")
6. Summary of Macaulay's essay on "Bunyan," illustrated by readings from "Pilgrim's Progress."

SECOND WEEK

1. *Paper*. "The Restoration." (Macaulay; Strickland; Green; Coman and Kendall; Joy.)
2. *Readings* from DeFoe's "Journal of the Plague," and the account of the Great Fire from Pepys's "Diary and Correspondence."
3. *Book Review*. Scott's "Peveril of the Peak" (about the Popish Plot).
4. *Roll Call*. "Milton's Literary Contemporaries." (Some of them are Shakespeare, John Donne, Phineas and Giles Fletcher, William Drummond of Hawthornden, Robert Herrick, Francis Quarles, George Herbert, Izaak Walton, Ben Johnson, Beaumont and Fletcher, Thomas Heywood, Massinger, George Chapman, Thomas Bodley, Walter Raleigh, William Harvey, Francis Bacon, Michael Drayton, George Wither, Thomas Overbury, John Ford, Fulke Greville, William Davenant, Edmund Waller, John Suckling, Abraham Cowley, Richard Lovelace, John Spottiswoode, Jeremy Taylor, John Gauden, Andrew Marvell, Thomas Hobbes, Richard Baxter, John Bunyan, George Fox, John Evelyn, John Dryden, Charles Sackville, Samuel Pepys, Samuel Butler, Aphra Behn, Isaac Newton, William Wycherley, John Locke, William Penn. (See encyclopedias and books on English literature.)
5. *Talk*. "The Elegy," illustrated by readings from famous elegies, as Theocritus's on "Thyrsis;" Shelley's "Adonais;" Moschus's on "Bion;" Milton's "Lycidas;" Tennyson's "In Memoriam;" (Stopford A. Brooke's "Milton;" Arnold's "English Literature").

THIRD WEEK.

1. *Map Exercise*, giving the locations of all the places mentioned in "Milton's London."
2. *Talk*. "A Stroll through London Streets"—the Strand, Piccadilly, Holborn, Fleet Street. (Baedeker; Harrison's "Memorable London Houses;" Baker's "Stories of the Streets of London;" Lawrence Hutton's "Literary Landmarks.")
3. *Roll Call*. "The Work of Christopher Wren and Inigo Jones" (Baedeker).
4. *Paper*. "The Inns of Court." (Baedeker; Hare; Baker; Harrison.)

5. *Story*. "What Westminster Hall has seen." (Baedeker.)
6. *Explanation*. "Parallel thoughts in 'L'Allegro' and 'Il Penseroso,'" with illustrative readings. (Palgrave's preface to the "Golden Treasury;" Stopford A. Brooke; Shairp's "Poetic Interpretation of Nature.")

FOURTH WEEK

1. *Oral Sketch*. "Life of Milton." (Morley's "First Sketch of English Literature;" Garnett's "Life of Milton;" Johnson's "Lives of the Poets.")
2. *Reading*. Extracts from "Hymn to the Nativity."
3. *Story* of "Comus," illustrated by selections.
4. *Paper*. "Milton and Politics." (References under 1; Macaulay's essay on "Milton;" Taine's "English Literature.")
5. *Recitations*. Milton's sonnets "On his Blindness" and "On his Deceased Wife."
6. *Summary* of such parts of Macaulay's essay on "Milton" as explain "Milton the Poet."
7. *Talk*. "Paradise Lost." (Morley; Macaulay; Taine; Stopford A. Brooke; Matthew Arnold's essay on "Milton;" Seeley's "Lectures and Essays.")



HISTORICAL FICTION

The following titles offer a list of fictitious tales with an historical setting of the period covered by Milton's life:

Days of James I. Arabella Stuart, G. P. R. James; The Fortunes of Nigel, Sir Walter Scott; Raleigh and Arabella Stuart, Sir S. E. Brydges; The Star Chamber, Ainsworth; Father Darcy, Mrs. Marsh; Guy Fawkes, Ainsworth.

Times of Charles I. Whitehall, Emma Robinson; Brambletye House, Horace Smith; Lady Betty's Governess, L. E. Guernsey; The White Gauntlet, Mayne Reid.

Henrietta. Her Majesty the Queen, J. E. Cooke.

Dutch Settlers in Bedford Level. Settlers at Home, Miss Martineau.

Civil War. The Cavalier, G. P. R. James; Memoirs of a Cavalier, DeFoe; The Children of the New Forest, Marryat; The Siege of Lichfield, W. Gresley; The Leaguer of Latham, Ainsworth; John Inglesant, J. H. Shorthouse; Holmby House, Whyte Melville; Mandeville, W. Godwin; Ovingdean Grange, Ainsworth; Harry Ogilvie, Grant; The Siege of Colchester, Rev. G. F. Townsend.

Escape of Prince Charles. Boscobel, Ainsworth; Last of the Fairies, G. P. R. James.

Days of Milton. The Diary of Mary Powell, Miss Manning. Commonwealth. Oliver Cromwell, Horace Smith; Cromwell, H. W. Herbert; Old Noll, F. W. Robinson; John Milton and his Times, M. Ring; Memoirs of a Cavalier, DeFoe; Life of Colonel Jack, DeFoe; Woodstock, Scott; Andrew Marvel, Hall; On both Sides the Sea, Mrs. Charles; St. George and St. Michael, G. MacDonald; The Chevalier's Daughter, L. E. Guernsey.

Milton's Daughter. Deborah's Diary, Miss Manning.

Restoration. Ida Vane, Rev. A. Reed.

Times of Charles II. Talbot Harland, Ainsworth; Aphra Behn, Mühlbach (C. Mundt); The Robber, G. P. R. James; Sir Ralph Esher, Leight Hunt.

The Plague and Fire. History of the Plague, DeFoe; Old St. Paul's, Ainsworth.

The Popish Plot. Peveril of the Peak, Scott.

Days of James II. Lorna Doone, Blackmore; Lady Betty, Christabel Coleridge.

Monmouth's Rebellion. The Danvers Papers, C. M. Yonge; Duke of Monmouth, G. Griffin; Edgar Nellthrope, Rev. A. Reed.

The Revolution. The Last of the Cavaliers, C. M. Yonge.



REVIEW AND SEARCH QUESTIONS ON NOVEMBER READINGS

DEMOCRATIC ENGLAND. CHAPTER III. THE PROBLEM OF SWEATING

1. Define the evils known as sweating. 2. What is the present status of sweating in England? 3. What is meant by a "living wage"? 4. What is the distinction between "necessaries for existence" and "necessaries for efficiency"? 5. What are some of the results of Mr. Rowntree's and Mr. Booth's investigations? 6. What is the position of the unskilled laborer in Great Britain? 7. Discuss the problem of poverty in relation to sweating. 8. What are the causes of sweating? 9. What methods other than legislation have been tried by way of remedying sweating? 10. Speak of the law regulating wages in Victoria (1896). 11. What was the Industrial Arbitration Act of New Zealand? 12. Why does not this Act appeal to English trade unionists? 13. Explain in detail the Trade Boards Act of 1909.

A READING JOURNEY IN LONDON. CHAPTER III. MILTON'S LONDON

1. What was the course of English history during Milton's lifetime? 2. How did his own career reflect this period? 3. Name episodes of this time which took place in London. 4. Where did the poet live in London? 5. What were probably the inner struggles of Milton's youth? 6. What was his attitude toward the Established Church? 7. What spirit is shown in "L'Allegro" and "Il Penseroso"? In "Arcades" and "Comus"? 8. Describe the contest between Puritanism and the drama. 9. Speak of "The Triumph of Peace." 10. Who were Hamilton, Wentworth, Laud, Prynne, Williams? 11. Tell of the struggles between Charles and the Parliament. 12. Describe the fall and trial of Strafford. 13. What were the steps of Charles's downfall? 14. Where was he beheaded? 15. What political events followed? 16. What part did Milton take in them? 17. What is Macaulay's descriptions of the times? 18. What changes in government took place? 19. What were the political attitudes of the foremost literary men of the day? 20. What festivities celebrated the Restoration? What vengeance? 21. What was the tone of Charles II's reign? 22. Speak of Pepys's account of the plague; of the fire.

ENGLISH CATHEDRALS. CHAPTER III. WESTMINSTER ABBEY

1. What was the original site of Westminster Abbey and Palace? 2. What early legend defined certain claims of the Abbey?

3. What circumstances led to the erection of the Confessor's church? 4. Describe the death of Edward and the Coronation of William. 5. What privileges were established at William's coronation? 6. In what respect is the Abbey unique? 7. How long did Edward the Confessor's Church stand? 8. What brought about the change under Henry III? 9. What influences came to him from the Continent? 10. Describe the Abbey at the time of Henry's death. 11. Describe the exterior of Henry VII's Chapel. 12. Compare it with the earlier parts of the Abbey. 13. What are the marked features of the exterior? 14. What events took place in the Jerusalem chamber? 15. What famous quarrel occurred in the old infirmary chapel? 16. What importance has the Chapter House? 17. What are some of the French features of the Abbey? 18. What associations has the Coronation Stone? 19. What tombs surround that of the Confessor? 20. Describe the funeral of Henry V. 21. What members of the House of York are buried in the Abbey? 22. What are the decorations of Henry VII's chapel? 23. What striking events of Tudor times are connected with the Abbey? 24. What attempts were made to change the ecclesiastical status of the Abbey? 25. How did Charles II revenge himself on Cromwell and his associates? 26. What are the effigies preserved in the Abbey? 27. What famous graves are there? 28. What great poet was long debarred from the Abbey? 29. Who are buried in the Statesmen's transept? 30. When was it first used for burial? 31. What heroes of India sleep in the nave? 32. What world famous scientists are buried there? 33. How is international friendship shown in the Abbey? 34. What examples of religious toleration does its history show? 35. What was Livingstone's last message? 36. How was the spirit of the Abbey interpreted by Dean Stanley?



SEARCH QUESTIONS ON DECEMBER READING

1. What two sociological novels were written by Charles Kingsley?

1. Why was the Rump Parliament so called? 2. What poem did Milton write in memory of Edward King? 3. What is Ben Jonson's best known comedy? 4. Who composed the music for "Corus?" 5. Why was the Inner Temple so called? 6. Who instituted the policy of "Thorough?" 7. Who painted the picture entitled "Cromwell surveying the body of Charles I in its coffin" and where is it? 8. To whom is attributed the authorship of "Eikon Basilike?" What does the title mean? What is the book about?

1. What was Westminster Hall? 2. What was the origin of the phrase "Robbing Peter to pay Paul?" 3. What connection had William Caxton with Westminster? 4. What was "the trial of the Pyx" and where did it take place? 5. What was the trial of the Pyx? 6. What was the trial of the Pyx? 7. Who was the founder of the House of Lancaster who was buried in the Abbey? 8. What is the origin of the name "Jerusalem Chamber?" 9. Who is the present Dean of Westminster?

ANSWERS TO SEARCH QUESTIONS ON NOVEMBER READINGS

1. Robert Owen, a Welshman, is regarded as the founder of English socialism. He lived from 1771-1858. He managed cotton mills in Manchester and New Lanark, applying himself to the welfare of his operatives. In 1825 he founded a socialistic community in Indiana. 2. Pestalozzi was a Swiss. 3. Froebel's methods are used in the modern kindergarten. 4. The Parliament of 1906 is called "the most democratic Parliament" because of its Labor representatives.

1. Original Queen Eleanor's crosses are still standing at Northampton and Waltham. 2. Westminster Abbey was a cathedral for less than ten years, from December 1540 to March, 1550. 3. In middle English *chepe* means "market."

1. History of Rome by Charles Merivale. 2. He was a native of East Anglia, and under Edward the Confessor had ruled Norfolk and Suffolk and part of Cambridgeshire. 3. Doubtless when Henry VIII broke up relic worship and despoiled the valuable shrines. There is no record to show. 4. The tale of his hearing the monks sing as he rowed by and being inspired to compose a verse himself. 5. Edward the Confessor. 6. Bishop Walkelin of Winchester. 7. That of tithe farmer to the Dean and Chapter, from his uncle Sir Thomas Steward. 8. That Choir services be stopped; "unedifying and offensive,"—"more frequent sermons" to be preached. 9. From the numerous eels of the river; or from Elig, the name for the willow trees which abound. 10. "The Doctrine of the Prophets," "Book of Psalms," and "Studies of First and Second Samuel" by Alexander F. Kirkpatrick.



REVIEW QUESTIONS ON C. L. S. C. BOOK "SOCIAL IDEALS IN ENGLISH LETTERS" BY VIDA D. SCUDDER

Part I

Foreword. 1. Discuss literature as the expression of experience.

Chapter I. 1. What is Beowulf's picture of an aristocratic society? 2. What was the social revolution wrought by Christianity? 3. What moral ideals, introduced by Christianity, are shown in early literature? 4. What was the social influence of St. Francis of Assisi? 5. Why is medieval literature aristocratic, and what is the brilliant exception? 6. Who were the "Goliards?" 7. What was the purpose of animal epics? 8. What were the prevalent social conditions at the time of the appearance of "The Vision of Piers the Plowman," and how far-reaching was its influence? 9. Why is the "Vision" forgotten today? 10. Why is it of value to the modern student? 11. Compare Langland and Carlyle. 12. Compare the "Vision" and "Pilgrim's Progress." 13. Give the central thought of the "Vision." 14. Outline the story of the first Passus. 15. How does Langland illustrate the doctrine of the redistribution of labor? 16. What is the development of the laborer in the course of the "Vision?" 17. What is Langland's attitude toward poverty?

Chapter II. 1. Characterize the renaissance in England. 2. Sketch the life of More. 3. How was "Utopia" the expression of its author and its period? 4. How does the "hero" of the "Utopia" inspire the story? 5. Give the chief points taken up in the first book. 6. Compare the "Utopia" with modern books of like idea. 7. Name various social aspects of "Utopia." 8. Give examples to prove that "Utopia" is but England reversed. 9. Why does More place pride at the root of social inequalities? 10. Compare Langland's age of patience with More's age of hope. 11. Explain the effect upon More of Greek and of Christian influence.

Chapter III. 1. Why was Elizabeth's reign comparatively free from social unrest? 2. Account for the aristocratic note in Elizabethan literature. 3. What ideals were fostered by Spenser? 4. What was the chief note of Bunyan's and Milton's contribution to literature? 5. What was the changing spirit of literature from the Commonwealth to the age of Dean Swift? 6. What was the eighteenth century attitude of the church toward social matters? 7. What aspects of Swift's life and of the period in which he lived contributed to his satirical attitude? 8. Describe Swift's "Polite Conversation." 9. Study Swift and politics. 10. What was the "Modest Proposal?" 11. Discuss "Gulliver's Travels."

PART II

Chapter I. Why does nineteenth century literature differ from any that had gone before? 2. What was the attitude of the poets of the first quarter of the century? 3. What is the place of prose in modern literature? 4. Compare Carlyle, Ruskin, and Matthew Arnold. 5. Why may the Victorian novel be called a social document?

Chapter II. 1. To what is the work of Dickens and Thackeray indebted for its vitality? 2. Contrast these two novelists. 3. Discuss the distinctive social features shown by them.

Chapter III. 1. What was Macaulay's attitude toward the social conditions of his day? 2. Explain the attitude of *Sartor Resartus* toward both past and future. 3. Discuss the religious and social aspects of the book.

Chapter IV. 1. What intellectual and social forces were stirring between 1830 and 1880? 2. Discuss Arnold's indictment—"an upper class materialized, etc." 3. In Carlyle's opinion what were the results of industrial injustice? 4. Account for Ruskin's change of literary subject. 5. What was his arraignment of social conditions? 6. What was Arnold's quarrel with modern English civilization? 7. What is the point of agreement among the critics of Victorian social conditions?

Chapter V. 1. What is the "new intuition?"

Chapter VI. 1. Who were the leaders of constructive religion between 1830 and 1870? 2. What idea was at the base of George Eliot's plots? 3. Characterize George Eliot's earlier novels. 4. Discuss the interests reflected in her later books. 5. Contrast Meredith and Hardy with each other and with other "social" novelists. 6. What other Victorian novelists painted social conditions?

Chapter VII. 1. From what American writers may a contrast be drawn between European and American democracy from 1840 to 1880? 2. Discuss the American idea of freedom. 3. What

change has taken place in American industrialism? 4. What hope has America for a spiritual democracy?

Chapter VIII. What was the "personal gospel" of Carlyle?

Chapter IX. 1. What was the scope of Ruskin's thought? 2. Explain his ethics of production. 3. What principles does he lay down for consumers? 4. What was his belief about the simplification of life?

Chapter X. 1. Sketch the intellectual attitude of the decade of 1870 to 1880. 2. Why did Arnold foster the Greek spirit? 3. How does he pass from personal culture to the responsibility of the privileged and the good of the whole?

Chapter XI. What was Carlyle's thought about democracy? 2. What was the relation of the Victorian "social" writers to the "common people?" 3. What was Arnold's cure for "our mechanical democracy?" 4. What was his final appeal?

Chapter XII. 1. Discuss the reaction from individualism. 2. Explain Carlyle's belief in authority. 3. What does Arnold say about "State-action?" 4. Describe some of the paradoxes of Victorian literature.

Conclusion. 1. What is the influence of the literature of the present "age of experiment?" 2. How does modern fiction show social feeling? 3. What three instances of "social" expression have become evident since 1880? 4. How comprehensive are the interests of socialism? 5. What is the theory of socialism? 6. What is the present day controversy concerning democracy. 7. What seems to be the future of socialism? 8. What are the "Fabian Essays?" 9. Analyze William Morris's work. 10. Who are some of the writers who oppose socialism? 11. What is the modern advance of spiritual fellowship? 12. What attempts have been made to express it in literature? 13. Sketch the connection of democracy and Christianity in England. 14. What was the Oxford movement? 15. What was Christian Socialism? 16. What is the present attitude of the church toward society?



SHORT BIBLIOGRAPHY ON "SOCIAL IDEALS"

The following bibliography has been approved by Miss Scudder as a feasible abridgement of the longer one in the Topical Outline. The volumes listed below may be obtained from the Chautauqua Book Store:

"Utopia," Sir Thomas More (Standard Edition)—\$1.00. "The French Revolution and the English Poets," A. E. Hancock—\$1.25. "Poems," Wordsworth (Globe Edition)—\$1.25. "Poems," Shelley (Globe Edition)—\$1.75. "The Industrial History of England," H. DeB. Gibbins—\$1.20. "Condition of the Working Class in England in 1844," Frederick Engels—\$1.25 net. "Past and Present," Carlyle—50c. "Latter Day Pamphlets," Carlyle—40c net. "Daniel Deronda," George Eliot—60c. "Vanity Fair," Thackeray—60c. "Alton Locke," Kingsley—75c. "Mary Barton," Mrs. Gaskell—50c net. "Beauchamp's Career," George Meredith—\$1.50. "The Children of Gibbon," Besant—\$1.25; paper, 50c. "Marcella," Mrs. Humphrey Ward—\$1.00. "The Communist Manifesto," Karl Marx—50c. "Introduction to Study of Ruskin," V. D. Scudder—50c net. "Culture and An-

archy," Matthew Arnold—80c net. "Life of William Morris," J. W. Mackail—\$3.60. "The Dream of John Ball," William Morris—\$1.00 net. "Merrie England," Blatchford—60c. "The Fabian Essays," by various authors, American edition—75c; paper 5c each. "Modern Socialism," R. C. K. Ensor—\$1.50 net.



NEWS FROM CIRCLES AND READERS

"I don't believe that any of the 1910's who went to Chautauqua for graduation enjoyed Recognition Week more than did the smiling band from Warren, Ohio," said Pendragon reflectively, when everyone was established for the evening. "I saw them. I think you are right," said some one who had been there, smiling himself at the recollection. "They went about together, and made an easily recognized group at Councils and receptions and every gathering that had a C. L. S. C. tinge to it." "At one of the Councils they told about the earnestness of their Alumni Association whose members all read with the undergraduates. They seemed to have but one small fly in their ointment—the fact that there were not more men in their circle." "I remember," exclaimed the member from Punxsutawney, "they were, frankly amazed when they heard that we had an even number of men and women." "Before the 1910's went to Chautauqua they had a graduation festivity at home," went on Pendragon. "After a supper served on the lawn they went through certain initiatory exercises by way of preparation for their Chautauqua experiences. Passing through a Golden Gate they met certain of the ancient characters—Hebe, Juno, Diana, Hercules, Danae, the Fates—whose acquaintance they had made in the winter. Then they sought in the heavens the guidance of constellations, and were rewarded by discovering through the boughs of a tree one large bear (teddy), one small bear (teddy), one red star (Saturn) and a large gilt star (Jupiter). By way of accentuating the Greek spirit of the evening an athletic contest followed. The events included a quoit pitching event, a wrestling match, and a Marathon race of seventy-five yards, 'won by a nose.' The victors were awarded wreaths of the Gladstone beech."

"That was capitally carried out, wasn't it!" exclaimed the member from Urbana (Illinois). "I want to hear a part of our Class song," she continued, and gathered her friends around the piano she struck a few chords of the "Benedictus."

C. L. S. C. Round Table

Come gather round and let us sing,
 Today in royal glee.
 Oh! let our voices now unite,
 To praise C. L. S. C.
 The past and present in their flight,
 Leave memories of delight,
 For the C. L. S. C.

Chorus—

We're the Gladstone Class of 1910.
 We're the Gladstone Class of 1910.
 Rah! Rah! Rah! Rah! say it again.
 We are the class of 1910.

Though rival classes too, are bright,
 And cast their light afar,
 Class 1910 far brighter shines,
 Than any rival star.
 And may she ne'er misfortune know,
 Her luster n'er decline,
 But brighter, brighter shine.

Chant—

Our motto is "Life is a great and noble calling."

"I hope you noticed in this Round Table the picture of the new reader from the Yosemite," said Pendragon, adding as his hearers laughed, "and here is another instance of far-western enthusiasm—the formation of a graduate circle in Oakland, California. The aim of the society is to promote active interest in the C. L. S. C. work and in order that no element that will work to that end might be lacking, it was ruled that undergraduates might unite with the society, becoming full members upon receipt of their diplomas."

"I am reviewing my 'Friendly Stars' this autumn," said the ardent astronomer of the Classical Year. "I read the book through last September," said the Ohioan from Columbus, "and then kept it by me all winter." "So did I," said the Massachusetts member, "and I'm going to do it again. We Brocktonites think that both indoor and outdoor astronomy are well worth our attention." "Everything out of doors is worth while," cried the Maine member from Belfast. "Out of doors must be somewhat chilly in your part of the world at this season," said Pendragon. "It isn't exactly sultry," returned the Down Easter, "but we are used to it and when it grows too cold we hark back to the glorious picnic we had last summer." "Tell us about it," rose the chorus. "The Seaside Circle was invited to spend the day at a seashore cottage belonging to two of the three ladies who in 1885 organized the Seaside Circle, the first to be formed in the county. Twenty-five years seem a long period of time

in the history of any literary society, especially one devoted to such a course of hard study as C. L. S. C.'s feel obliged to maintain. During this quarter of a century many new members have been added and a large number have completed the four years' course of study and are enrolled as C. L. S. C. graduates. Of course we exchanged reminiscences. Later the C. L. S. C. song books were passed around and the company joined in singing Chautauqua songs, which bring to mind so many like meetings of former C. L. S. C. days. Letters from absent members, who would gladly have been present on this festive occasion, were read. A paper prepared by our president, who could not be present at this meeting, was read. A past president of Seaside C. L. S. C. Alumni related some incidents of our early history and the progress for a quarter century. She spoke of the 'Arts and Crafts' movement and exhibited as one of the results of that department of C. L. S. C. work, a friendship quilt made from the squares contributed by each member of Seaside Circle. The name of each with the C. L. S. C. class year was written on the center square, and on several of the squares the class flower was artistically painted. This quilt, in behalf of the members of the Circle, she presented to the hostesses of the day.

"After supper the company gathered on and about the large boulder under the oak trees near the cottage and were photographed."

"That must have been a delightful day," cried the member from Biddeford, Maine. "It recalls to me our Recognition Day at Ocean Park. That is the greatest day of the season at the Chautauqua for eastern New England. The procession formed at 1:30 o'clock, the graduates being met by children wearing white dresses and carrying bunches of flowers. At 2 o'clock in the presence of a large number of people the march of the Chautauquans and the passage of the Class of 1910 through the Golden Gate took place. This year there were two graduates, one from Massachusetts and one from New Hampshire. The Recognition Day address was delivered by Rev. Dr. Putnam Cady of Amsterdam, N. Y., on 'Paying the Price.' At 4 o'clock in the fragrant pine grove the annual banquet took place, there being several hundred present."

"I hope your speakers drew lessons from Gladstone's life," said an admirer from Sardis, Mississippi. "I think Gladstone the best (as to goodness) and next to Bismarck, the greatest statesman of the nineteenth century; and trust that his life and works may be an example to many an American boy who is ambitious and patriotic."

"We had a fine address about him from the President of the 1910 Class, Mr. Arthur E. Bestor, Director of Chautauqua Institution," said the graduate who had passed the arches at Chautauqua New York, last August. "It was thoroughly stimulating, and everyone who heard it was touched to enthusiasm and felt an impulse toward efficiency and achievement."



SUGGESTIVE PROGRAM FOR BRYANT DAY, NOVEMBER THIRD

1. *Hymn*—"Oh, Deem Not They are Blest Alone," written by Bryant and sung at his funeral. Tune, "Rest."
2. *Recitation*—"Bryant on his Birthday," by Longfellow.
3. *Talk*—"Life of Bryant."
4. *Reading*—"Thanatopsis."
5. *Recitation*—"To a Waterfowl."
6. *Reading* of the following letter on the C. L. S. C.:

NEW YORK, MAY 18, 1878.

MY DEAR SIR:—I cannot be present at the meeting called to organize the Chautauqua Literary and Scientific Circle, but I am glad that such a movement is on foot, and wish it the fullest success. There is an attempt to make science, or a knowledge of the laws of the material universe, an ally of the school which denies a separate spiritual existence and a future life—in short, to borrow of science weapons to be used against Christianity. The friends of religion, therefore, confident that one truth never contradicts another, are doing wisely when they seek to accustom the people at large to think and to weigh evidence as well as believe. By giving a portion of their time to a vigorous training of the intellect and a study of the best books, men gain the power to deal satisfactorily with questions with which the mind might otherwise become bewildered. It is true that there is no branch of human knowledge so important as that which teaches the duties we owe to God and to each other, and that there is no law of the universe, sublime and wonderful as it may be, so worthy of being fully known as the law of love, which makes him who obeys it a blessing to his species, and the universal observance of which would put an end to a large proportion of the evils which affect mankind. Yet is a knowledge of the results of science and such of its processes as lie most open to the popular mind important for the purpose of showing the different spheres occupied by science and religion, and preventing the inquirer from mistaking their divergence from each other for opposition.

I perceive this important advantage in the proposed organization, namely; that those who engage in it will mutually encourage each other. It will give the members a common pursuit, which always begets a feeling of brotherhood—they will have a common topic of conversation and discussion, and the consequence will be that many who, if they stood alone, might grow weary of the studies which are recommended to them, will be incited to perseverance by the interest which they see others taking in them. It may happen, in rare instances, that a person of eminent mental endowments, which otherwise might have remained uncultivated

and unknown, will be stimulated in this manner to diligence, and put forth unexpected powers, and, passing rapidly beyond the rest, become greatly distinguished, and take a place among the luminaries of the age.

I shall be interested to watch, during the little space of life which may yet remain to me, the progress and results of the plan which has drawn from me this letter.

I am, sir,

Very truly yours,

W. C. BRYANT.

Rev. Dr. John H. Vincent.

7. *Recitation*—"The Planting of the Apple-Tree."
8. *Reading*—"A Forest Hymn."
9. *Talk*—"Anecdotes of Bryant."
10. *Recitation*—"Robert of Lincoln."
11. *Singing*—"Centennial Hymn."



CORRECTIONS

In the "Definitions" on page 202 of the October CHAU-
TAUQUAN *Independent Liberal Party* should read *Independent Labor Party*. On page 252 of the same issue "New Eng-
land" should read "New Zealand."

Talk About Books

ELEMENTS OF UNITED STATES HISTORY. By Edward Channing in consultation with Susan J. Ginn. New York: The Macmillan Company. 90 cents net.

In "Elements of United States History" Edward Channing, professor of history in Harvard University, has added another to the many similar text-books already existing. Its compactness makes it useful as a guide post rather than a guide book. The author's effort has been to show our country's story as one of continuous development rather than as a series of unrelated events. His account of the settlement of the colonies is good; of the Revolution prosy, of the Civil War biased. The survey of modern conditions is brief but interesting. Good maps, clear topical analysis, and useful appendices complete the volume.

THE GLASGOW GALLERY, in a dainty, mottled gray cover four and one-half by five and one-half inches, is the title of a pleasing collection of reproductions of great paintings found in the Art Gallery at Glasgow. Among the artists represented we find Whistler, Burne-Jones, Corot, Hals, Israels, Rembrandt, Reynolds, Rubens, and Velasquez. The prints, numbering sixty, are clear and of a sepia tone. The little volume is one of the Great Galleries of Europe series published by H. M. Caldwell Company, New York.

SCIENTIFIC AMERICAN HANDBOOK OF TRAVEL. By A. A. Hopkins.
New York: Munn & Co., Pp. 490. \$2.00; in full leather \$2.50.

Advice as to conduct and management on shipboard; hints as to cost, recognized customs, opportunities for amusement, baggage regulations, baggage inspection, passports, etc.; information as to things interesting to passengers—navigation, distances, tonnage, rates of speed, lights, signals, etc., make of this what the publishers declare is "the first real guide book to the sea." In addition it gives all necessary generalizations about travel on land, as to foreign money, railway rates, hotels, sport, social usages, etc. While it is "not intended to take the place of descriptive guides" it is "an indispensable complement" of such. It gives maps, itineraries, and other special material for the traveler about London, and similarly about Paris. Its convenient index, practical round corners for handling without wear, pocket at the back for identification blanks, and numerous other devices make it a book likely to be of convenience as well as informing value.

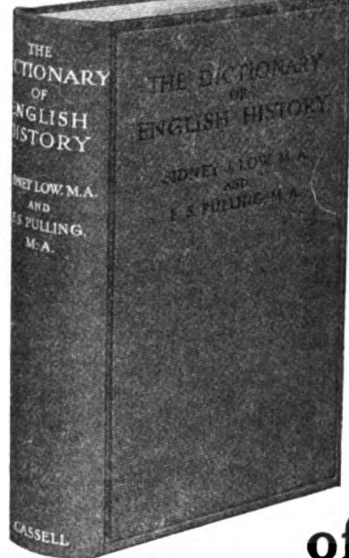
THE VOYAGE OF THE WISHBONE BOAT. By Alice C. D. Riley. H. N. Caldwell Company. Pp. 205.

This is one of the charming children's books of which so many are appearing at the present time. It is chiefly attractive for its general make-up and for the quaint charm of the pages and the supplementary colored illustrations.

HE GOETH BEFORE YOU. By Russell H. Conwell. 47 pp. 5x7½.
Cleveland: F. M. Barton Company.

"Behold, he goeth before you into Galilee; there shall ye see him," is the text upon which hangs the story contained in the booklet "He Goeth Before You," written by Dr. Russell H. Conwell, preacher and lecturer of Philadelphia. Dr. Conwell tells us that when in Jerusalem some years ago an old monk told him this interesting tradition which he hands on to us. The legend runs that after his resurrection, Christ told his disciples to meet him in their old home in Galilee and himself set out "following studiously the path which he knew his disciples would take on the following day." The story follows minutely the journey of Christ and the experiences of the disciples and points the truth that although we cannot understand God's methods in dealing with us, and though they often seem unjustified and unkind, nevertheless he is striving for the advantage of all and "prepares our path and always goes before us." The book is tastefully gotten up, with marginal drawings by Dennison Wilt Thomas.

(Additional Talk About Books preceding frontispiece of this magazine)



Only 50c Down

and \$1 a month for three months
will make you the owner of

The One Indispensable Reference Work for All Chautauqua Students of English History

SATISFACTION GUARANTEED

This is the first time we have offered this famous standard work at a price so low on easy terms. We make this special offer to students. Yet if the work should not be just what you want, you may return to us, and we will refund your money. You take absolutely no risk.

The Dictionary of English History

Revised to the Accession of King George V.

Dictionaries of biography, hand-book of dates and chronology and manuals exist in abundance, but the most earnest reader cannot be expected to have a dozen works of reference at his elbow with which to verify a date or gain some information as to the sequence, or importance, or history of certain events.

It Does for English History What the Standard Dictionary Does for the Language

This Dictionary is a complete compendium of every fact, happening and personage famous in English history. It is thoroughly up-to-date. It gives as completely as possible just the information, biographical, bibliographical, chronological, and constitutional, that is required. Biographies are given of every prominent personage in English History, and accounts of the growth of English Institutions, great epochs, etc., occupy a considerable portion of the work.

1109

**Encyclopædic
pages**

**Extra Readable Type
Many Full-page
Illustrations**

**Stoutly bound in
extra cloth binding
Size 7 x 9 1-4 x 2
Weight 3 1-2 lbs.**

Special Offer to Readers of the Chautauquan:

We want you to judge for yourself the value of this splendid work in your library. We want you to handle it and examine it in your leisure, and at no expense to you. Just send 50c with the Coupon opposite, and we will forward the book, express paid. Examine it five days. If you don't want it notify us and hold subject to our order. We will then refund your money. If you keep it, pay us the balance \$1 a month for three months. (We allow a discount of 5 per cent. for cash.)

**CASSELL
& COMPANY,
43 - 45 East
19th Street
New York City**

Gentlemen:

I enclose herewith 50c for which send me, prepaid, or a copy of "THE DICTIONARY OF ENGLISH HISTORY." I am privileged to examine this work five days, and if I do not wish to keep it, I agree to notify you and hold subject to your order, and you are to refund my money. If I keep it I agree to pay the balance \$1 a month for three months.

 **Mail the coupon today**

CASSELL & COMPANY

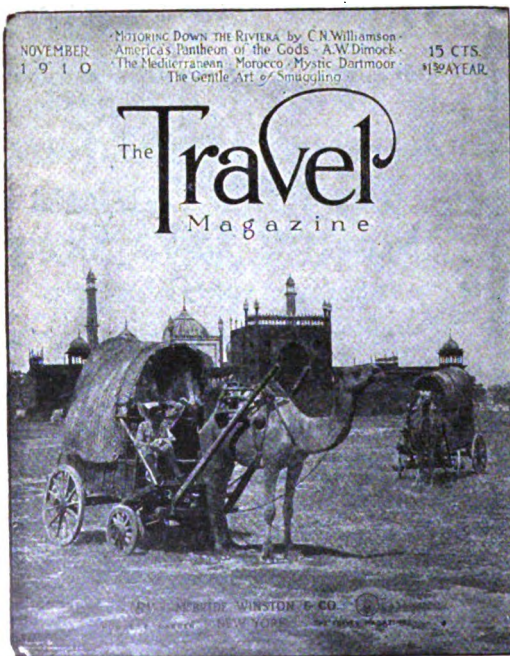
(Established 1848)

43-45 East 19th Street New York

TEAR OFF, SIGN AND MAIL TODAY

Name
Address
Occupation

LET US SEND YOU ON A TRIP 'ROUND THE WORLD



Travel in every land is the field covered by the new TRAVEL MAGAZINE. In it appear articles from the pens of well-known travelers who have visited every land, bringing to the reader the vivid portrayal of the people, places and things they have seen. Europe with its picturesque peoples, its architectural splendors, and its interesting life; Spain, France, Germany, England, Holland, Russia, Scandinavia — all these come in for their share of attention, the cities, the countries, the peoples, the architectural wonders, ancient castles, magnificent public

buildings, gaily thronged streets, intimate pictures of the life of the people in such a way is the subject presented. Likewise travel in the more ancient countries with their great monuments of antiquity and their teeming populations will arouse the wondering interest of every one. The splendors of India, Egypt of hoary age with her archaeological treasures, China in all her lethargy and unprogressiveness, Palestine and Syria under the yoke of a bygone civilization—all these will be shown in their extraordinary settings. Then our own country with its matchless natural beauty, its towering mountain peaks, its majestic canons, its marvelous cities, its yet primitive Indian life,—America in all its varied life will thus be shown to the reader.

No periodical has a subject that so lends itself to effective illustration. The pictures that appear in the TRAVEL MAGAZINE are by the very nature of the subject more remarkable and striking than those in any magazine published. Without a word of text the pictures alone would make a magazine of compelling interest. Supplementing the enter-
tainingly written text the interest is irresistible.

It is worth \$1.50 to have this wealth of travel knowledge and fascination for a whole year. Try it. You will find it the best investment you ever made.

McBRIDE, WINSTON & CO.,
449 Fourth Avenue, New York.

Please send me TRAVEL for one year.
I enclose \$1.50 in payment.

Name

Address

C.—11—10. Add 50c for Canadian postage.

Notable New Publications

The Literature of the South

By Montrose J. Moses

A thoroughgoing consideration of the position occupied by the South in American letters, involving a scholarly analysis of the literature of the section and its makers. Illustrated with 16 full-page portraits. 8vo. cloth. 510 pages. \$2.50 net; by mail, \$2.70

The Durable Satisfaction of Life

By Charles W. Eliot

Advice on the attainment of true success by the former President of Harvard, one of the best-qualified men among living Americans to speak on the subject.

12mo. cloth. \$1.00 net; by mail, \$1.10.

Seeking after God

By Lyman Abbott

Five essays in Dr. Abbott's well-known lucid style, designed to help seekers for the peace of God.

12mo. cloth. \$1.00 net; by mail, \$1.10.

The Land of Living Men

By Ralph Waldo Trine

An interesting and stimulating book dealing with the individual and his latent powers and with his relations to and powers in his community, the state and the nation.

12mo. cloth. By mail, \$1.25.

What is Essential?

By George A. Andrews

A search for the elemental, the vital, the very essence of Christ's religion.

12mo. cloth. \$1.00 net; by mail, \$1.10.

The Beauty of Every Day

By J. R. Miller

This book forces home the great point of Dr. Miller's creed, the making beautiful of our common days.

16mo. cloth. 65 cents net; by mail, 73 cents.

From Passion to Peace

By James Allen

An essay along New Thought lines, by the author of "As a Man Thinketh," which has had such a vogue.

12mo. cloth. 50 cents net; by mail, 56 cents.

Longfellow and Other Essays

By William P. Trent

The best recent literary output of this well-known author and critic.

12mo. cloth. \$1.50 net; by mail, \$1.65.

State Socialism in New Zealand

By J. E. Le Rossignol

The results of first-hand investigations of a live topic by the head of the Economics Department, University of Denver.

12mo. cloth. \$1.50 net; by mail, \$1.65.

Through the Year with Sousa

By John Philip Sousa

A musicians' Year Book, made up of selections from the March King's own writings, musical and literary. With portrait.

12mo. cloth. \$1.00 net; by mail, \$1.10.

For Catalogue, Announcements, or information

T. Y. CROWELL &
426-428 West Broadway

but special books, address
COMPANY
NEW YORK

ILLUSTRATED

History of Chautauqua

"A Reading Journey Through Chautauqua"

By Frank Chapin Bray, Editor The Chautauquan.

Introduction by Bishop John H. Vincent.

Each feature of the growth and scope of the Chautauqua System of Popular Education is explained by the text, and illustrated by charts and photographs, so that the significance of Chautauqua as a place, an idea, and an educational force may be understood. 112 pages, 7x9. 114 illustrations. Leaf design cover.

"Combines the qualities of History, Story, Guide and Souvenir."—*Review of Reviews*.

"The book to many readers, to whom Chautauqua is merely now a name, will become an illuminated guide, giving a comprehensive and positive knowledge of the physical and philosophic features of one of America's greatest educative institutions."—*Chicago Daily News*.

"An authentic history of this great movement for the spread of education has long been needed, not only to correct the widespread impression that the Assembly was but a magnified and protracted camp-meeting, but to give an adequate idea of its far-reaching scope and influence."—*Louisville Courier-Journal*.

"The Reading Journey will be dear to the veteran Chautauquan, and it will also be a stimulus to dreams and desires among many who have hitherto but dimly realized how life may be enriched by association with this great movement."—*Union Gospel News*.

Every Chautauqua student, Chautauqua graduate. Chautauqua worker, Chautauqua visitor, should possess this complete volume on Chautauqua. Price, 75 cents post-paid. Order from

Chautauqua Press, - - Chautauqua, N. Y.

What is a visible typewriter?

Writing in sight is part of it. Keyboard in sight is the other part. It is as important that you see what you do as to see what you have done. The Key-for-every-character keyboard of the easy action, light running
MODEL 10

Smith Premier

makes it the only truly visible writing machine.

Write for information to
The Smith Premier
Typewriter Co., Inc.

Syracuse, N. Y.
Branches Everywhere



A System of Popular Education

Founded in 1874

by Lewis Miller and John H. Vincent

CHANCELLOR JOHN H. VINCENT

PRESIDENT GEORGE E. VINCENT, University of Chicago

DIRECTOR ARTHUR E. BESTOR

EDUCATIONAL COUNCIL

- | | |
|---|---|
| LYMAN ABBOTT, Editor <i>The Outlook</i> , New York. | FRANK W. GUNSAULUS, President Armour Institute, Chicago. |
| JANE ADDAMS, Hull House, Chicago. | G. STANLEY HALL, President Clark University. |
| JOHN GRAHAM BROOKS, Cambridge, Mass. | JESSE L. HURLBUT, Newark, New Jersey. |
| ELMER E. BROWN, U. S. Commissioner of Education. | HENRY E. LEGLER, Librarian Chicago Public Library. |
| E. B. BRYAN, President Colgate University. | F. G. PEABODY, Harvard University. |
| RICHARD T. ELY, University of Wisconsin. | GEORGE ADAM SMITH, Principal Aberdeen University, Scotland. |
| W. H. P. FAUNCE, President Brown University. | HENRY W. WARREN, M. E. Bishop, Denver, Col. |
| J. M. GIBSON, London, England. | CHARLES DEAN WILLIAMS, P. E. Bishop of Michigan. |

BRANCHES OF THE CHAUTAUQUA SYSTEM

1. Summer Assembly—8 weeks—July and August.
2. Summer Schools—6 weeks—July and August
3. Home Reading—throughout the year

CHAUTAUQUA PRESS PUBLICATION DEPARTMENT

Managing Editor, Frank Chapin Bray

Publications—Chautauqua Home Reading Course, Chautauqua Special Courses, CHAUTAUQUAN Magazine (monthly), *Chautauquan Weekly*, Chautauqua Quarterlies, *Chautauquan Daily* (July and August).

Officers—Assistant Managing Editor, E. H. Blichfeldt; Assistant Editor CHAUTAUQUAN Magazine, Mabel S. C. Smith; Executive Secretary C. L. S. C., Kate F. Kimball; General Secretary C. L. S. C., D. W. Howell; Field Secretary C. L. S. C., Meddie O. Hamilton; Manager Book Store Sales Branch, C. W. Gill; Shipping and Advertising Manager, W. H. Russell.

DEPARTMENT OF INSTRUCTION

President George E. Vincent, Director Arthur E. Bestor, Secretary of Instruction Percy H. Boynton, University of Chicago.

DEPARTMENT OF ADMINISTRATION

Director Arthur E. Bestor, Accountant Jessie M. Leslie

DEPARTMENT OF GROUNDS AND BUILDINGS

Superintendent George W. Rowland.

General Offices, Chautauqua, New York; New York Office, 23 Union Square; Chicago Office, Hyde Park.

CONTENTS FOR NOVEMBER, 1910

Cover Design

For "English Affairs Year." By James Hall, Chautauqua School of Arts and Crafts.

Table of Contents.....	vii
Index to Volume 60.....	ix
From Chautauqua Assemblies.....	xiii
Talk About Books.....	xv
Frontispiece	322
Chainmaker at Cradley Heath.	
Highways and Byways.....	323

This current events department reviews Dickens and Our Debt to Him; Florence Nightingale and Modern Nursing; The Hague Court and the Fisheries Dispute; Anti-Trust Law in the United States and Canada; Australia's "Labor" Government; Korea Annexed by Japan; The Future of "Conservation;" Roosevelt and the Progressive Platform.

Democratic England

III. The Problem of Sweating. Percy Alden, M. P. 337

Following the "Introduction" of this Series which appeared in September and "The Child and the State" of the October issue, Mr. Alden takes up in this instalment the "Problem of Sweating" as it presents itself in England.

A Reading Journey in London

III. Milton's London. Percy Holmes Boynton.. 356

In this third instalment of the Reading Journey, Professor Percy Holmes Boynton of the University of Chicago takes note of the likeness between Milton's life and the changes of the troubled times in which he lived as well as of the vivid tableaux which registered events of note in London.

English Cathedrals

III. Westminster Abbey. Fisher Kimball.. 384

History, Art and the romance of
by the Executive Secretary of

Fisher Kimball.. 384
Truth are all presented
C. L. S. C. in this
vii

article on Westminster Abbey which is the third of the series on English Cathedrals.

Homes and Haunts of Some of the Early Britons

By **Mary Ninde Gamewell**..... **406**

The strange relics of ancient Britain still to be found in Cornwall were observed by Mrs. Gamewell in a recent trip and are here described by her for the benefit of students of early English history.

The Problem of Sweating in America

By **Florence Kelley**..... **414**

This article by the General Secretary of the Consumers' League discusses one of the most vicious malpractices of industrialism as it has developed in this country.

The Vesper Hour

Conducted by **Chancellor John H. Vincent**..... **422**

From the sermons of Reverend C. Silvester Horne is taken this admirable quotation on "The Argument of Success."

Library Shelf **429**

Myers's verses on "Milton," Matthew Arnold's stimulating essay on "Milton," Addison's "Westminster Abbey" From the "Spectator," and "England," a poem by Lord Hanmer make up the supplementary reading of this month's Shelf.

C. L. S. C. Round Table..... **436**

An inspiring letter from Chancellor Vincent opens the Round Table which further contains paragraphs of assistance and the usual news and-teaching helps.

Talk About Books..... **463**

CHAUTAUQUA PRESS

PUBLISHING DEPARTMENT CHAUTAUQUA INSTITUTION.

FRANK CHAPIN BRAY,

CHAUTAUQUA, NEW YORK.

New York Office: Managing Editor.

Chicago Office:

23 Union Square.

Hyde Park

Entered according to the act of Congress, in the year 1910, by **CHAUTAUQUA PRESS**, in the office of the Librarian of Congress, at Washington.

Yearly Subscription, \$2.00. Single Copies, 25c.

Entered September 9, 1904, at the postoffice at Chautauqua, New York, as second class matter, under Act of Congress, July 16, 1894.

made special features of National Day and Recognition Day. The Recognition Day address was given by Rev. Ora Samuel Gray and there were four graduates. The C. L. S. C. was represented by Alfred H. Evans and Rev. H. G. Alley, twenty readers being enrolled. The assembly summer schools classes included Round Tables, S. S. Normal, Primary, Art, Elocution, Physical Culture, and Cooking.

MT. GRENA, PENNSYLVANIA

The Pennsylvania Chautauqua at Mt. Gretna maintains an attractive educational program and the summer schools are organized for service to the State System of Public Instruction. This high standard appeals to a permanent constituency and assures attendance which made the season of 1910 successful as usual. Strong emphasis is given to the C. L. S. C. The Recognition Day speaker was Dr. D. W. Howell, General Secretary of the C. L. S. C. Eleven graduates were recognized and thirty readers for the new year were enrolled.

BOULDER, COLORADO

The Colorado Chautauqua observed Patriotic Day, W. C. T. U. Day, and also featured three Children's Days. Miss Harriet Kemp represented the C. L. S. C. The Summer Schools held in the morning had by far their most successful season. More than 125 students were enrolled in twelve departments as follows: Science, English Language and Literature, Physical Education, Primary Methods, Psychology and Pedagogy, Bible Study, Foreign Languages, Music, Reviews, Oratory and Public Speaking, Art, and Manual Training. An important innovation for the coming year is the establishment of reading courses in each department, which when well done will be given credit in the school.

CAWKER CITY, KANSAS

Lincoln Park Chautauqua was held from August 6th to 21st, this year, and the special days observed were Old Soldiers' Day, Commercial Travelers' Day, Good Roads Day, Temperance Day, and Athletic Day. Unfortunately, through a misunderstanding, no Recognition Day exercises were held. There will be a large class of graduates next year. Miss E. E. Zimmerman was the C. L. S. C. leader, and she was lectured in the Round Table work by Prof G. B. Blair, who gave series of talks on astronomical and scientific subjects. Forty-five new readers were enrolled.

From Chautauqua Assemblies

Departments of study and work were as follows: Boy Life, Bible Study, W. C. T. U., Woman's Council, Art, Kindergarten, Vocal Music, Literature and History, Elocution, Art Needlework, and Photography. The Boy Life, Needlework, and Photography classes were new this year, but each proved very popular.

KOKOMO, INDIANA

Attendance at the Kokomo Assembly was ten per cent ahead of last year. Temperance Day and Recognition Day were featured. The Recognition Day address was given by Mr. Frank Chapin Bray, editor of *THE CHAUTAUQUAN*. There were three graduates. Mrs. John C. Moore is C. L. S. C. representative. The assembly conducts classes in Bible, Basketry and Leather, Sewing, and Painting.

WINONA, INDIANA

Winona reports an increased attendance. Dr. D. W. Howell, General Secretary of the C. L. S. C., gave the Recognition Day address; Miss Meddie O. Hamilton, C. L. S. C. Field Secretary, conducted Round Tables and represented the work, together with Miss Nannie Guthrie. Thirty readers of the new course were enrolled and many persons engaged to organize circles in their home communities.

BIG STONE, SOUTH DAKOTA

Patriotic Day, July 4, a Good Roads Congress under supervision of the National Government, and a three days' musical program were special program events at Big Stone. Mr. S. C. Hartmanft enrolled several new C. L. S. C. readers. A regular summer school is conducted in connection with the County Schools Systems in adjoining Counties and 250 teachers were enrolled this year.

MOUNTAINAIR, NEW MEXICO

The attendance at Mountainair Assembly was four times as great as last year. Mrs. Alice S. Limerick gave the Recognition Day address and represented the C. L. S. C. There were three graduates and thirty-five readers for the new year were enrolled. The Assembly Departments include W. C. T. U., C. L. S. C., Missionary, Bible Study, Boys' Athletic Club, Normal Classes, Kindergarten, and Chorus (music).

SAN JOSE, CALIFORNIA

Attendance at San Jose Assembly was greater than any recent year. President W. C. Evans delivered the Recognition Day address, there being five graduates. The Summer Schools classes include Art, Cookery, Expression, Zoology, Arts and Crafts.

Here is an example of ability to play with a subject which adds to one's admiration of the scholarship behind it and the joy of reading. Having something to say and a style of saying it, the author's attitude toward the ultra-academic is notably sensible. For example: "In criticism, whether of literature or of the plastic arts, the past half-century has witnessed too many attempts on the part of men of culture to hold themselves aloof as an elect body and look down on the public * * * the labors of the artist, the man of letters, even the scientist, ought not to be considered an end in themselves—much at least of the dignity of such labor comes from the fact that they advance the cause of civilization, that is, that they redound to the advantage of every living man and woman and of the generations yet to come."

The essays on re-reading Scott's "The Heart of Midlothian," on Spenser, Dr. Johnson, Thackeray's verse, and Milton after Three Hundred Years are especially interesting to C. L. S. C. readers of an "English Year." Prof. Trent says: "When, after using as best I could such faculties as I had, in seeing and hearing, in reading and reflecting, it was borne in upon me years since that for me the writer of writers, the man of men, the personality of personalities, was John Milton, then there was nothing left to do but, as it were, to preach him and his works whenever opportunity served."

The Longfellow essay was originally given as an address at the unveiling of a bust of Longfellow at the University of Illinois. That on Poe was delivered at the Johns Hopkins University celebration of the one hundredth anniversary of Poe's death. The point of view expressed by this Columbia University professor in The Relations of History and Literature and A Talk to Would-be Teachers is both refreshing and stimulating.

THE HISTORY OF THE TELEPHONE. By Herbert N. Casson. \$1.50 net.
Chicago: A. C. McClurg & Co.

Figures about the telephone within thirty-five years are amazing—seven million phones in this country, etc. To gather facts and figures from the romance in them, then to make material fund, is the achievement. Thirty illustrations accompany the of the telephone, the building, holding along with development of the art.

the beginning of the thrilling "story" out of the writer in this volume, which deals with the birth and expansion of the business and there are chapters on no

users of the telephone, its relation to national efficiency, its use in foreign countries, and its future. Bell's invention was first recognized at the centennial exhibition by Dom Pedro. At one time the Western Union turned down this newly invented toy at \$100,000. The financial buccaneering later on to control the business is an exciting though typical "big business" story. Mr. Casson suggests an assimilative service in the fact that immigrants quickly acquire the telephone habit. "There still remains for some future scientist the task of showing us in detail exactly what the telephone current does * * * the telephone remains the acme of electrical marvels." Unwittingly perhaps, the detailed picture of what the Bell system is today as an organization handling a modern necessity of life will suggest to many readers a problem of public control.

THE ANCIENT LOWLY. C. Osborne Ward. Chicago: Charles H. Kerr & Co. 2 vols., pp. 688 ea. Price \$4.00.

A sixth edition of this remarkable book has lately been issued. For ambitious readers of the C. L. S. C. course and particularly for circles or libraries that are seeking books collateral to the "Industrial and Social History of England" a mention of the Ward book may be helpful. It covers the period from the beginning of actual history to the espousal of Christianity by Constantine. As regards style, though not a model of literary workmanship, it is clear and not difficult reading. It is as a compendium of information on its intensely interesting and vital subject that the book is most notable. Vast research and thought are evident—the exact literary citations and bibliography alone would attest this,—out-of-the-way sources of knowledge as to the class struggle having been drawn on to present the history of the working class without the usual bias of book written by "retainers of the owning class." That Spartacus was as great a general as Hannibal, and that Eunus maintained a successful warfare against Rome for ten years, at one time marshalling two hundred thousand soldiers, has been obscured, the author suggests, by capitalistic historians. That another bias may be present here is not denied, for the book is written by a socialist. It is, however, moderate in its views, sanctions "opportunism" as against extreme radicalism, strongly upholds sexual morality and the preservation of the family, and condemns violence, not on sentimental grounds but on the grounds that, however just, it has almost always been disastrous. The importance of religion and indeed the frequent identity of ancient religious institutions with state institutions is admirably shown. A curious chapter is that dealing with the economic hostility of organized trades to the introduction of Christianity—those engaged in making idols, amulets, palladiums, and temple drapery, for example. The implications of the book as to religion, especially modern institutionalized religion, are unconventional and such as will not commend themselves immediately if at all to our readers, but with Christianity in its essentials the writer is in accord, and the character of Jesus is exalted in the highest degree. The author draws few conclusions, however, letting facts argue for themselves, and attempts to give his book the value of great information in interesting array—a value that it certainly possesses.

Exactly What You Should Weigh

You can be Strong—Vigorous—full of Life and energy.

You can be free from Chronic Ailments—every organ of your body strong as nature intended.

You can have a Good Figure—as good as any woman.

You can have a Clear Skin.

NO DRUGS—NO MEDICINES

I no longer need to say what "I can do," but what "I HAVE DONE." I have helped 49,000 of the most cultured, intelligent women of America to arise to their very best—why not you?

My pupils simply comply with Nature's laws.

WHAT MY PUPILS SAY:

"Every one notices the change in my complexion, it has lost that yellow color."

"Just think what you have done for me! Last year I weighed 216 pounds, this year 146, and have not gained an ounce back. I am not wrinkled either. I feel so young and strong, no *rheumatism*, or sluggish liver, and I can *breathe* now. It is surprising how easily I did it. I feel 15 years younger."

"Just think! I have not had a pill or a cathartic since I began and I used to take one every night."

"My weight has increased 30 pounds. I don't know what *indigestion* is any more, and my nerves are so rested! I sleep like a baby."

"Miss Cocroft, I have taken off my glasses and my *catarrh* is so much better. Isn't that good?"

"I feel as if I could look every man, woman and child in the face with the feeling that I am *growing*—spiritually, physically and mentally. Really I am a stronger, better woman. I don't know how to tell or to thank you."

Reports like these come to me every day. Do you wonder I want to help every woman to vibrant health and happiness. Write me your faults of health or figure. Your correspondence is held in strict confidence. If I cannot help you I will tell you what will.

My free book tells how to stand and walk correctly and contains other information of vital interest to women. Every woman is welcome to it. Write for it. If you do not need me, you may be able to help a dear friend.

I have had a wonderful experience and I

SUSANNA COCROFT

Dept. 19-K

246 Michigan

Chicago

like to tell you about it.
venue

CHAUTAUQUA POST CARDS

30 cts. per Dozen

Chautauqua Press, Chautauqua New York

Chautauquan Service —Department—

This department is designed for the use of our subscribers. Among the many thousands who read these columns there are many who want what you would dispose of and *vice versa*.

The rate is 2½ cents per word in advance, minimum charge 50 cents; 10 per cent. discount on six months and 20 per cent. on twelve months.

Architecture

ATTRACTIVE Cottages, Modern Residences, Artistic Villas, Commodious Mansions, Unique Bungalows. Original Designs carefully developed for customers. Shawyer Brothers, Bellefontaine, Ohio.

Telegraphy

LEARN WIRELESS AND R. R. TELEGRAPHY! Shortage of fully 10,000 Operators on account of 8-hour law and extensive "wireless" developments. We operate under direct supervision of telegraph officials and positively place all students, when qualified. Write for catalogue. **NAT'L TELEGRAPH INST.**, Cincinnati, Philadelphia, Memphis, Davenport, Ia., Columbia, S. C., Portland, Ore.

Wanted

WANTED—COMPLETE SET OF "CHAUTAUQUAN DAILY" from 1874 to 1908, 34 Vols., bound or unbound wanted. State price. Wm. Cross, 69 Shakespeare R'd, Hanwell W., London, England.

Miscellaneous

\$65 AMERICAN TYPEWRITER in first class condition will be sold for \$35 cash. F. C. B. Box 552, Chautauqua, N. Y.

LOCKE ADDING MACHINE, new, \$5. J. C. Bragg, Care *Chautauquan Weekly*, Chautauqua, N. Y.

OLD AND RARE BOOKS for sale or exchange. W. B. Graham, Room 8, 23 Union Square, New York.

TOUCH TYPEWRITING IN A NUTSHELL. Brief, entertaining, scientific. For learning and for speed. 25c. Park Publishers. Des Moines, Iowa.

Pen Money for You

I WILL place the synopsis of your story or magazine article in the hands of over 1,000 buyers of manuscripts and photographs on commission only. Send me today for "How to Write a Story" by Harold Mac Grath, and I will send you particulars of my plan for selling manuscripts. N. T. C., 610 Steinway Hall, Chicago.

Wonderful New Small Dictionary

Bible paper, 1224 pages, only 1 3-8 inches thick, 5 1-8 by 7 3-4; 50,000 words defined, with origin; large clear type; Webster's; flexible morocco; delivered, with Success Magazine one year, \$2.45. Satisfaction guaranteed. Order now or ask for circulars. E. M. DUNBAR, No. 1 Rowena St., Boston, Mass.

Opportunity

ANYONE desirous of learning, without investment how to establish himself in business as a stock and bond broker, and ultimately as a banker, may obtain information by addressing Bankers, P. O. Box 1349, New York City.

For Sale

FOR SALE—Rapid Roller Copier for making water copies of letters. In good condition. \$8. Address Agent, care of Chautauqua Press.

Miss Meddie Ovington Hamilton

Available for literary lectures or talks on club organization and social service. Field Sec'y. of C. L. S. C. Has been received with enthusiasm and done notably effective work in various sections of the country—North, South, and Middle West. Terms nominal where awakening of community life is the object; no desire to go elsewhere. For particulars address

CHAUTAUQUA INSTITUTION



CURED WHILE YOU SLEEP

Two or Three Cents a day if you are satisfied, and nothing if you are not. Harmless, Convenient, Agreeable, Private, and Marvelously Certain. **INHALANT** is Discovery of an Eminent Physician, Improved by us through years of experience, and is Best in the World. **INHALER** is our Patent and is Best Ever Devised. Its cures of **CATARRH** caused patients to name it, "**TIE LITTLE WONDER.**" Its cures of **ASTHMA** have looked like Miracles. By far the best for **BRONCHITIS**, **HAY FEVER**, and Catarrhal Disease in every form and stage. Best Remedy for **COLDS**, and prevents Pneumonia. Cures or prevents **DEAFNESS**, and restores **SMELL**. **LITTLE CHILDREN** infallibly and easily cured. **BAD BREATH** it never fails. Succeeds as nothing else can, because it is the Right Medicine applied in the Right Way,—that **CONTINUOUSLY**. A healing Balm laid directly on the Bore Spot, whether in Nose or Bottom of Change of Climate without Change of Residence. Takes none of your time, does not the breathing, and may be regulated to any force desired. Needs no help from other medicines. A ph of Science and Common Sense. **LONG TRIAL**. Sold always under **STRICT, LEGAL** **WARRANTY**, which would have ruined us long ago but for the Astonishing Reliability of the Remedy. Today, as you may not see this again; for never before has come to you a thing so Wise in its Means, long in its Proofs, so Easy in its Application, so Generous in its Terms, so Certain in its Results.

C. CATARRH-ASTHMA CURE, 3036 VanBuren St., CHICAGO



CHICAGO PIANO COLLEGE

STANDS FOR PIANO MUSICIANSHIP

It is the oldest and best exclusive piano school. For Catalog address
Eleanor F. Godfrey, Kimball Hall, Chicago.

Stiffen Up Your Backbone!

The Backbone Monthly

*A Magazine of Neighborliness and Inspiration for and About People Who
Are Doing Things Worth While*

It will help you to develop *more power*, *teach you how to control your forces* and *stiffen up your backbone*. You will find its pages brimful of helpful, inspiring, scientific and man-building advice. Tom Dreier edits it! Typographically it's a gem! Men who usually criticise have only good things to say about it. One year, one dollar; one copy, ten cents—and it's worth more!

Special Offer—If you will send us one dollar and you The Backbone Monthly for one year, and as the coupon below, we'll send you a copy of the "Backbone Book"—a bouncer for the blues—without charge.

SEND ME YOUR BACKBONE!

THE BACKBONE SOCIETY, Aurora, Illinois:
Backbone Monthly for one year and mail me

Name

Address

C. P.

is one dollar; send me The
copy of the "Backbone Book."

All-the-year-round News of Chautauqua

Wouldn't you like to get news from Chautauqua every week in the year?

Trustees' reports?

Financial reports of the Institution?

Earliest engagements of attractions for next season?

Plans for the Summer Schools?

Endowment, memorials, and gifts?

Denominational House funds?

New building projects?

Property and improvements at Chautauqua?

Railroad rates, chaperons for excursion parties?

Personals about Chautauquans you know?

Subscribe for

The Chautauquan Weekly

Established August, 1906

Issued Every Thursday

52 Numbers a Year

Subscription Price\$1.00 per year

Together with the Chautauquan Daily

(entire season 1910 or 1911)..... 2.00 per year

Trial Subscription, 3 months..... 25 cents

Back numbers will be mailed for 5 cents a copy.

Chautauqua Press

Chautauqua, New York

Order.....

Name.....

Address.....

Enclosed

C-11-10

Cushing's Manual

REVISED EDITION

WITH ADDITIONS AND CORRECTIONS

For many years CUSHING'S MANUAL of Parliamentary Rules has been the accepted authority with more than one-half the English-speaking population of the United States. All forms of deliberative assembly, including legislative bodies, general and local societies, clubs, etc., etc., lodges, literary, benevolent and scientific associations, have been guided by its rules and principles. Every man and woman and every boy and girl in the United States should know something of the laws and methods that govern assemblies and organizations for all sorts of purposes, social, political and religious, for business and pleasure, and he or she who cannot take an intelligent part in them is unfitted for the ordinary business of life. A knowledge of the contents of this work is a valuable education, and the cost is so small that no one can afford to be without this useful EDUCATOR. 326 Pages; Price, 25 Cents; Cloth, 50 Cents.

POPULAR PUBLISHING COMPANY

23 Duane St., New York City

L I T E R A R Y A S S I S T A N C E

WE ASSIST IN PREPARING LECTURES, Club Papers, Orations, Debates, Essays. Programs arranged, and scholarly researches conducted. Our service is materially useful, and is highly endorsed. Criticism, Revision, Disposal of MMS. AUTHORS' AGENCY, 148 Manhattan avenue, New York.

PUBLISH A MAGAZINE

For \$35 a month we will deliver to you 1,000 16-page magazines, printed in duo-tone ink on India Tint paper, from copy which you furnish, size of page 7 3/4 x 10 3/4. Send for samples and complete specifications.

PUBLISHERS' REVIEW

610 Steinway Hall, Chicago

3 BOTTLED BY DR. J. C. THOMPSON'S EYE WATER

AMERICAN FORESTRY

A Monthly Illustrated Magazine published by the

AMERICAN FORESTRY ASSOCIATION

THIS magazine, now in its sixteenth year, is the only popular periodical of national circulation—devoted to the subject of forest conservation and utilization. It is indispensable for lumbermen, foresters, landowners, lovers of the woods—as well as for all those who wish to keep abreast of modern economic, social and natural conditions.

Special Articles by authorities in their fields, editorials on current topics—frank, candid and fearless—and various departments of news and opinion covering the fields of

National Forest Work

State Forest Work

Forestry Legislation

Farm Forestry

Review of Publications

Correspondence and Queries

Education

Lumbering

together with an abundance of excellent illustrations make up the contents of the magazine.

SUBSCRIPTION PRICE:

Two Dollars a Year

Single Copies Twenty Cents

1410 H Street, N. W., Washington, D. C.

For Women's Organizations

**Study Clubs, Literary and Travel Clubs, Civic, Social Service,
Missionary and Other Women's Societies**

Authoritative Information and Illustrations, Bibliographies, Club Programs, Topics for Papers, complete as listed below. Postpaid on receipt of prices quoted:

A Reading Journey Through Japan
Anna C. Hartshorne 25c

A Reading Journey Through Korea
Dr. Wm. J. Brown 25c

A Reading Journey Through Spain
Prof. John D. Fitz-Gerald 50c

A Reading Journey Through Palestine
Prof. Shailer Mathews 25c

A Reading Journey Through Switzerland
Prof. Oscar Kuhns 50c

A Reading Journey Through Scotland
Josephine Helena Short 50c

Reading Journeys in English Counties, London, China,
Russia, etc., in stock.

Woman in the Progress of Civilization
George Willis Cooke \$1.50

Illustrated History of Woman's Club Movement
Mary J. Wood, Mgr. Bureau of Information, General Federation of Women's Clubs (June Chautauquan, 1910) 25c

ALSO AVAILABLE

First Steps in Human Progress, Prof. Frederick Starr (\$1); The Conservation Movement (25 cents); Civic Improvement (many topics); Studies in Dickens, German, Russian, English, French, Classical and American literature. Sociology, History, Art and Science courses.

Address CHAUTAUQUA PRESS, CHAUTAUQUA, N. Y.

A NEW YORK OBSERVER PARTY

Grand Cruise to the Orient.

By the S. S. "ARABIC," Sailing from New York, February 4, under the Direction and Management of Mr. Frank C. Clark.

Visiting the Maderias, Spain, Algeria, Malta, Greece, Turkey, Palestine, Egypt, Sicily, Italy, and the French Rivera at the best time of the year—when the inclement weather of our winter is at its worst and the contrast with the climatic advantages of the beautiful Mediterranean most marked.

The publisher of The New York Observer, Mr. John A. Offord, is planning to make the trip. On this cruise men and women of culture are to visit together countries teeming with interest; are to examine at first hand, and many for the first time, the ruins of other ages, and are to see the men who are making history today.

Readers of this magazine and their friends will recognize and appreciate the value of travel with a congenial group of cultured people. The White Star Line furnishes the ship—the S. S. "Arabic" of nearly 16,000 tons.

The cost is reasonable, ranging from \$400 upwards, and includes all necessary expenses. Mr. Offord invites correspondence, and will do all that he can to promote those happy relations and rewarding experiences which the management hopes to provide.

Further particulars may be had by addressing THE NEW YORK OBSERVER, 156 Fifth Avenue, New York.

The Agassiz Association

A World-wide Organization for all Students and Lovers of Nature, Outdoor Life and Natural Science.

Arcadia: Sound Beach, Ct.

Established 1873.

Incorporated (Mass.) 1892; (Conn.) 1910.

From our Charter: "For the purpose of the promotion of scientific education; the advancement of science; the collection in museums of natural and scientific specimens; the employment of observers and teachers in the different departments of science, and the general diffusion of Knowledge."

The Agassiz Association is under the control of a board of trustees. It is for all ages, all places, all degrees of mental attainments and wealth. Our membership is from kindergarten to university, in homes and institutions and social circles—among all occupations, including those who are aided and those who aid us—in knowledge and money.

Includes several of the largest Scientific Societies in the United States; also Chapters and Members everywhere. You are cordially invited to become a member.

Send 10 cents for full particulars and sample copy of THE GUIDE TO NATURE (\$1 a year).

EDWARD F. BIGELOW

Arcadia: Sound Beach, Connecticut

THE WOMEN'S CLUB

MOVEMENT

Illustrated History

By

MARY I. WOOD

Manager Bureau of Information
General Federation of Women's
Clubs in Woman's Organization
Number of

THE CHAUTAUQUAN
JUNE, 1910

25 Cents



1880 THE OHIO TEACHER 1910

ATHENS, OHIO

Now in Its 30th Year, With
30,000 Readers Each Month

Forty-eight large, double-column pages each month, 12 months in the year. Most School Journals take a vacation during July and August, but THE OHIO TEACHER has never missed a month since it was founded in 1880. Now larger and better than ever.

Only Original Articles are Published.
Current, Snappy Editorials Every Month.
Best Corps of Able Contributors.
A Dozen Departments Ably Edited.
Largest Circulation of any State Educational Journal in the United States.

Circulation has increased 700 per cent in eight years.

Size of each issue has more than doubled.

Price remains the same, only 75 cents.
Every Question in the Uniform Examinations for Elementary Certificates ably answered, and Quarterly High-School Lists fully answered.

Reading Circle, Ohio History, Mathematics, School Law, Educational News, Methods and Helps, and able papers and addresses each month.

Edited and Published by

HENRY G. WILLIAMS,

Dean State Normal College, Ohio
University, Athens, Ohio

The International Socialist Review

is now the largest and best socialist magazine in any language or country. It is the only illustrated magazine that is for, by and for the working class. Each month it gives the latest news of the Class Struggle from all over the world, with vivid photographs from each new scene of action. Not a dull page in the whole magazine. The ablest writers in the organized socialist movement are among its contributors. Editorially it stands for a clear, uncompromising working-class movement, both at the polls and in the hops. Monthly, \$1.00 a year, 10 cents a copy. Some news dealers sell it, but the safe and sure way to get each issue promptly is to use the blank below.

Charles H. Kerr & Company

118 West Kinzie St., Chicago

Enclosed find \$1, for which please mail the INTERNATIONAL SOCIALIST REVIEW one year.

Name

Address

Postoffice

State

ANY BOOK YOU WANT

ANY TIME OF THE YEAR

Standard	- - -	BOOKS	- - -	Souvenir
Library	- - -	BOOKS	- - -	Chautauqua
Reading Club	- - -	BOOKS	- - -	Religious
Juvenile	- - -	BOOKS	- - -	Holiday
Text	- - -	BOOKS	- - -	Gift

**Fiction and Reference Books, Stationery,
Chautauqua Post Cards, Etc.**

OPEN ALL THE YEAR

MAIL ORDERS PROMPTLY FILLED

THE CHAUTAUQUA BOOK STORE

CHAUTAUQUA, NEW YORK

Electrician and Mechanic

The demand from the readers of **ELECTRICIAN AND MECHANIC** is for more articles. The articles we have on hand for publication demand more space. We feel that the time has come to materially enlarge the magazine, and to strengthen its various departments.

CHANGE OF PRICE

Accordingly, we have decided to increase the price of the magazine to \$1.50 per year, beginning with the January number, and meanwhile to pursue an aggressive subscription campaign.

\$1.50 A YEAR

We, therefore, give you readers the opportunity, and urge upon you the advisability of subscribing for one, two, three, or more years at the old rate, namely, \$1.00. Canadian and Foreign postage extra. The magazine is to be increased in both number of pages and scope. Therefore, your support and patronage continually helps us to give you a bigger and better publication.

The price is \$1.00; to Canada, \$1.25; to Foreign countries, \$1.50.

Sampson Publishing Company,

1217 Pope Building

Boston, Massachusetts

HELPS ON MORAL AND RELIGIOUS EDUCATION.

I A bi-monthly Magazine

"RELIGIOUS EDUCATION"

\$3.00 per annum.

Contains the convention addresses of the Religious Education Association, articles by experts, news, accounts of methods and materials available. The medium of exchange and information for all interested in moral and religious education.

II THE BEST BOOKS AT LESS THAN ONE-HALF PRICE

The Improvement of Religious

Education 422 pp., \$3.00, now \$.75

The Bible in Practical Life 640 pp., 2.00, now 1.00

The Aims of Religious Education 525 pp., 3.00, now 1.00

The Materials of Religious

Education 380 pp., 2.00, now 1.00

Education and National Character 320 pp., 1.50, now 1.50

FIVE LARGE VOLUMES, authoritative, modern, scientific on the important problems of the home, Sunday school, public school, college, etc. COMPLETE INDEX just published. Lists over 1,500 topics in religious education.

A SPECIAL OFFER

The Five Volumes, carriage prepaid, The subscription to "RELIGIOUS EDUCATION," included in the Association for \$7.50.

THE RELIGIOUS EDUCATION

193 Michigan Avenue

Complete Index and one year's membership privileges included in all membership

ASSOCIATION

CHICAGO

A Summer at Chautauqua

Is Represented in a Complete File of the

CHAUTAUQUAN DAILY

Full and detailed reports of all LECTURES, ADDRESSES,
SPEECHES, SERMONS, CONCERTS, DISCUSSIONS
during the ASSEMBLY OF 1910

Forty-Four Numbers	-	-	-	\$1.50
Any One Week, Six Numbers	-	-	-	.25

Chautauqua Press, Chautauqua, New York

The Chautauquan Daily represents the only means of preserving these addresses for reference

NEW EDITION

NOW ON SALE

SOME FIRST STEPS IN HUMAN PROGRESS

By FREDERICK STARR, of the University of Chicago
A POPULAR PRESENTATION OF ANTHROPOLOGY
USED IN FORMER CHAUTAUQUA COURSES

REPRINTED TO MEET CONSTANT DEMANDS
ESPECIALLY VALUABLE SUPPLEMENTARY READING
IN CONNECTION WITH STUDY OF "WOMAN IN THE
PROGRESS OF CIVILIZATION." PRIMITIVE AND CLASSICAL
LIFE AND INSTITUTIONS.

CHAPTER TITLES—Fire-Making, Food-Getting, Basketry and Pottery,
Hunting, Cultivation of Plants (origin of Fruits and Vegetables), Domestica-
tion, The Man of the Stone Age, Metal-Working, Weapons, Dress and
Ornament, Houses; Boats, Carts, and Sledges; Gesture and Speech (ethnic
peculiarities), Writing, Tales and Traditions, Marriage and Family, Religion
(the Dead Man), Custom and Law. Appendices—What is Anthropology?
Sign Language in Print, List of Books for Reference, Illustrations.

Cloth bound, 290 pages, 32 illustrations.

Price \$1.00 postpaid.

THE CHAUTAUQUA PRESS

CHAUTAUQUA, NEW YORK

History of Chautauqua

"A Reading Journey Through Chautauqua"

By Frank Chapin Bray, Editor The Chautauquan.

Introduction by Bishop John H. Vincent.

Each feature of the growth and scope of the Chautauqua System of Popular Education is explained by the text, and illustrated by charts and photographs, so that the significance of Chautauqua as a place, an idea, and an educational force may be understood. 112 pages, 7x9. 114 illustrations. Leaf design cover.

"Combines the qualities of History, Story, Guide and Souvenir."—*Review of Reviews*.

"The book to many readers, to whom Chautauqua is merely now a name, will become an illuminated guide, giving a comprehensive and positive knowledge of the physical and philosophic features of one of America's greatest educative institutions."—*Chicago Daily News*.

"An authentic history of this great movement for the spread of education has long been needed, not only to correct the widespread impression that the Assembly was but a magnified and protracted camp-meeting, but to give an adequate idea of its far-reaching scope and influence."—*Louisville Courier-Journal*.

"The Reading Journey will be dear to the veteran Chautauquan, and it will also be a stimulus to dreams and desires among many who have hitherto but dimly realized how life may be enriched by association with this great movement."—*Union Gospel News*.

Every Chautauqua student, Chautauqua graduate, Chautauqua worker, Chautauqua visitor, and complete volume on Chautauqua should possess this new age 10 cents. Order from.

Chautauqua Press,

Price, \$1.00. Postage 10 cents.

Chautauqua, N. H.

Chautauqua Publications

Frequent inquiries are made regarding Chautauqua Publications and C. L. S. C. books in the courses of past years. The following titles are in stock and will be mailed post-paid upon receipt of price.

The Chautauqua Movement, by Bishop Vincent.....	\$ 50
Grecian History, by James Richard Joy.....	75
Homer to Theocritus, by Edward Capps.....	75
The Human Nature Club, by E. L. Thorndike.....	75
Birds Through an Opera Glass, by Florence Merriam.....	75
Twenty Centuries of English History, by J. R. Joy.....	1 00
Initial Studies in American Letters, by H. A. Beers.....	75
Strength and Weakness of Socialism, by Richard T. Ely.....	75
Abraham Lincoln, by Carl Schurz.....	75
Containing Lincoln's Addresses and Lowell's Essays on Lincoln.	
Imperial Germany, by Sidney Whitman.....	75
The Great World's Farm, by Selina Gaye.....	1 00
A Survey of Russian Literature, by Isabel F. Hapgood.....	1 00
Ten Englishmen of the XIXth Century, by James Richard Joy.....	1 00
Evolution of Industrial Society, by Richard T. Ely.....	1 25
Geographic Influences in American History, by A. P. Brigham.....	1 25
Literary Leaders of America, by Richard Burton.....	1 00
The States General, by Erckmann-Chatrian.....	1 00
The French Revolution, by Shailer Mathews.....	1 00
Ten Frenchmen of the XIXth Century, by F. M. Warren.....	1 00
Studies in German Literature, by Richard Hochdoerfer.....	1 00
Men and Cities of Italy.....	1 00
Italian Cities, by Cecil F. Lavell.....	1 00
Studies in the Poetry of Italy, by Miller & Kuhns.....	1 00
Ideals in Greek Literature, by W. C. Lawton.....	1 00
The English Government, by T. F. Morgan.....	1 50
Literary Leaders of Modern England, by W. J. Dawson.....	1 00
What is Shakespeare? by L. A. Sherman.....	1 00
A History of Greek Art, by F. B. Tarbell.....	1 00
Rational Living, by Henry C. King.....	1 25
Races and Immigrants in America, by John R. Commons.....	1 50
Provincial Types in American Fiction, by Horace Spencer Fiske.....	1 00
American Literature, by Katharine Lee Bates.....	1 00
Newer Ideals of Peace, by Jane Addams.....	1 25
Foundations of Modern Europe, by Emil Reich.....	1 50
Seen in Germany, by Ray Stannard Baker.....	2 00
Studies in European Literature, prepared for the course.....	1 50
Man and the Earth, by N. S. Shaler.....	1 50
The Greek View of Life, by G. Lowes Dickinson.....	1 00
Social Life at Rome, by Wm. Warde Fowler.....	2 00
The Homeric Stories (Translations of Illiad and Odyssey illustrated)...	1 25
The Friendly Stars, by Martha Evans Martin.....	1 25
Industrial and Social History of England—profusely illustrated—Edward P. Cheyney.....	1 50
Social Ideals in English Letters, by Vida D. Scudder.....	1 75
Studies in Dickens, by Mabel S. C. Smith.....	1 25
Mental Growth and Control, by Nathan Openheim, M. D.....	1 10
A Reading Journey Through China (3 Nos. of CHAUTAUQUAN).....	75
A Reading Journey Through Chautauqua, by F. C. Bray.....	1 10
A Reading Journey Through Japan (paper).....	25
A Reading Journey Through Korea (paper).....	25
A Reading Journey Through Palestine, by Shailer Mathews (paper).....	25
A Little Sanctuary, by Bishop Vincent (paper).....	15
Concise Atlas—Borderlands of the United States (paper).....	25

Books not in this list but appearing in the catalogs of other publishers may be obtained through this office. Prices quoted upon request.

Chautauqua Press, Chautauqua New York

MOTHERS' PROBLEMS

AMERICAN MOTHERHOOD is a monthly magazine devoted to the mother, the child and the home. It is edited with rare knowledge and understanding of the needs of the mother and children. Sample copy free.

Trial Subscriptions for NEW Ones Only:
5 Months for \$1 **Four Months for 25c**

The series of Teaching Truth Books, written by Dr. Mary Wood-Allen, are now printed and sold entirely by the publishers of *American Motherhood*, as are some other especially desirable books. Following are the prices postpaid:

MOST A MAN .....	.50
MOST A WOMAN .....	.50
TEACHING TRUTH .....	.50
TRAINING FOR THE BABY.....	.50
CHILD'S CONFIDENCE REWARDED..	.25
PARENTS' PROBLEMS.....	1.10
DEAL MARRIED LIFE.....	1.10

OTHER WORKS

MOTHER'S MANUAL .....	.90
JUST AWAY .....	.60
BABY'S RECORD .....	.55
HUSBAND AND WIFE .....	.90
THE FOUR LITTLE FOSTERS	1.15

LEAFLETS

Since the beginning of 1907 all the leaflets have been revised and greatly improved. The prices are lower than ever, and include postage to home or foreign countries.

Price		Price	
Title of Leaflet	each 100	Title of Leaflet	each 100
1. Sacredness & Respon. of Mother's'd	2c .40	23. Influ'ce of man'l train'g on charist'r	2c .40
2. Teaching Obedience	2c .40	24. When does Bodily Education Begin?	2c .40
3. Proper Diet Children under 5 years	2c .40	25. Johnnie and the Microbes	2c .40
4. Purification of Desire	2c .40	26. Purity in the Home	3c .60
5. Pure Life for Two	2c .40	27. The Integrity of the Sex Nature	3c .60
6. Helps for Mothers of Boys	3c .60	28. The Overthrow of Coercion	2c .40
7. A Preventable Disease	3c .60	29. A Friendly Letter to Boys	2c .40
8. The Chamber of Peace	3c .60	30. Conscientious Compromises	2c .40
9. Moral Education Through Work	3c .60	31. Keep Mother and Me Intimate	3c .60
10. A Noble Father	2c .40	32. Adolescence	3c .60
11. Parenthood and Purity	3c .60	33. The Expectant Fathers	5c 1.30
12. The Bird with a Broken Pinion	3c .60	34. Preparation for Parenthood	4c 1.00
13. The Angel's Gift	2c .40	35. Manual Training in Element. Sch'ls	2c .40
14. The Cigarette and Youth	4c 1.00	36. The Confessions of a Mother	3c .60
15. Truth for Lads	4c 1.00	37. The Arms Around the Boy	4c 1.00
16. The Ideal Mother	2c .40	38. The Punishment that Educates	3c .60
17. Impurity in Schools; how deal with	2c .40	39. The Child of the Poor	3c .60
18. What shall be taught & who teach it	3c .60	40. Sitting at Childhood's Feet to Learn	3c .60
19. Training the Appetite	3c .60	41. The Busy Mother	3c .60
20. Work as an elem't in character bldg	2c .40		
21. The father as his son's counselor	2c .40		
22. Confid'n'l r'lat'ns tw'n m'th'r & d't'r	2c .40		

BOOKLETS

100 The Cause of the Child	8c. each 302
101 Opening Flower of Mankind	7c. " 503

Twenty leaflets will be given as a reward for American Motherhood outside of your own home.

ADDRESS ALL OR

AMERICAN MOTHERHOOD

50 Assorted for \$1.00
100 Assorted for \$1.50

How to Conduct Mothers' Clubs 8c. each
 Sex Problem of Young Men 7c. "

182 Main Street
 Cooperstown, New York

THE HEALTH *of the* INDIVIDUAL *and the* HEALTH OF THE NATION

depend upon the success of the principles advocated by the

NATIONAL FOOD MAGAZINE

THE housewife, the woman who desires to do things better than her neighbor, will get the biggest dollar's worth ever offered by any magazine in twelve issues of this publication—a year's subscription for One Dollar. There will be no schemes, no premiums, no bag of tricks, just a full dollar's worth for a dollar.

It will tell you how to economize in the household; how to know food values; how to know pure foods from chemically treated and adulterated foods; it tells you about food laws and their enforcement. It contains health notes, menus, recipes, toasts, table stories, notes on proper table service and table decoration and a variety of delightful entertainments. All these and more are the subjects treated in the NATIONAL FOOD MAGAZINE which will go to make it invaluable to the housekeeper. But apart from all this, remember every subscription you send helps in the great crusade it is waging.

No food product is allowed to be advertised in this magazine that in quality is not up to the standard we are fighting for in our reading pages.

THE NATIONAL FOOD MAGAZINE
is the official publication for the Associated Clubs of Domestic Science, an organization that is doing much good in furthering the principles of Right Living.

TEN CENTS A COPY ONE DOLLAR A YEAR
Your newsdealer will order it for you, or send to us direct

NATIONAL FOOD MAGAZINE

Herald Building, Chicago, Ill.
GERALD PIERCE

45 W. 34th St., New York
PAUL PIERCE

The Humanitarian and Nature Student

Helpful especially to teachers in States where humane education is compulsory, and in growing demand among this profession; interesting to children everywhere, because of Frances Winslow's "Little Pages for Little People;" read and enjoyed by animal lovers and nature students of all ages.

This magazine, the development of OUR ANIMAL FRIENDS along broader, more interesting and instructive lines, is not a house organ, but an independent periodical, frank and honest in its attitude on all questions of humanitarian interest.

Sample Copy 10 Cents Prepaid, Subscription One Dollar Per Year

Our Animal Friends Co.,

114 EAST 28TH STREET

NEW YORK CITY

A Christmas Gift Every Month

A Christmas Gift for Every Month

What better could you give your stenographer friend than a year's subscription to a magazine that will help to increase her salary?

THE STENOGRAPHER

If read and studied every month will do that. It has done it for hundreds, as letters to us testify. The yearly subscription is \$1.00, but we are making special offers for each renewal or new subscription during November. Send for booklet of premiums.

*The Stenographer Company, Perry Bldg.,
Philadelphia*

A LIFE SUBSCRIPTION

and

ONE SHARE OF STOCK

(Par Value \$10.00)

IN THE

Taylor-Trotwood Magazine

Both For \$10.00

How We Can Afford It. This liberal offer is made you as an inducement to become one of our Life Subscribers. We want our friends to be interested in this growing Southern Magazine. We need such readers and friends as this offer secures, we know they are interested in our Magazine. Our profit is assured from the solid foundation on which our mailing list is built. The Life Subscriber is our friend. Send us \$10.00 today and we will mail you one Share of Stock and enter your name on our Life Subscription list.

Taylor - Trotwood Publishing Company

NASHVILLE, TENNESSEE

1911 Art Calendars

WITH MOTTOES BY

Bishop Vincent and Edward Howard Griggs

"A Morning Resolve"

"A Morning Prayer"

"Capital"

Three beautifully designed Art Calendars. No better Christmas gifts for Chautauquans. 30c each.

\$1.50 per half dozen postpaid

The Chautauqua Book Store

A LITTLE SANCTUARY

By Chancellor John H. Vincent.

It is a little book. It may be carried in the pocket. There are blank pages in it. But all are not blank. The book has a singular title—a title taken from a text of Holy Writ—"A Little Sanctuary." The passage in the prophecy of Ezekiel reads as follows: "Thus saith the Lord God: Although I have cast them off among the heathen, and although I have scattered them among the countries yet I will be to them a *little sanctuary* in the countries where they shall come." Ezekiel II, 16. One takes this little book in hand in some quiet place—in the woods, in a cosy corner, in a private room—door closed and locked—the book becomes a simple sign and symbol of the "little sanctuary."

This unique booklet is published by CHAUTAUQUA PRESS, 32 pages and cover. Sent postpaid to any address for 15 cents.

CHAUTAUQUA PRESS,

Chautauqua, New York

NEW CHAUTAUQUA TRAVEL COURSE

A Reading Journey Through Scotland

By Josephine Helena Short

Former Secretary of Gulick School for Spanish Girls, Author of
"Oberammergau"

**The Land of Burns and Scott and Bruce and Knox and Drummond
and Barrie**

An intimate tour of this romantic little country under
guidance of one who knows what to see and tells why it is
worth seeing, under these titles:

Historical Sketch

Aberdeen, Deeside and Central Scotland

Edinburgh

The Highlands and Islands

Environs of Edinburgh

Glasgow and Ayrshire

Supplemented by "Scottish Experiences," Glossary of
Scottish proper names, Bibliography, List of Novels with
Scottish Background, Programs and Outlines for Reading
and Study, Review Questions, etc.

Over 200 pages; more than 75 illustrations.

A Complete Course for Clubs

Preparation and Guide for Travel

Supplementary Reading for C. L. S. C. "English Year"

SPECIAL DOUBLE NUMBER OF THE CHAUTAUQUAN

Single Copies Fifty Cents

Chautauqua Press

CHAUTAUQUA, NEW YORK

THE UNIVERSITY OF MICHIGAN
GRAPH